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1942

OAHSPE

A

NEW BIBLE

IN

THE WORDS OF JEHOVIH

AND HIS

ANGEL EMBASSADORS.

A SACRED HISTORY

OF THE DOMINIONS OF THE HIGHER AND LOWER HEAVENS ON THE EARTH

FOR THE PAST

TWENTY-FOUR THOUSAND YEARS,

BEING FROM THE SUBMERSION OF THE CONTINENT OF PAN IN THE PACIFIC OCEAN, COMMONLY CALLED THE FLOOD OR DELUGE, TO THE KOSMON ERA. ALSO A BRIEF HISTORY OF THE PRECEDING FIFTY-FIVE THOUSAND YEARS,

TOGETHER WITH

A SYNOPSIS OF THE COSMOGONY OF THE UNIVERSE; THE CREATION OF PLANETS; THE CREATION OF MAN; THE UNSEEN WORLDS; THE LABOR AND GLORY OF GODS AND GODDESSES IN THE ETHEREAN HEAVENS;

WITH THE

NEW COMMANDMENTS OF JEHOVIH TO MAN OF THE PRESENT DAY. WITH REVELATIONS FROM THE SECOND RESURRECTION, FORMED IN WORDS IN THE THIRTY-THIRD YEAR OF THE KOSMON ERA.



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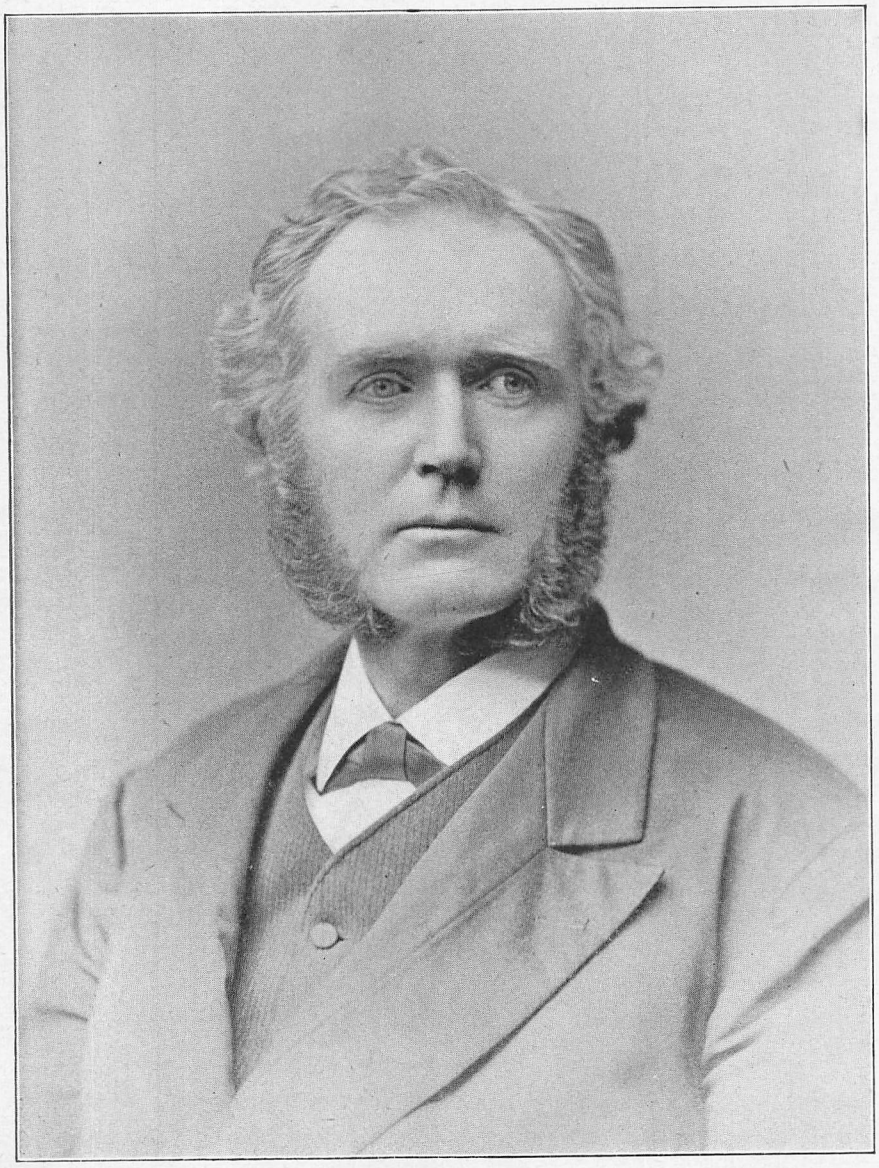
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DR. JOHN BALLOU NEWBROUGH

EDITOR'S PREFACE TO THE FIRST EDITION.

When a man holds up a book, and says, "You must believe this, because it says, 'Thus saith the Lord,'" should we not pity that man? Does he comprehend the liberty of man to acquire knowledge?

Any book that imparts knowledge of the life and destiny of man, is a good book. Any book that unfolds the character and person of Jehovih, and the wonder and glory of His creations, is a good book.

When a book gives us information of things we know not of, it should also give us a method of proving that information to be true. This book covers that ground.

The day has arrived, when man will not accept proclamations and assertions; he wants plausible reasons, or substantial proofs, that the authority be not merely a pretense, but a demonstrable fact.

The time of man-worship is at an end; readers no longer accept a book as good and great, merely because any certain one wrote it. The book must have merits of its own, otherwise it will soon pass out of existence.

If a book were to fall down from the sky with Jehovih's signature to it, man would not accept the book on that account. Why, then, should anything be said about how this book was written? It is not a destroyer of old systems or religions. It reveals a new one, adapted to this age, wherein all men can be as brethren.

New York, 1882.

A7747
School of Theology
at Claremont

PREFACE TO THE PRESENT EDITION

ORIGIN OF OAHSPE WITH HINTS TO THE READER

OAHSPE is the most astonishing book in the English language.

OAHSPE means sky, earth and spirit and is the title to a new bible given to the world in the year 1881. Although this book is over half a century old, has had two editions and many printings in the U. S.; three editions and many printings in England it is little known by the bible reading public.

Strange as the book itself is the account of its birth. A graduate in both medicine and dentistry, Dr. John B. Newbrough was also gifted with astonishing extra sensory perception. For many years his hobby was psychic research. Many of the foremost mediums of a half century ago were guests in his home, and were put through their paces in the efforts of Dr. Newbrough to determine the truth or falsity of spirit phenomena. After several years playing around with various mediums the good doctor became disgusted with the vacuity of the things they told him while under spirit influence. Convinced that he was contacting out-of-the-body intelligences he was also disgusted with the low grade of intelligence displayed by them. A sincere seeker after spiritual light, Dr. Newbrough was impressed with the thought that he should become pure himself if he would attract the attention of the type of spirit intelligence he sought to commune with. The years between 1871 and 1881 were spent in spiritual purification during which time he became aware of spiritual guidance. Instructed to purchase a typewriter, which had just been invented, he did so. Upon sitting at the instrument an hour before dawn he discovered that his hands typed without his conscious control. In fact he was not aware of what his hands typed unless he read what was being printed. He was told that he was to write a book—but must not read what he was writing until it was completed. At the end of a year when the manuscript was completed he was instructed to read and publish the book titled OAHSPE, a New Bible.

OAHSPE purports to have been written at the command of God, who states that He is not the Creator but is simply chief executive officer (similar to our President of the U. S.) for our planet earth. He explains who the Creator is and also makes clear the difference between Lord, Lord God, God and the Creator. This strange book informs us that the world entered a new era in the year 1848, how the new era is different from those which preceded it and what changes will come to humanity within the next few years.

Dr. George Lawton of Columbia University recently made a study to discover the most important questions to youngsters from 14 to 18. Their questions, arranged in order of frequency of asking: Why are we born, what use is life? What makes people unkind, selfish, etc.? What is platonic love, true love? Is there a God? Is there such a thing as reincarnation?

What happens to us (our souls) after we die? Why should there be wars, and why do people go to war? Why does a new scene seem to have happened before? What makes the world rotate and why don't we feel it? Why must man worship something? Not only is every question in their list answered, in this book which can justly be termed the Miracle of a Century, but answers will also be found to every spiritual, intellectual and economic question man is capable of asking.

OAHSPE is made up of thirty-six books covering the history of the planet, the history of the human race, the history of every major religion, past and present, an analysis of today and a prophecy for tomorrow.

Christian peoples have been praying for centuries, "Thy kingdom come, Thy will be done, on earth as it is in heaven." without knowing what God's will is either on earth or in heaven or what His kingdom is like. OAHSPE gives a full and complete description of many of the heavens of the earth with a picture of God's kingdom and the statement of when and how this kingdom will come to earth. In some form, directly or implied the Kingdom of Heaven, the Millennium, the Fifth Monarchy, the Theocratic Commune, the Social Commonwealth or whatever you wish to call it, is an essential feature of every bible in existence. In no other book or bible will so clear a picture be found of the golden days of peace and plenty to be inherited by our children as will be found in OAHSPE.

One of the strangest books in this strange volume is one titled Cosmogony and Prophecy. This book tells what light, heat, electricity, gravity, etc. are, what causes them, what holds planets in their places, gives the many cycles of time used by the ancients in their tables of prophecy, tells of relativity, curvature of space, lens effect of a planet's atmosphere and other recent discoveries of our astro physicists.

Another book, of the thirty-six books contained in OAHSPE, gives the keys to ancient languages and many of the rituals used in ancient secret orders.

A book titled "Discipline" gives a method of developing spiritual powers, prophetic abilities and extra sensory perceptions.

Almost a century ahead of its time came this book OAHSPE. In the educational field we find that recent discoveries in education and psychology were all foretold and a method of child training was given which all progressive educators are endeavoring to put into practice.

Strange indeed, would it have been, if God had not given humanity an answer to the countless questions born of these perilous times. After a study of OAHSPE to watch the present world-wide transfiguration scene is like seeing a play, the theme, treatment and conclusion of which is familiar.

The object of OAHSPE is not to supplant the former Bibles, nor Vedas nor other sacred books; nor is OAHSPE a revision or compilation of any of them; but it is a New Bible. It is rather a Bible comprising the causes of all other Bibles, with revelations of the heavens also. Other Bibles have been for a tribe or race of people only; this one is for all the races and peoples on the earth, showing how the former sacred books were parts of one stupendous plan of our Father for bestowing light upon mortals. Through OAHSPE we learn why the Chinese became Confucians, why the Hindoos became Brahmins and Buddhists and why the western migratory people became Jews and Christians. In OAHSPE we find the necessity for this Revelation, which provides for the fellowship of all peoples. It is also the only Bible that reveals the affairs of the angels of heaven, what they do, how they live and travel and the parts that many of them play with mortals; in fact it reveals to us a heaven worth living for.

The reading of OAHSPE is an undertaking worthy of the most assiduous care. It is not a book for the casual, superficial reader but for the earnest, persistent seeker of light.

With humble but firm assurance, the following is offered as a correct method of study: BEGIN AT THE FIRST PAGE and READ CHAPTER BY CHAPTER. The three books titled Cosmogony and Prophecy, Saphah and Bon's Book of Praise may be omitted at the first reading of OAHSPE and reserved for later assimilation.

Do not skip around in OAHSPE in an effort to secure a "general idea" of the contents. When this is attempted, a state of confusion results which is detrimental to a true understanding of the contents.

OAHSPE is a book of spiritual light and truth. It is also a historical record. It is presented in such form that each chapter is dependent for part of its meaning on chapters preceding. Failure to follow this vital narrative in its given sequence leads to grave misunderstanding of the text. Where the books are superimposed read the topmost one entirely through and then the lower one immediately afterward. Upper books pertain to heavenly history. Lower books contain contemporaneous earth history.

OAHSPE is pronounced O as in o'clock, AH as in father and SPE as in speak.

On a hundred fields of eager research science is making, or about to make discoveries that proclaim OAHSPE as the ultimate textbook of Perfected Science.

A LIST OF THE NAMES OF THE BOOKS IN OAHSPE.

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A GENERAL STATEMENT OF THE CONTENTS OF OAHSPE.

The Book of Jehovih gives a general idea of the creation of man, and of vegetable and of animal life on the earth, and of the inorganic habitation of the earth and her atmospherea. With the

Book of Sethantes, Son of Jehovih, commences the organic habitation of the earth and her heavens; and with the Book of Ah'shong the history is carried down for six thousand years, then for forty-nine thousand years a synopsis merely is given. The history is again taken up with the

Book of Aph, twenty-four thousand years B.K., and carried down to the

Book of Lika, thirty-four hundred years B.K. The Upper Books treating of Etherea and the lower heavens, and the Lower Books treating of the earth and lower heavens, viz. Atmospherea.

Book of Eskra and

Book of Es bring the history down to Kosmon.

Book of Cosmogony and Prophecy is a statement of the manner in which worlds are made, and the force that governs them, showing how Light and Heat, Magnetism and Electricity, are manufactured, being wholly at variance with the present Systems of Philosophy and Astronomy. Also, how to prophesy in regard to the future of the earth and the people thereon.

Book of Saphah treats of the formation of languages, and of rites and ceremonies in all ages of the earth.

Books of Ben, Judgment, Inspiration and Discipline are doctrinal.

Book of Jehovih's Kingdom on Earth treats of the condition of things soon to come upon the earth.

GLOSSARY OF STRANGE WORDS USED IN THIS BOOK.

Abracadabra. Abrakad'abra was a monotonous prayer, set in the form of a triangle, of short and disconnected sentences, so arranged that it was without beginning or ending, the which a person might repeat over and over to induce sleep or trance. Persons who practiced casting themselves in trance by this method were called Abracadabras. The following is a sample prayer: —

O Mighty One! Devoured am I with sin. Immerse me in Thee, O my Father in Heaven! Hide me, that I be no more forever! Death I covet, O All One! Sweet world in pain; Death in life! Mighty Creator! Blessed! Heavenly! Amen! Extinguish mine iniquities! Make me as nothing! I fain would be a saint. Talk to me, Thou High Ruler, Who made me before I knew it! O Mighty, All Perceiving! Holy, Holy, above all else! What am I that I should call upon Thee? Thou knowest. I am not hidden. My flesh is dead even while I live. Remove all that is foul in me! Come Thou near me, if only for once, O Mighty One! I could be destroyed by a stroke of Thy hand, O All One! I am but a waste particle in Thy members. Give me the obliterating stroke! Purify me, O Father, or blot me out! O Mighty One! Thou, never seen, though the print of Thy presence is all around me! Glory be to Thee, on high, O Mighty One! How fearfully madest Thou me! Take out that which is dead in me, and lo I am not! Take out that which is life in me, and lo I am not! Hallowed be Thy works, O Father! All Holy be Thy hidden name! Mighty and everlasting! I dare not call Thee by Thy name, O Father! Holiness is in the thought of Thee; but words blot Thee. Take me into Thee, that I shall be lost forever! Now am I going! Hold me, O Father! My vision is clouding. O Thou, All Creator! O Thou Mighty One! Swallow me up, that I be no more! Immerse me in Thy Being! Make me all forgetfulness, forever! I rest in Thee, forever. Amen! O Thou Mighty One! Thou All Holy! One, and one only forever! Amen! Blessed be Thy works! Blessed be my songs of Thee! Blessed be all Thy creation! Blessed be All Thy sons and daughters, forever! Amen! O Thou Mighty One! Thou everlasting Creator! O Mighty One!

When the prayer Abrakadabra was given to a man, it was from mouth to ear, and never written. The receiver was told that on learning it he should forever keep it a secret, and only reveal it to one person just before his death. He was told also that it had power to induce the trance state in himself; and this he usually believed, hence it was universally effective. Persons who thus attained to the self-trance state became oblivious to pain and to all knowledge of things around about them for a certain period of time, which was generally marked out by themselves beforehand. In this trance, the person often worked what was then called miracles. When he applied himself to heal the sick, he made the sick one keep repeating the word "Abrakadabra." This of course also had its faith effect on the sick one, in which case a healing was sure to take place. The word is pronounced *Abraka*, as if written *aub, rau, kau*, and *d'aub, rau*, with the accents on *kau*, and on the final *rau;* or, in the English language as if written *ob re kaw'*, *de ob raw'*.

The meaning of the word in the ancient tongue is: *Ab:* Something is, as the earth and sky. Things move. I am, and I move. My hand moveth. Life in me maketh my hand move. Therefore life is primus; motion cometh afterward. Life in me causing motion showeth that life moveth all the universe. It is the I AM, self-existent everywhere. We now have corpor, motion and life, three in one. This is the foundation of the problem, and is called *ab*. *Ra:* Things move two ways, to life and from life. One is creating and coming together, and the other is going away from, as destruction or death. This is *ra*, the second part of the problem.

I cannot exist separate from thinking, nor can my life move even my hand without thinking. Therefore thinking is before life itself. I could not think if I had not inherited it from the I AM. Therefore He is the Knowledge pervading all life and all corporeal things. This thinking is *ka*. *D'ab* is the fourth proposition in the problem, signifying a creation coming out of the first and second. For as *ab* standeth for general creation, life and coming together, motion, etc., etc., so *d'ab* signifieth that that creates out of the evil creation, or lesser creation. As man sinneth against creation if he killeth. Thus he becometh a creator himself, but of death. This is *d'ab*.

Ra: the fifth part of the problem, which is evil in crossing conditions of earth. I may plan war, but of my own self kill not; but my soldiers do the killing. My thoughts, my life and my powers are directed to evil creation. I am the *d'ab ra*, or evil creator. *Ra* alone is sin, evil, destruction, death; but he that standeth behind as the inventive mind is the creator of sin, the *d'ab ra*. At least such was the doctrine of the ancients. They held that the word was the digest of all things into five simple problems. Moreover, they taught that to repeat the word over and over put man in conjunction with the I AM in all holiness.

A-du. Death.

Agni. Fire or light, especially without combustion, as Spirit Lights, a pillar of fire by day, as the Israelites going out of Egypt, 593.17; 600.72; 32.4.

Algonquin. The United States of the North American Indians before their destruction by the Christians, O-pah-Egoguim, 369.48.

Angel. A spirit man or woman. (The word "spirit" does not define whether man or animal, but is often erroneously used instead of angel.)

Apollo. The God to whom was assigned the duty of beautifying mortals in form and figure. See Index. He had many names, as Soodhga, So Gow, Choo-Choo, Sudghda, and so on; but the meaning is the same, whether in Chinese, Hindoo, Greek, Latin or English.

Apostrophy. Something omitted, but which in this history is of no importance.

Archangels. Angels next in rank to Gods, who dwell in certain arcs in etherea. They generally come in the dawn of a cycle to give new inspiration to mortals.

Avon lights. Such as are adapted to the company.

Beast. The animal man. The earthly part of man. Anything that is enforced, as a religion, pp 1 and 2; 554. chap. viii.; 193.5. L.B.

Che'-ba. The desire that comes of inspiration.

Corpor. Whatever has length and breadth and thickness, and is perceptible to sight, hearing and feeling. Ethe is the solvent of it, 572.1.

Corporean. A man of the earth in contradistinction from an angel, who is a man of Es, 7. chap. ii., v. 1.

Crucify. To melt; to test by fire; to test by binding. The original form of testing a su'is or sar'gis (medium) was by binding him on a wheel. See Index, Wheel of Uh'ga; also 229. chap. xxiii.

C'Vorkum. The roadway of the Solar Phalanx, 603.110; also map between pp. 67, 68.

Egisi. Volunteers who may have previously registered themselves for such an excursion.

Emun. Choking atmosphere.

Emuts. Some of the high-raised officers in etherea devote their labors mostly to affairs in etherea, seldom dealing with the affairs of corporeal worlds. Others deal largely with the affairs of corporeal worlds; these latter are called Emuts.

Eon. Travelers (in the surveys of magnitudes, 220.8) who notify the Oe'tans of the available places for new worlds, and the time for dissipating old ones. See 460.16.

Eoptian Age. From the time man comes into being, on the earth until his race becomes extinct, is the eoptian age of the earth.

Es'enauers. Heavenly musicians, composed of singers and instrument players.

Es-pa. Spiritual food carried up from the earth.

Es-pe. Spiritual history.

E-spe. Spiritual record.

Es-tu. Spiritual center.

Golgotha. A temple of skulls, 628 and face page 629.

Grade and Ingrade are, Grade, that that now is; and Ingrade, that that is coming.

Hada. Atmospherea, the heavens of the earth.

Haniv. The prow of a vessel.

Heine. Etherean food.

Hi-dan. Highest light.

Hidan Sun. North Star.

Hidan Vortex. The vortex of the North Star, 443.26.

Hirom. The Ahamic word for red hat.

Homa. Refreshing perfume, more delicate than Haoma.

Ho-tu. Barrenness.

Imbrael. Poison worms materialized.

Isaah. A Chinese prophet. The word "Isaiah" is of modern Hebrew.

Iz-Zerlites. (442.12; 612, 613.) Isaerites.

Nirvanian. One of a council who appoint the Orians their places and duties.

Oe'tan. An angel who had attained to wisdom and power to make worlds.

Orion. Orian. A ruler over etherean worlds.

Sar'gis. Both a materialized angel, or a person in whose presence the angels can take on the semblance of mortal forms, 589.12.

Satan. The chief of the seven tetrarchs, the captain of the selfish passions. Selfishness *per se*. Self.

Schood of Hein. A negative place, comparable with a calm on earth or a calm at sea.

Scpe-oke. Spirit house; that is, prior to this time the angels from the earth had not grown sufficiently to desire homesteads, neither had the heavens of the earth been prepared with plateaux sufficient for such spirits. Prior to this period angels of low grade were kept with mortals, and taught subjectively.

Shrevars are to a new earth what guardian angels are to mortals.

Spirit. Synonymous (but not correctly) with angel. When we say angel, we mean a spirit; but when we say spirit, we may not mean an angel.

Su-be. Nectar; **S'pe-a,** heavenly place on earth, Eden, 408.4.

Su'is. Clairaudience and clairvoyance. A person who can see with the eyes closed, or one who can hear angel voices, 295.20; 354.3.

Tau. Bull, force. Opposite from cow, receptivity, 598.54.

Ughs. Foul air from dead people.

Uh'ga, 593.13. See Wheel, Index.

Umbræ. Great darkness occasioned by the falling of nebulæ.

Vesperes. Administration.

Vocent. Perpetual roaring of the atmospherean elements.

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LIST OF PORTRAITS.

REPRODUCED FROM THE ORIGINAL PAINTINGS IN THE

KOSMON CHURCH.

[For fuller information than is given below, see Index.]

ZARATHUSTRA (Zoa-raaster), opposite page 172,
erroneously called **Zoraaster**, a Persian lawgiver who lived in the cycle of Fragapatti, eight thousand nine hundred years ago, the farthest back of all historical characters. Both Budhist and Christian religions are said to be made up chiefly from the history and miracles of Zarathustra. It was to obliterate such history that Coatulus, a Christian priest, burned the Alexandrian Library in the year 390. And for the same purpose, and more effectually, did three Christian monks again burn it in the year 640. Zarathustra was of enormous size, and of neither sex, being an i-e-su.

PO, opposite page 312,
of Jaffeth (afterward called China), was also an i-e-su. He was a lawgiver cotemporaneous with Abram of Persia, living about five thousand eight hundred years ago, and in the cycle of Cpenta-armij. He also taught, like Zarathustra, the doctrine of one Great Spirit, which doctrine he re-established in Jaffeth (China).

ABRAM, opposite page 324,
afterward called **Abraham**, an I'huan, large and red, like new copper, and had black hair and long beard, fierce to look upon, but his soul was gentle as a woman's. He was a Persian, and the founder of the ancient Hebrews or Iz'zerlites, and also the founder of migration for religion's sake. He took his followers into Egupt (Egypt).

BRAHMA, opposite page 340,
an East Indian lawgiver, cotemporaneous with Po and Abram. He was a large man of great strength, and ranked the highest spiritually of all mortals. He re-established the Zarathustrian religion in India.

YU-TIV,
fairest of women, wife of Brahma.

EA-WAH-TAH, opposite page 362,
a North American, cotemporaneous with Po, Abram, and Brahma. He was taller than any other man, with a bright shining face of copper. He established amongst the North Americans of his time the worship of the Great Spirit, and his doctrines are still held by most of the tribes of North American Indians, who refuse to accept any other God or Savior. Ea-wah-tah established the United States of America, but called by the name O-pah-e-go-quin or Algonquin. The model of his independent nations, united in one, was that which was adopted in the formation of the present United States of America by the whites.

THOTHMA (Hojax), opposite page 442,
the builder of the great pyramid in Egypt, and one of the greatest adepts that ever lived. He could hear the Gods and talk with them understandingly, and could cast himself in the death trance and go spiritually into the lower heavens and return at will. He was under the inspiration of the false God Osiris through his great angel servant Gods Baal and Egupt. He labored to establish immortality in the flesh; that is, to make the mortal body incorruptible so that it would never die. But with all the forces of his will and by his great learning he could not stay the withering of the flesh, and he died on the day he was one hundred years old.

CAPILYA, opposite page 458,
of India, an i-e-su, living three thousand four hundred years ago in the cycle of Lika, a lawgiver who restored the believers in one Great Spirit to hold property, and to have the same rights as the worshippers of Gods and Lords. He was to India very similar to what Moses was to the ancient Jews. As Moses was a foster-child of the king of Egypt so was Capilya a foster-child of the king of India, both receiving a profound education.

MOSES, opposite page 496,
an Egyptian lawgiver. He was cotemporaneous with Capilya of India and Chine of China, living two thousand four hundred years after Abram (3400 B.K.). Moses was a large man, a pure I'huan, copper colored, and of great strength, educated as a prince by his foster-father Pharaoh, king of Egypt, and master of many languages. He rebuilt what had been lost since Abram's time, and also taught the Zarathustrian doctrine of one Great Spirit, Whom they worshipped secretly under the name Jehovih. But in public worship, and to avoid persecution, they called him God or Lord. The name Jehovih was maintained by Moses as too sacred to be spoken save in whisper and with mouth to ear. He taught that spirits who ministered to mortal nations and empires were titled God or Lord.

CHINE, opposite page 524,
a lawgiver cotemporaneous with Capilya and Moses. He was an i-e-su, and like Moses was of copper color and very large, but his hair was red like a fox. He was the founder of China, and restored the rights of the believers in Jehovih throughout that great country. Through him was established so firmly the doctrine of one Great Spirit that all China to this day accepts it to such an extent that God or Lord

worship cannot get a foothold amongst them worth mentioning. Some of his miracles have never been excelled.

SAKAYA, opposite page 686,
sometimes erroneously called Buddha. He lived about twenty-five hundred years ago, and was an East Indian by birth, holding to the doctrine of one Great Spirit only. He was of sub-cycle rank. The term Buddha was wrongly attached to him by his followers something over a thousand years after his death. He also made no account of God or Lord worship. He taught that man's highest attainment was to live for sake of others, and not for one's self. He established convents, nunneries, and monasteries in many places in India, from which country the Christians adopted them, and made them a prominent feature in Europe.

KA'YU, opposite page 692,
erroneously called **Confucius,** an i-e-su, a lawgiver of sub-cycle rank, of China, living twenty-five hundred years ago. He was one of the most learned men that ever lived, and has to-day more followers than any other lawgiver on earth, being over three hundred million people. He taught the doctrine of one Great Spirit, and to worship Him only. He abridged eighteen thousand books of the ancients, taking the cream of all of them, and condensed them into about twenty books.

JOSHU, opposite page 708,
like Ka'yu and Sakaya was a lawgiver of sub-cycle rank. He was of Jewish birth, and also an i-e-su, born near Jerusalem, something less than two thousand years ago. His predecessors were of the tribe called Esseneans, or non-resistants. He labored to bring the Jews back to their pristine purity. He was a severe preacher, denounced by the people as a blasphemer, and was stoned to death in Jerusalem. He also taught the doctrine of one Great Spirit only. In the Christian New Testament it has been supposed that the so-called Sermon on the Mount is a plagiarism on Joshu's teachings, gotten up by the Ecumenical Council under the direction of the emperor Constantine.

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Portraits were omitted from all editions of OAHSPE issued later than 1891 due to loss of the original electro plates. It is planned to issue, for later insertion in this edition, smaller reproductions of the portraits. Owners of OAHSPE desiring the portraits and an OAHSPEAN DICTIONARY may receive them free of charge from the Essenes of Kosmon, 2210 W. 11th St., Los Angeles, California.

HINTS TO THE READER.

(For information on the following words, see Index.)

FIRST READ.

The Earth. Floateth in the midst of a vortex, 568.1 to 16.

A Vortex. Atmospherea, Atmospherean Ocean.

Atmospherean. A spirit, or more properly an angel dwelling in one of the many

Atmospherean Heavens in Atmospherea.

Chinvat. Etherea, Ethe, Etherean Worlds.

Etherean Cycles. I-E-Su.

Lord. A one time mortal, ruler over part of the people on earth for a season.

Lord God. A one time mortal, next higher than Lord, ruler over part of the people on earth and the lower heavens, for a season.

God. A one time mortal, next higher than Lord God, ruler over all the people on earth and in the lower heavens, for a season.

Orion Chief. A one time mortal on this or other corporeal world, ruler over some etherean world, for a season.

Nirvanian Chief. Next higher than Orion Chief, one of a council in the etherean worlds who appoint the Orions their places.

The Creator.	**Father. Heavenly Father.**
The Great Spirit.	**All Highest. All Light.**
The Almighty.	**All Person. An All Higher.**
The I AM.	**Highest Cause. Person.**
	Ever Present. Ever Presence.

Named by Man
Jehovih.
Eolin, E-O-ih, Eloih.
Egoquim, Ormazd.
To Whom none can attain forever.

God said: I am, as any other spirit of the dead, a one time man upon the earth, thy elder brother of tens of thousands of years' experience. Distinguish, then, that the twain God and Jehovih are not the same one. No more is thy God than what thou shalt be in time to come, and all angels, the Gods and Lords and generals and captains and chiefs in heaven are but the brothers and sisters of mortals and the spirits of the dead; and none of these, however exalted, can create **Life** or **Motion** or an **Individual** or **Person.** These are from Jehovih, The Creator.

Incarnated. Incarnate.

Heavens of the Earth. Hell, Chaos, Knots.

Savior. Saviors.

False	**Lord.**	Angels who assume kingdoms in atmospherea, denying Jehovih, professing themselves to be the Creator, and yet born of woman.
	Lord God.	
	God.	

The False Lord God, Anuhasaj, who first made the names Lord, God, Lord God, De'yus (Dyaus, Deity), Zeus, Joss and Ho'Joss worshipful on the earth in place of the Great Spirit.

The Four False Gods	**Looeamong, Kriste, Christ.**	**The Triunes.**
	Kabalactes, Budha.	The founders of the **Trinity** and of the **Father, Son** and **Holy Ghost.**
	Ennochissa, Brahma.	
	Thoth, Gabriel.	The founder of Mohammedanism.

And the **Beast** divided itself into four great heads, and possessed the earth about; and man fell down and worshipped them, 1.11

AS FOR EXAMPLE:

Looeamong was the false God who founded, by inspiration, the great sect called **Christians.** He is first mentioned in Book of Eskra, chap. xiii.; and his career is continued in the Books of Eskra and Es, until he is finally cast into hell, which corresponds in date to the time the pope established himself as vicegerent on earth, and very properly because his God was *non est.*

Kabalactes, the God who, by inspiration, founded what is now called **Budhism.** He is first mentioned in Book of Eskra, chap. xiii.; and his history is continued in Books of Eskra and Es, until he is finally cast into hell.

Ennochissa, who, by inspiration, founded modern **Brahmanism,** first mentioned in Book of Eskra, chap. xiii. His history continues in Books of Eskra and Es, and he is finally cast into hell.

Thoth, or Gabriel, who, by inspiration, founded **Mohammedanism,** first mentioned in Book of Eskra, chap. xlix. He also is cast into hell, Book of Es, chap. xv.

These four false Gods were delivered out of hell by God, Jehovih's Son. They figured largely in the great wars against Jehovih in the time of the ancient Jews.

Besides these there were many false Gods and one great Goddess, **Ashtaroth. Baal** and she were both overcome and cast into hell by the founder of Christianity, Looeamong, through his great warrior servant, Thoth.

Of the lesser attempts at false Godheads mention is made of **Sayawan,** founder of **Swedenborgism** (748. 10 to 13), and of **Piad** (748.7–8), the founder of **Mormanism**; also of **Lowgannus,** the founder of **Shakerism** (748.9), showing that all these sects have had their origin in the lower heavens.

OAHSPE.

AFTER the creation of man, the Creator, Jehovih, said unto him: That thou shalt know thou art the work of My hand, I have given thee capacity for knowledge, power, and dominion. This was the first era.

2. But man was helpless, he understood not the voice of the Almighty, neither stood he upright. And Jehovih called His angels, who were older than the earth, and He said unto them: Go ye, raise man upright, and teach him to understand.

3. And the angels of heaven descended to the earth and raised man upright. And man wandered about on the earth. This was the second era.

4. Jehovih said to the angels that were with man: Behold, man hath multiplied on the earth. Bring ye them together; teach them to dwell in cities and nations.

5. And the angels of Jehovih taught the peoples of the earth to dwell together in cities and nations. This was the third era.

6. And in that same time the Beast (self) rose up before man, and spake to him, saying: Possess thou whatsoever thou wilt, for all things are thine, and are good for thee.

7. And man obeyed the Beast; and war came into the world. This was the fourth era.

8. And man was sick at heart, and he called out to the Beast, saying: Thou saidst: Possess thyself of all things, for they are good for thee. Now, behold, war and death have encompassed me about on all sides. I pray thee, therefore, teach me peace!

9. But the Beast said: Think not I am come to send peace on the earth; I come not to send peace, but a sword. I come to set man at variance against his father; and a daughter against her mother. Whatsoever thou findest to eat, be it fish or flesh, eat thou thereof, taking no thought of to-morrow.

10. And man ate fish and flesh, becoming carnivorous, and darkness came upon him, neither yet heard he the voice of Jehovih, nor believed in Him. This was the fifth era.

11. And the Beast divided itself into four great heads, and possessed the earth about; and man fell down and worshipped them.

12. And the names of the heads of the Beast were, BRAHMIN, BUDDHIST, CHRISTIAN, and MOHAMMEDAN. And they divided the earth, and apportioned it between themselves, choosing soldiers and standing armies for the maintenance of their earthly aggrandizement.

13. And the Brahmins had seven million soldiers; the Buddhists twenty million; the Christians seven million; and the Mohammedans two million, whose trade was killing man. And man, in service of the Beast, gave one-sixth of his life and his labor to war and standing armies; and one-third of his life he gave to dissipation and drunkenness. This was the sixth era.

14. Jehovih called to man to desist from evil; but man heard Him not. For the cunning of the Beast had changed man's flesh, so that his soul was hid as if in a cloud, and he loved sin.

15. Jehovih called unto His angels in heaven, saying: Go ye down to the earth once more, to man, whom I created to inhabit the earth and enjoy it, and say ye to man: Thus saith Jehovih:

16. Behold, the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention, to an herbivorous man of peace. The four heads of the Beast shall be put away; and war shall be no more on the earth.

17. Thy armies shall be disbanded. And, from this time forth, whosoever desireth not to war, thou shalt not impress; for it is the commandment of thy Creator.

18. Neither shalt thou have any God, nor Lord, nor Savior, but only thy Creator, Jehovih! Him only shalt thou worship henceforth forever. I am sufficient unto Mine own creations.

19. And to as many as separate themselves from the dominion of the Beast, making these

covenants unto Me, have I given the foundation of My kingdom on earth.

20. And all such shall be My chosen: By their covenants and by their works shall they be known henceforth on the earth as Mine, and shall be called FAITHISTS.

21. But to as many as will not make these covenants, have I given the numbers of the Beast, and they shall be called UZIANS, signifying destroyers. And these shall be henceforth the two kinds of people on earth, FAITHISTS and UZIANS.

22. And the angels of heaven descended to the earth, to man, and appeared before him, face to face, hundreds of thousands of them, speaking as man speaketh, and writing as man writeth, teaching these things of Jehovih and His works.

23. And in the thirty-third year thereof, the Embassadors of the angel hosts of heaven, prepared and revealed unto man in the name of Jehovih, His heavenly kingdoms; and have thus herein made known the plan of His delightful creations, for the resurrection of the peoples of the earth.

24. Not infallible is this Book, OAHSPE; but to teach mortals HOW TO ATTAIN TO HEAR THE CREATOR'S VOICE, and to SEE HIS HEAVENS, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death.

25. Neither are, nor were, the revelations within this OAHSPE wholly new to mortals. The same things have been revealed at the same time unto many, who live at remote distances from one another, but who were not in correspondence till afterward.

26. Because this light is thus comprehensive, embracing corporeal and spiritual things, it is called the beginning of the KOSMON ERA. And because it relates to earth, sky and spirit, it is called OAHSPE.

THE VOICE OF MAN.

O JEHOVIH, what am I that I should supplicate Thee? Know I mine own weakness, or understand I the way of my thoughts? Thou hast placed before me most wonderful creations: They impress me, and my senses rise up in remembrance of the Almighty. Wherein have I invented one thought but by looking upon Thy works? How can I otherwise than remember my Creator, and out of Thy creations, O Jehovih, find rich food for meditation all the days of my life?

2. And yet, though I have appropriated the earth unto myself, I am not happy nor perfect withal. Misery and crime and selfishness are upon my people.

3. What is my weakness that I cannot overcome it? Or what is my strength that I succumb to the desires of the earth? I build up my belief and courage in Thee; but ere I know the way of my weakness, I stumble and fall. Am I made that I shall be forever a reproof to myself, and a censure to my own behavior?

4. How shall I say to this man or that: Be thou pure and holy, O man! Are not my flesh and blood proof that man cannot be without sin? O this corruptible self, this tendency to fall from the right way! Thou, O my Creator, hast proven before my senses, every day of my life, that Thou alone art mighty in purity and truth.

5. O that I had a starting point wherefrom to estimate Thy wonderful decrees, or could find a road in which I should never stumble! But yet, O Jehovih, I will not complain because of the way of Thy works. Thou hast invented a limit to my understanding, whereby I am reminded of Thee, to call upon Thy name. I perceive my own vanity; that whereas were knowledge mine, I should become less beholding unto Thee!

6. What am I, O Jehovih, without Thee; or wherein shall I find the glory of Thy creations but by the light of Thy countenance? Thou broughtest me forth out of sin and darkness and clothed me in light. I behold the smallness of myself in Thy great works. Thou hast bound me to travel on the earth, to sojourn with beasts and all manner of creeping things; nor given me one attribute wherein I can boast over them, save in the power of destruction. The high firmament placed Thou above me; the stars and moon and sun! I know Thou hast been thither, but I am bound down in a little corner of Thy works! I have not power to rise up to Thy distant places, nor to know Thy extended heavens.

7. Nay, I have not power to shape my own size and stature; but all things take form and dimension whether I will or no. In Thine own way are built the walls of the world; by their magnitude am I confounded; by the majesty of Thy hand appalled. Why have I vainly set up myself as the highest of Thy works? My failures are worse than any other living creature under the sun. I cannot build my house in perfection like a bird's; my ingenuity cannot fashion a spider's net; I cannot sail up in the air like a bird, nor live in the water like the fish, nor dwell in harmony like the bee. The half of my offspring die in infancy; the multitude of my household are quarrellers, fighters, drunkards and beggars; the best of my sons and daughters are less faithful than a dog! I go forth to war, to slay my brother, even whilst Thy wide earth hath room for all. Yea, I accurse the earth with starvation and sin and untimely death. O that I could school myself to boast not of my greatness; that I should be forever ashamed in Thy sight, Jehovih!

8. Unto Thee I will acknowledge my iniquities; I can hide nothing from the eye of my Creator. Hear me then, O Father!

9. I took up arms against my brother. With great armies I encompassed him about to despoil him.

10. His widows and orphans I multiplied by the stroke of my sword; the cry of anguish that came out of their mouths I answered by the destruction of my brother's harvests.

11. To my captains and generals who showed great skill in killing, I built monuments in stone and iron. Yea, I inscribed them from top to bottom with their bloody victories.

12. And in my vanity I called out to the young, saying: Behold the glory of great men! These great monuments I have builded to them!

13. And the youth of my household were whetted with ambition for spoil. The example of my hand made them train themselves for warfare.

14. To my colonels and generals I gave badges of gold. I called to the damsels, saying: Come, a great honor I give to you; ye shall dance with the officers of death!

15. And they tripped up on tip-toe, elated by the honey of my words! O Jehovih, how have I not covered up my wickedness; how have I failed to make the flow of my brother's blood the relish of satan!

16. To my destroying hosts I have given great honor and glory. In the pretence of enforcing peace I hewed my way in flesh and blood.

17. I made great pretensions in a kingdom. I called out to my people, saying: We must have a kingdom. I showed them no reason for it; but I bade them take up arms and follow me for patriotism's sake. And yet what was patriotism? Behold, I made it as a something greater than Thee and Thy commandment: THOU SHALT NOT KILL.

18. Yea, by the cunning of my words, I taught them my brother was my enemy; that to fall upon him and his people and destroy them was great patriotism.

19. And they ran at the sound of my voice, for my glory in the greatness of my kingdom, and they committed great havoc.

20. Yea, I built colleges for training my young men in warfare. I drew a boundary hither and thither, saying: This is my kingdom! All others are my enemies!

21. I flattered the young men with the work of death; I said: Ye men of war! Great shall be your glory!

22. And their judgment was turned away from peace; I made them think that righteousness was to stand up for me and my country, and to destroy my brother and his people.

23. They built me forts and castles and arsenals without number. I called unto my people, saying: Come, behold the glory of my defences which I built for you!

24. And they gave me money and garrisons, and ships of war, and torpedoes, shouting: Hurrah for our kingdom! We have faith in these things, more than in Thee, our Creator!

25. Thus I led them away from Thee. Their eyes I turned down in the way of death. By the might of my armies, I put away righteousness.

26. I covered the earth over with drunkards, and widows and orphans; to beggary I reduced them, but I whetted their pride by saying: Behold what great standing armies we have!

27. To the man that said: There shall come a time of peace, when war shall be no more forever, I mocked and said: Thou fool!

28. I know the counts against me, O Father. I cannot hide my iniquity from Thy sight. I have said war was a necessary evil to prevent a too populous world! I turned my back toward the wide, unsettled regions of the earth. With this falsehood in my mouth I stood up before Thee! Yea, I cried out as if for the righteous, saying: I war for righteousness, and for the protection of the weak! In the destruction of my brethren I stood as a murderer, pleading this excuse. Stubbornly I persisted in not seeing justice on the other side, whilst I cut down whom Thou hadst created alive. Above the works of Thy hand I raised myself up as a pruning knife in Thy vineyard.

29. Yea, more than this, I persuaded my sons and daughters that to war for me was to war for our Father in heaven. By such blasphemy led I them into ruin. And when the battle was over for a day I cried out: Behold the glory of them that were slain for the honor of their country! Thus have I added crime to crime before Thee, Jehovih; thus destroyed Thy beautiful creation. Verily, have I not one word in justification of my deeds before Thee!

30. O that I had remained faithful with Thee, Jehovih! But I invented gods unto the glory of the evil one. In one place I called out to my sons and daughters, saying: Be ye Brahmins; Brahma saveth whosoever professeth his name. In another place I said: Be ye Buddhists; Buddha saveth whosoever calleth on his name. In another place I said: Be ye Christians; Christ saveth whosoever calleth on his name. In another place I said: Be ye Mohammedans; whosoever saith: There is but one God and Mohammed is his prophet! shall have indulgence without sin.

31. Thus have I divided the earth, O Jehovih! Into four great idolatries have I founded

them, and into their hands put all manner of weapons of destruction; and they are become more terrible against one another than are the beasts of the forest. O that I could put away these great iniquities which I raised up as everlasting torments to the earth. Verily, there is no salvation in any of these.

32. Their people are forever destroying one another. They quarrel and kill for their respective religions; setting aside Thy commandment, Thou shalt not kill. They love their own nation and hate all others. They set aside Thy commandment, Love thy neighbor as thyself.

33. They preach and pray in sufficient truth; but not one of these people practiseth peace, love and virtue, in any degree commensurate with their understanding. These religions have not saved from sin any nation or city on the whole earth.

34. In vain have I searched for a plan of redemption; a plan that would make the earth a paradise, and the life of man a glory unto Thee, and a joy unto himself. But alas, the two extremes, riches and poverty, have made the prospect of a millennium a thing of mockery.

35. For one man that is rich there are a thousand poor, and their interests are an interminable conflict with one another. Labor crieth out in pain; but capital smiteth him with a heartless blow.

36. Nation is against nation; king against king; merchant against merchant; consumer against producer; yea, man against man, in all things upon the earth.

37. Because the state is rotten, the politician feedeth thereon; because society is rotten, the lawyer and court have riches and sumptuous feasts; because the flesh of my people is rotten, the physician findeth a harvest of comfort.

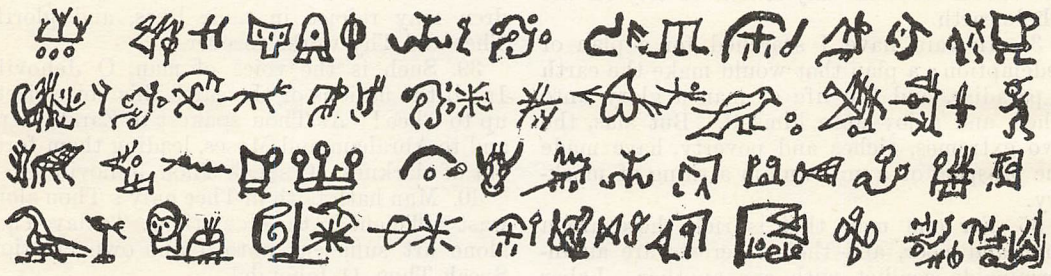
38. Now, O Jehovih, I come to Thee! Thou holdest the secret of peace and harmony and good will amongst mortals. Give me of Thy light, O Father! Show me the way of proceeding, that war and crime and poverty may come to an end. Open Thou the way of peace and love and virtue and truth, that Thy children may rejoice in their lives, and glorify Thee and Thy works forever.

39. Such is the voice of man, O Jehovih! In all the nations of the earth this voice riseth up to Thee! As Thou spakest to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, O speak Thou, Jehovih!

40. Man hath faith in Thee only; Thou alone wast sufficient in the olden time: To-day, Thou alone art sufficient unto Thine own creation. Speak Thou, O Jehovih!

BOOK OF JEHOVIH.

WHEREIN IS REVEALED THE THREE GREAT WORLDS, CORPOR, ATMOSPHEREA, AND ETHEREA. AS IN ALL OTHER BIBLES IT IS REVEALED THAT THIS WORLD WAS CREATED, SO IN THIS BIBLE IT IS REVEALED HOW THE CREATOR CREATED IT. AS OTHER BIBLES HAVE PROCLAIMED HEAVENS FOR THE SPIRITS OF THE DEAD, BEHOLD, THIS BIBLE REVEALETH WHERE THESE HEAVENS ARE, AND THE MANNER AND GLORY AND WORK THAT THE SPIRITS OF THE DEAD ENJOY, WHEREBY THE WISDOM, POWER, LOVE AND GLORY OF THE ALMIGHTY ARE MAGNIFIED FOR THE UNDERSTANDING OF MAN.



[APOLOGY: "The universe is full; all things are members. Speech they have: bid them speak. The recorder of their words be thou. Such is Panic (Earth) language, the first language. What saith the bird? The beast? The stars? The sun? All? It is their souls speaking. The soul hear thou, and repeat it. This light leadeth thee to origin."]

CHAPTER I.

ALL was. ALL is. ALL ever shall be. The ALL spake, and Motion was, and is, and ever shall be; and, being positive, was called He and Him. The ALL MOTION was His speech.

2. He said, I AM! And He comprehended all things, the seen and the unseen. Nor is there aught in all the universe but what is part of Him.

3. He said, I am the soul of all; and the all that is seen is of My person and My body.

4. By virtue of My presence all things are. By virtue of My presence is life. By virtue of My presence are the living brought forth into life. I am the QUICKENER, the MOVER, the CREATOR, the DESTROYER. I am FIRST and LAST.

5. Of two apparent entities am I, nevertheless I AM BUT ONE. These entities are the UNSEEN, which is POTENT, and the SEEN, which is of itself IMPOTENT, and called CORPOR.

6. With these two entities, in likeness thereby of Myself, made I all the living; for as the life is the potent part, so is the corporeal part the impotent part.

7. Chief over all that live on the earth I made Man; male and female made I them. And that man might distinguish Me, I commanded him to give Me a name; by virtue of My presence commanded I him. And man named Me not after anything in heaven or on the earth. In obedience to My will named he Me after the sounds the wind uttereth, and he said, E—O—Ih! Which is now pronounced Jehovih, and is written thus:



CHAPTER II.

JEHOVIH said: By virtue of my presence created I the seen and the unseen worlds. And I commanded man to name them; and man named the seen worlds Corpor, and the unseen worlds Es; and the inhabitants of Corpor, man named corporeans. But the inhabitants of Es he called sometimes es'eans and sometimes spirits and sometimes angels.

2. Jehovih said: I created the earth, and fashioned it, and placed it in the firmament; and by My presence brought man forth a living being. A corporeal body gave I him that he might learn corporeal things; and death I made that he might rise in the firmament and inherit My etherean worlds.

3. To es I gave dominion over corpor; with es I filled all place in the firmament. But corpor I made into earths and moons and stars and suns; beyond number made I them, and I caused them to float in the places I allotted to them.

4. Es I divided into two parts, and I commanded man to name them, and he named one etherea and the other atmospherea. These are the three kinds of worlds I created; but I gave different densities to atmospherean worlds, and different densities to the etherean worlds.

5. For the substance of My etherean worlds I created Ethe, the MOST RAREFIED. Out of ethe made I them. And I made ethe the most subtle of all created things, and gave to it power and place, not only by itself, but also power to penetrate and exist within all things, even in the midst of the corporeal worlds. And to ethe gave I dominion over both atmospherea and corpor.

6. In the ALL HIGHEST places created I the etherean worlds, and I fashioned them of all shapes and sizes, similar to My corporeal worlds. But I made the etherean worlds inhabitable both within and without, with entrances and exits, in arches and curves, thousands of miles high and wide, and overruled I them with PERFECT mechanism; and in colors and movable chasms and mountains in endless change and brilliancy. To them I gave motions, and orbits and courses of their own; independent made I them, and above all other worlds in potency and majesty.

7. Neither created I one etherean world like another in size or density or in component parts, but every one differing from another, and with a glory matchless each in its way.

8. Atmospherean worlds I also created in the firmament, and I gave them places and orbits and courses for themselves. But atmospherean worlds I created shapeless and void of fixed form, for they are in process of condensation or dissolution, being intermediate in condition betwixt My etherean and My corporeal worlds. Of three degrees of density created I them, and I commanded man to name them, and one he called A'ji, and one Ji'ay and one Nebulæ.

9. But all of them are composed of the same substances, being like the earth, but rarefied. Nor is there on the earth or in it one thing, even iron, or lead, or gold, or water, or oil, or stones, but the same things are in My atmospherean worlds. As I have given light to the earth so have I given light to many of them; and all such have I commanded man to call comets. And even so named he them.

10. And I also created atmospherea around about My corporeal worlds; together made I them.

CHAPTER III.

THUS spake Jehovih; by the light of kosmon proclaimed He these things amongst the nations of the earth.

2. Man looked upward in prayer, desiring to know the manner of all created things, both on earth and in heaven. And Jehovih answered him, saying:

3. The whirlwind made I as a sign to man of the manner of My created worlds. As thou beholdest the power of the whirlwind gathering up the dust of the earth and driving it together, know that even so do I bring together the a'ji and ji'ay and nebulæ in the firmament of heaven; by the power of the whirlwind create I the corporeal suns and moons and stars. And I commanded man to name the whirlwinds in the etherean firmament, and he named them vortices and wark; according to their shape named he them.

4. By the power of rotation, swift driving forth in the extreme parts, condense I the atmospherean worlds that float in the firmament; and these become My corporeal worlds. In the midst of the vortices made I them, and by the power of the vortices I turn them on their axes, and carry them in the orbits I allotted to them. Wider than to the moons of a planet have I created the vortices, and they carry the moons also.

5. Around about some of My corporeal

worlds have I given nebulous belts and rings, that man might comprehend the rotation of My vortexan worlds.

6. For each and every corporeal world created I a vortex first, and by its rotation and by the places in the firmament whither it traveleth, caused I the vortex to conceive the corporeal world.

7. A great vortex created I for the sun, and, within this vortex and subject to it, made I the vortices of many of the corporeal worlds. The sun vortex I caused to rotate, and I gave it power to carry other vortices within it. According to their density and position are they thus carried forth and around about the sun.

8. Think not, O man, that I created the sky a barren waste, and void of use. Even as man in the corporeal form is adapted to the corporeal earth, so is he in the spiritual form adapted to My etherean worlds. Three great estates have I bestowed on man: the corporeal, the atmospherean and the etherean.

CHAPTER IV.

MAN perceived the general foundation of the world, and he prayed that his eyes might be opened for a sign in heaven; and Jehovih answered him, saying:

2. The clouds in the air I bring into view suddenly; by different currents of wind make I thus the unseen visible and tangible to man's senses. In like manner do I cause etherean currents to bring forth a'ji and ji'ay, and nebulæ, prior to making corporeal worlds.

3. In all the universe have I made the unseen to rule over the seen. Let the formation of the clouds stand in the view of man on earth, that he may bear witness to the manner of the unseen becoming seen.

4. Man perceived, and he prayed for a sign of duration, and Jehovih answered him, saying:

5. Behold the tree which hath sprung up out of the ground and fulfilled its time; it falleth and rotteth, and returneth to the earth. But lo, the wind, which thou seest not, never ceaseth to blow. Even so is the comparative duration of all things. Think not, O man, that corporeal things are annihilated because they disappear; for as a drop of water evaporateth and riseth in the air as unseen vapor, so do all corporeal things, even earth, and stones, and gold, and silver, and lead, become as nothing in the firmament of heaven in course of time.

6. Things that man seeth, created I with a beginning and an end; but the unseen I made of endless duration.

7. The corporeal man made I belonging to the seen; but the spiritual man made I as one within the unseen, and everlasting.

8. As the corporeal man beholdeth corporeal things, so doth the spiritual man follow upward the evaporated, corporeal entities of things. As corporeal things are tangible to corporeans, so are es things tangible to the spirits of the dead.

9. As I cause water to rise upward as vapor, and take a place in the air above, let it be a sign and testimony of other places in atmospherea whereon dwell the spirits of the lower heaven.

10. As I made a limit to the ascent of the clouds, so made I a limit to the places of the different kinds of substances in atmospherea; the more subtle and potent to the extreme, and the more dense and impotent nearer to the earth.

11. According to the condition of these different plateaux in atmospherea, whether they be near the earth or high above, so shall the spirit of man take its place in the first heaven; according to his diet and desires and behavior so shall he dwell in spirit on the plateau to which he hath adapted himself during his earth life.

12. For I made the power of attraction manifest in all things before man's eyes that he might not err, that like should attract like made I them.

13. Man sought to know the progress of things. Jehovih answered him, saying:

14. Open thine eyes, O man! There is a time of childhood, a time of genesis, a time of old age, and a time of death to all men. Even so is it with all the corporeal worlds I have created.

15. First as vapor the vortex carrieth it forth, and as it condenseth, its friction engendereth heat, and it is molten, becoming as a globe of fire in heaven. Then it taketh its place as a new born world, and I set it in the orbit prepared for it.

16. In the next age I bring it into se'mu, for it is ripe for the bringing forth of living creatures; and I bestow the vegetable and animal kingdoms.

17. Next it entereth ho'tu, for it is past the age of begetting, even as the living who are

in dotage. Next it entereth a'du, and nothing can generate upon it. Then cometh uz, and it is spirited away into unseen realms. Thus create I, and thus dissipate planets, suns, moons and stars.

18. My examples are before all men. My witnesses are without number. I raise the tree up out of the ground; I give it a time to bring forth fruit; and then barrenness, and then death and dissolution. I prepare the new field with rich soil, bringing forth; and the old field that is exhausted, and man shall weigh the progress and destiny of a whole world.

19. Let no man marvel because of the size of the mammoth and the ichthyosaurus, for there was a time for them as there is a time for the infusoria of this day.

20. I have given thee a sign, O man, in the queen of the honey bee; because of the change of the cell cometh she forth a queen, even from the same manner of germ as the other bees. Be wise, therefore, and remember that the earth is not in the place of the firmament as of old. Let this be a testimony to thee of the growth, the change and the travail of the earth.

21. Nevertheless, O man, the seen and the unseen are but parts of My person; I am the Unity of the whole.

CHAPTER V.

MAN perceived the magnitude and glory of the corporeal worlds. He said, How shall I speak of Thy great works, O Jehovih, and of Thy wisdom and power! Shall I open my mouth before Thee! I look upon Thy countless stars, suns and moons, spread out over the heavens! The millions of years Thou hast driven them on in the never-ending firmament! Processions in and out, and round about, of mighty worlds! By Thy breath going forth!

2. O Thou, All Highest! How shall I hide my insignificance! I cannot create the smallest thing alive! Nay, nor change the color of a hair on my head. What am I, that Thou hast seen me?

3. Tell me, O my Creator, whence came life? This unseen within me that is conscious of being? Tell me how all the living came into life.

4. Jehovih heard the words of man, and He answered him, saying: Let a sign be given to man that he may comprehend se'mu. ‖ Thereupon Jehovih caused the jelly-fish and the green scum of water to be permanently coming forth in all ages, that man might understand the age of se'mu, when the earth and the shores by the water, and the waters also, were covered over with commingled atmosphere and corporeal substance. And this substance was called se'mu, because by Jehovih's presence quickened He it into life, and thus made He all the living, both the vegetable and animal worlds. Not that se'mu is jelly-fish or the green scum of water; for the earth in this day produceth not se'mu abundantly; nevertheless the jelly-fish and the green scum of water are signs of that which was in that day of the earth.‖

5. Jehovih said: Because of My presence quickened I into life all that live, or ever have lived.

6. Because I am male and female, even in My likeness, thus made I them. Because I am the power to quicken into life, so, in likeness of Me thus, made I them, and with power to bring forth.

7. According to their respective places created I the living; not in pairs only, but in hundreds of pairs and thousands, and in millions.

8. According to their respective places and the light upon se'mu, so quickened I them in their color, adapted to their dwelling places.

9. Each and every living thing created I new upon the earth, of a kind each to itself; and not one living thing created I out of another.

10. Let a sign be upon the earth, that man in his darkness may not believe that one animal changeth and becometh another.

11. ‖ Thereupon Jehovih gave permission for different animals to bring forth a new living animal, which should be unlike either its mother or father, but he caused the new product to be barren.‖

12. Jehovih said: And this shall be testimony before all men that I created each and all the living, after their own kind only.

13. Such is My person and My spirit, being from everlasting to everlasting; and when I bring a new world into the time of se'mu, lo and behold My presence quickeneth the substance into life; according to the locality and the surroundings, so do I bring forth the different species; for they are flesh of My flesh and spirit of My spirit. To themselves give I themselves; nevertheless, they are all members of My Person.

14. As a testimony to man, behold the earth

was once a globe of liquid fire! Nor was there any seed thereon. But in due season I rained down se'mu on the earth; and by virtue of My presence quickened I into life all the living. Without seed created I the life that is in them.

CHAPTER VI.

WHEN man comprehended the earth he looked upward; and Jehovih saw him and knew the desires of his soul. So Jehovih sent His son Uz, and Uz spake, saying:

2. Hear me, O man; the mysteries of heaven and earth will I clear up before thy judgment. Thou art the highest, and comest to the chiefest of all kingdoms; from Great Jehovih shalt thou learn wisdom, and none shall gainsay thee.

3. Bethink thee, O man, of the magnitude of thy Father's kingdoms and His places in the firmament. Save I take thee into the heavens above, thou canst not comprehend the places thereof.

4. Man then rose up in spirit, and ascended into the firmament, for his spirit had crystallized into separateness; and Uz and Es ascended with him, speaking in the voice of the Father. And man beheld that each and everything in the firmament was orderly, and still each to itself located. Then spake Es, saying:

5. Behold, O man! As a farmer soweth corn in one place, and wheat in another, and roots in another, and flax — everything in a separate place; even so doth Jehovih store the ingredients of which worlds are made — everything in its place — the substance of the iron in one place, the substance of the stones in another, the substance of the vegetable kingdom in another, and even so of the substance of the animal kingdom; and the oils and sand; for He hath places in the firmament of heaven for all of them. These that thou sawest are the a'ji and the ji'ay and the nebulæ; and amidst them in places there is se'mu also. Let no man say: Yonder is hydrogen only, and yonder oxygen only. The divisions of the substances of His creations are not as man would make them. All the elements are to be found not only in places near at hand, but in distant places also.

6. When the Father driveth forth His worlds in the heavens, they gather a sufficiency of all things. So also cometh it to pass that when a corporeal world is yet new and young it is carried forth, not by random, but purposely, in the regions suited to it. Hence there is a time for se'mu, a time for falling nebulæ, to bury deep the forests and se'muan beds, to provide coal and manure for a time thereafter. So is there a time when the earth passeth a region in the firmament when sand and oil are rained upon it and covered up, and gases bound and sealed up for the coming generations of men.

7. And man said: I am ashamed in Thy sight, O Jehovih! I looked upward and said, Behold the sky, it is nothing! Then I said: It is true, the corporeal worlds are made of condensed nebulæ; but I saw not the wisdom and glory of Thy works. I locked Thee up in coincidences and happenings. Thy unseen world hath become seen; the unreal hath become the real.

8. O that I had been mindful of Thee! O that I had not put Thee afar, nor imagined laws and decrees. Teach Thou me, O Jehovih! How was the beginning of man? How was it with the first of the living that Thou broughtest forth?

9. Jehovih said: Have I not declared Myself in the past; in My works have I not provided thousands of years in advance? As I have shown system in the corporeal worlds, know thou, O man, that system prevaileth in the firmament.

10. To the tree I gave life; to man I gave life and spirit also. And the spirit I made was separate from the corporeal life.

11. Out of se'mu I made man, and man was but as a tree, but dwelling in ha'k; and I called him Asu (Adam).

12. I looked over the wide heavens that I had made, and I saw countless millions of spirits of the dead, that had lived and died on other corporeal worlds before the earth was made.

13. I spake in the firmament, and My voice reached to the uttermost places. And there came in answer to the sounds of My voice, myriads of angels from the roadway in heaven, where the earth traveleth. I said to them, Behold! A new world have I created; come ye and enjoy it. Yea, ye shall learn from it how it was with other worlds in ages past.

14. There alighted upon the new earth millions of angels from heaven; but many of them had never fulfilled a corporeal life, having died in infancy, and these angels comprehended not procreation nor corporeal life.

15. And I said, go and deliver Asu from darkness, for he shall also rise in spirit to inherit My etherean worlds.

16. And now was the earth in the latter days of se'mu, and the angels could readily take on corporeal bodies for themselves; out of the elements of the earth clothed they themselves, by force of their wills, with flesh and bones. By the side of the Asuans took they on corporeal forms.

17. And I said: Go ye forth and partake of all that is on the earth; but partake ye not of the tree of life, lest in that labor ye become procreators and as if dead to the heavens whence ye came.

18. ‖ But those who had never learned corporeal things, being imperfect in wisdom, comprehended not Jehovih's words, and they dwelt with the Asuans, and were tempted, and partook of the fruit of the tree of life; and lo and behold they saw their own nakedness. And there was born of the first race (Asu) a new race called man; and Jehovih took the earth out of the travail of se'mu, and the angels gave up their corporeal bodies.‖

19. Jehovih said: Because ye have raised up those that shall be joint heirs in heaven, ye shall tread the earth with your feet, and walk by the sides of the new born, being guardian angels over them, for they are of your own flesh and kin.

20. Fruit of your seed have I quickened with My spirit, and man shall come forth with a birth-right to My etherean worlds.

21. As I have quickened the seed of the first born, so will I quicken all seed to the end of the earth. And each and every man-child and woman-child born into life will I quicken with a new spirit, which shall proceed out of Me at the time of conception. Neither will I give to any spirit of the higher or lower heaven power to enter a womb, or a fetus of a womb, and be born again.

22. As the corporeal earth passeth away, so shall pass away the first race Asu; but as I pass not away, so shall not pass away the spirit of man.

CHAPTER VII.

JEHOVIH said: Let a sign be given to the inhabitants of the earth that they may comprehend dan'ha in the firmament of heaven. For even as I bequeathed to the earth a time for creating the living, and a time for angels to come and partake of the first fruits of mortality and immortality, so shall man at certain times and seasons receive testimony from My hosts in heaven.

2. ‖ And Jehovih caused the earth, and the family of the sun to travel in an orbit, the circuit of which requireth of them four million seven hundred thousand years. And he placed in the line of the orbit, at distances of three thousand years, etherean lights, the which places, as the earth passeth through, angels from the second heaven come into its corporeal presence. As embassadors they come, in companies of hundreds and thousands and tens of thousands, and these are called the etherean hosts of the Most High.

3. Not as single individuals come they; not for a single individual mortal come they.

4. And Jehovih gave this sign to man on earth; which is to say; In the beginning of the light of dan'ha, the spirits of the newly dead shall have power to take upon themselves the semblance of corporeal bodies, and appear and talk face to face with mortals. Every three thousand years gave Jehovih this sign on earth, that those who learned the powers and capacities of such familiar spirits, might bear testimony in regard to the origin of man on earth.‖

Jehovih said: And when it shall come to pass in any of the times of dan'ha that these signs are manifest, man shall know that the hosts of the Most High come soon after. Let him who will become wise, enumerate the great lights of My serpent, for in such times I set aside things that are old, and establish My chosen anew.

5. ‖ In the time of the earth, when man was brought forth from mortal to immortal life, the earth passed beyond se'mu and the angels of heaven remained with corporeal man, but not in the semblance of mortals, but as spirits; and by virtue of their presence, strove to make man wise and upright before Jehovih. Upon the earth the number of such angels was millions. To these angels spake Jehovih, saying:

6. Behold the work ye have taken in hand! It was commanded to you all, to partake of all the fruits of the earth save of the fruit of the tree of life, which is of the knowledge of the earth and heaven, lest ye lose your inheritance in etherea.

7. Behold, ye now have sons and daughters on the earth; by your love to them are ye become bound spirits of the lower heaven. Until ye redeem them in wisdom and power even to the sixth generation ye shall not again arise and inherit My emancipated heavens.

8. To which end ye shall be co-workers with

one another in system and order. In My name shall ye become an organic body and known as the heaven of the earth, or lower heaven, which shall travel with the earth.

9. And I will allot unto you a Chief, who is wise in experience in founding heavenly kingdoms; and he shall appoint, from amongst you, officers, and messengers, and ashars, and asaphs, and es'enaurs, and ye shall be numbered and apportioned unto your labor and places like unto My other lower heavens on other worlds.

10. And he who is Chief shall be called God of this heaven and the earth, unto his making bestow I them.

11. And God shall have a Council and throne within his heavenly city; and the place shall be called Hored, because it is the first kingdom of God in this firmament.

12. And God shall rule on his throne, for it is his; and his Council shall rule with him; in My name shall they have dominion over angels and mortals belonging to the earth.

13. And God shall appoint Chiefs under him who shall go down and dwell on the earth with mortals; and such Chiefs' labor shall be with mortals for their resurrection. And these Chiefs shall be called Lords, for they are Gods of land, which is the lowest rank of My commissioned Gods.

14. And God and his Lords shall have dominion from two hundred years to a thousand or more years; but never more than three thousand years. According to the regions of dan (light) into which I bring the earth, so shall be the terms of the office of My Gods and My Lords.

15. And God and his Lords shall raise up officers to be their successors; by him and them shall they be appointed and crowned in My name.

16. At the termination of the dominion of My God and his Lords they shall gather together in these My bound heavens, all such angels as have been prepared in wisdom and strength for resurrection to My etherean kingdoms. And these angels shall be called Brides and Bridegrooms to Jehovih, for they are Mine and in My service.

17. And to God and his Lords, with the Brides and Bridegrooms, will I send down from etherea ships in the time of dan; by My etherean Gods and Goddesses shall the ships descend to these heavens, and receive God and his Lords with the Brides and Bridegrooms, and carry them up to the exalted regions I have prepared for them.

18. And all such as ascend shall be called a Harvest unto Me through My God and Lords. And the time of My Harvests shall be according to each dan, which is two hundred years, four hundred years, six hundred years, and five hundred years; and these shall be called My lesser cycles, because they are the times of the tables of prophecy which I give unto My servants.

19. But at no other times, nor in any other way, shall My Harvests ascend to My emancipated worlds in etherea. Seven dans have I created for each and every dan'ha; and six generations of mortals have I given unto each dan.

20. ‖ The angels understood the commandments of Jehovih according to their knowledge in the etherean heavens; being heirs of other planets, and having died in infancy, and having matured in the es worlds; but they understood not the Creator according to the practice of the lower heavenly kingdoms. Wherefore their knowledge was incomplete.‖

21. Jehovih said: I condemn ye not because ye have become joint procreators with the asuans; for ye have done two services unto Me; which are to teach yourselves corporeal things, that ye may understand and sympathize with corporeans, and, secondly, because ye have caused the earth to become peopled with such as are capable of immortality.

22. Behold ye now what shall happen on the earth: such as are of your flesh and kin who cohabit together shall rise in wisdom and virtue; but such of them as cohabit with the asuans will bring forth heirs in the descending grade of life. The first shall bring forth heirs unto everlasting life; but the second shall bring forth heirs that shall go out in darkness.

23. In the dominion of which matters your God and Lords will instruct you, that ye may, by inspiration and otherwise, learn to control the behavior of mortals unto everlasting life. And that these labors be not too severe upon you, I created the dans and dan'has in the firmament, wherein ye may be relieved from the watch by other angels from other worlds coming to exchange with you.

24. This also do I put upon you: That to rule over mortals to virtue, by your own wills governing them in all things, is contrary to My commandments. For what honor hath any man if made to do a thing?

25. But ye shall give mortals of My light, leaving them to choose. Better it is for them to suffer some than to grow up in ignorance of the stings of disobedience.

26. Behold, I make this a willing service on your part: because ye have bound your affections on the earth, to your own kin, ye willingly become guardian angels over mortals. Yet I made not a separate law unto you; as it is with you, so shall it be with the spirits of these mortals when they are born into the es world: They will also desire to become guardian angels over their mortal kin.

27. But these spirits, never having known My higher heavens, will be unsuitable for the office of ashars; they would be but the blind leading the blind.

28. To prevent which, God and the Lords shall provide these spirits in the first resurrection with places to dwell in; and with occupations and opportunities for education. For I desire them not to remain bound to the earth, but to rise up and inherit My etherean kingdoms.

29. And in this also shall ye be discreet in governing them, giving them the light of My heavens with some liberty to choose and to perfect themselves. Otherwise they would only be slaves in heaven. According to their weakness or strength, so shall ye provide for these new spirits entering My es world.

30. Therefore such of you as are appointed by My God and My Lords as guardians over mortals shall be called ASHARS, and ye shall report to your respective Lords, according to the section of the earth where ye may be. Of many watches shall be the ashars.

31. And such of you as are appointed to receive the spirits of the dead into heaven shall be called ASAPHS, and ye shall report to your respective Lords and their kingdoms.

32. And the ashars shall make a record of every mortal, of the grade of his wisdom and good works; and when a mortal dieth, and his spirit is delivered to the asaphs, the record shall be delivered with him; and the asaph, receiving, shall deliver such spirit, with the record into such place in these heavens as is adapted to his grade, where he shall be put to labor and to school, according to the place of the resurrections which I created.

33. As ye shall thus become organic in heaven, with rulers, and teachers, and physicians; and with capitals, and cities, and provinces; and with hospitals, and nurseries, and schools, and factories, even so shall ye ultimately inspire man on the earth to the same things.

34. And mortals that are raised up to dominion over mortals shall be called kings and emperors. As My Gods and My Lords are called My Sons, so shall kings and emperors be called sons of God; through him shall they be raised up to their places, and given dominion unto My glory.

CHAPTER VIII.

JEHOVIH said: And God shall cause a record to be kept in heaven, of his dominions and his Lords. And he and they shall enjoin it upon their successors forever to keep a like record.

2. And in the times of My harvest a copy of these records shall be taken up to My etherean kingdoms and filed with My Orian Chiefs and Archangels in the roadway of the travel of the great serpent,[1] for their deliberations as to the progress and management of the inhabitants of the earth and her heavens.

3. Think not, O ye angels, that the resurrection of your heirs, and their descendants that come up out of the earth, is an easy matter and of steady progress, devoid of mishaps and woeful darkness.

4. The angels under you shall become at times rebellious and defiant; disregarding your laws and decrees; and they shall desert your heavenly places and go down to the earth in millions and hundreds of millions. And they shall drive away the ashars, and then assume guardianship over mortals. But they shall develop no righteousness under the sun, but they will inspire mortals to war and destruction. And these angels will themselves take to war and evil on every hand within the place of your heavens.

5. With the foul gases of atmospherea shall they make weapons of war and places of torment. With these elements shall they make suffocating hells in order to cast one another in chaos.

6. And mortals who shall be slain in war, shall be born in spirit in chaos on the battlefields; in chaos shall such spirits enter the es world. And they shall not know that they are dead, (as to earth life,) but shall still keep fighting right and left.

7. And enemy shall take enemy, in these heavens, and cast them in the places of torment which they shall have built, and they shall not know peace nor wisdom.

8. And the work of your heavens shall become as nothing. And ye shall turn to, going about delivering hells and the spirits

in chaos. And your labor shall be exhaustive; verily shall you cry out because ye came and peopled the earth.

9. This also have I created possible unto My creations; for both angels and mortals shall learn to know the elements of the heavens and the earth, and to know the trials of love and misfortune.

10. Nor have I made wisdom possible unto any man or angel that knoweth not My elements, and the extremes of evil and good which I created.

11. But in the times of great darkness which shall come upon earth and these heavens, lo, I will bring the earth into dan'ha; and My ethereans shall come in My name and deliver them.

12. And again for another cycle shall they be left with the lessons given unto them; but they shall fall again in course of time. But again will I deliver them; through My Gods and Goddesses will I cause them to comprehend the magnitude of My creation.

13. As ye travel from heaven to heaven in atmospherean ships, even so shall ye inspire mortals to build corporeal ships, and sail across the oceans, that the inhabitants of different divisions of the earth may become known to one another.

14. And when the inhabitation of the earth shall be completed, and the nations shall have established civil communion around from east to west, in that same time will I bring the earth into the kosmon era, and My angel ambassadors, Gods and Goddesses, shall render up the records of these heavenly kingdoms.

15. Through them will I reveal unto mortals the creation of My worlds, and the history and dominion of My Gods and Lords on the earth, even from this day down to the time of kosmon.

16. ‖ And Jehovih caused the angels of atmospherea to assemble together and organize the first kingdom of the heaven of the earth. And the place was called Hored, because it was the place of the first organic abiding place for the first God of this world.

17. And Hored was situated over and above the mountains of Aotan in Ughoqui, to the eastward of Ul, of that country hereinafter called the contineut of Pan.‖

18. Thus endeth the inorganic habitation of the earth and her atmospherea.

END OF BOOK OF JEHOVIH.

[1] The words GREAT SERPENT mean solars phalanx. See illustrations in Book of Ben, and Saphah.

BOOK OF SETHANTES, SON OF JEHOVIH.

FIRST GOD OF THE FIRST CYCLE OF THE EARTH AFTER MAN'S CREATION.

CHAPTER I.

IN the beginning of the inhabitation of the earth, the angels of heaven assembled in Hored, a heavenly plateau resting on the earth.

2. And the archangel Sethantes was the wisest of them all, and he said unto them:

3. Behold, we have come from far-off heavens; by the voice of Jehovih came we to partake of the glory of the red star, the earth. Jehovih said unto us: Come ye and enjoy the new world I have created. Partake ye of all the fruits thereof, save of the tree of knowledge, which is the fountain of life. Partake ye not of this, lest ye die.

4. But the voice of the earth spake unto us, saying: Partake ye, for indeed mine is the tree of everlasting life.

5. And many obeyed not the voice of the Father, and are now bound by the tie of life, which is in the blood.

6. And the voice of Jehovih came to me, saying: Sethantes, My son, behold, I gave into thy charge in My etherean heavens millions of angels, and thou hast brought them to the earth, and they are fallen from their high estate. Go thou, deliver them.

7. And I said: What shall I do? And Jehovih said: Bring thy angel hosts to Hored, for there will I crown thee God of these heavens and earth for the redemption of angels and mortals. And it shall be a new heavenly kingdom from this time forth to the end of the world. For it is the time of the arc of Wan, and I will bring from etherea My high-raised Goddess, Etisyai, chief factor of Harmuts, and she shall crown thee in My name, GOD OF HEAVEN AND EARTH.

8. God said: When I had thus spoken in Hored before the angels of heaven, a great light, like a sun, was seen descending from the firmament above. And I commanded my es'enaurs to chant in praise of the Father and His works.

9. Meanwhile I had the angels of Hored numbered, and there were of them twenty-seven million six hundred thousand, and these were the same who were on an excursion in my charge when the voice of Jehovih commanded us to visit the earth.

10. The light above us descended fast toward us, like a ship of fire it came nearer and nearer, till we saw that it was wider far, than the place of Hored and all my angel hosts.

11. And it came to pass that when the great light had descended to the plateau of Hored there came forth out of the light one million archangels, from the arc of Wan in the Hosts of A'ji, in the orbit of Fow'sang in etherea, and they bore regalia and crowns from the Orian chief of Harmuts. Foremost of the archangels was Etisyai, and her brother Ya'tiahaga, commissioners from the etherean heaven.

12. When they came near me, Etisyai gave the sign of Jehovih's name, greeting, halting and saying: All hail! In Jehovih's name, and in the love of Harmuts, Orian Chief, we come to greet thee, first God of the lower heaven, belonging to the corporeal earth!

13. I said: All hail, O emissaries of Harmuts, Chief of Orian worlds! Come, O Etisyai, and thy brother and all this host! Come, honor my throne, in Great Jehovih's name!

14. The archangels then came forward, saluting, and Etisyai said: In Thy name, O Jehovih, I found here a throne!

15. And she caused to rise the form and substance thereof, and she ascended thereon, and Ya'tiahaga with her. And the other archangels formed a crescent in front of the throne, all of them bearing crowns or diadems, but they stood upright. And now the angels of the host of God took their places, that they might witness the testimony of Jehovih's

commission, but the lights from the columns of fire, brilliant in all colors and shades and tints, baffled many of them from seeing plainly.

16. When all things were in readiness, Etisyai, standing erect and brilliant like a star, raised her right hand, saying: JEHOVIH! ALL-WISE AND POWERFUL! IN THY NAME, THIS THY SON, GOD, I CROWN! FROM THE ORIAN CHIEF, HARMUTS, RAISED TO THE RANK OF GOD, AND BY THEE, O JEHOVIH, ORDAINED! HENCEFORTH TO BE KNOWN FOREVER IN THE EMANCIPATED HEAVENS AS THY SON! PEACE! WISDOM! LOVE! POWER!

17. And now with her left hand she raised high the crown, so that all might see and bear witness, and giving the sign again of Jehovih's name above the crown, wherefrom a flame of light shot forth brilliantly. Thereupon she placed the crown on God's head, saying:

18. ARISE, O MY SON, THOU SON OF JEHOVIH! Instantly there rose from the millions of souls one universal shout: All hail, O Son of Jehovih! And God rose up, having the crown on his head, and the people cheered him lustily, for he was well beloved.

19. Etisyai said: Bring forth thy five chief Lords, that I may crown them also. God then caused the five chief Lords whom he had selected to sit at the foot of the throne.

20. Again Etisyai raised her right hand, saying: O JEHOVIH! ALMIGHTY! FROM WHOM ALL GLORIES EMANATE! IN THY NAME, THESE THY SONS, I CROWN, LORDS OF THE EARTH, AND OF THE WATERS OF THE EARTH! FROM THE ORIAN CHIEF HARMUTS! BY MY COMMISSION DO I RAISE THEM TO THE RANK OF LORDS FOR KINGDOMS OF HEAVEN! PEACE! WISDOM! LOVE! POWER!

21. Then Etisyai took the crowns, which were handed her by the other archangels, and placed them on the heads of the Lords, saying:

22. ARISE, O MY LORDS, and BE YE LORDS OF JEHOVIH FOR HIS GLORY! AND BE YE THE LORDS OF GOD, HAVING DOMINION OVER the EARTH and the WATERS of the EARTH, IN LOVE, WISDOM, AND POWER, AMEN!

23. The Lords rose up, having on their heads the crown of Lords, and again the multitude saluted with great cheering. When the applause ceased, Etisyai said:

24. My God and my Lords, give now the sign of Jehovih's name, that His glory may be fulfilled. (For this was the oath of office.) [1]

25. And God and the Lords saluted Jehovih before the hosts of heaven. And they stood apart a little distance, and Etisyai said:

26. Behold the All Light, Jehovih, encompasseth me. My voice shall be His voice. By the glory of Faith in Him am I One with the Father.

27. And a fleece of golden hue descended from above and encompassed Etisyai around about, and she was like a central star with rays of light emanating. She was entranced by Jehovih. Through her the Creator spake, saying:

28. My Son, even God, I brought thee forth out of corpor, quickened into life everlasting. By faith I inspired thee to do whatsoever thou hast done. Faith gave I unto thee, as the tree whereon ALL PERFECTION is the fruit. By that faith within man that nurtureth the I AM within himself unto perfection, becometh he My Son, doing by virtue of My presence. According to thy wisdom and love have I given thee strength; and by thy strength raised thee up.

29. Behold, this day have I given thee a kingdom in atmospherea, and made thee God before all the kingdoms of heaven. This place shall be thy place and Mine also. Here shalt thou dispense wisdom and laws, and appoint officers in My name and by virtue of My power.

30. And thy kingdom shall be like two kingdoms: One here with the hosts of heaven, and one on the earth, even over these thy Lords. For thou art the judgment seat and creator of order over the whole earth, and in the heaven belonging to the earth.

31. Stretch forth thy hand, My Son, and clothe thyself in the golden fleece.

32. God made the sign, and then raised his hands upward, saying: Jehovih! Jehovih! By Thy command I call upon Thee to array me in Thy golden fleece! Behold I am Thy Son.

33. And the archangels tossed up the raiment and regalia they had brought from their etherean arc in a'ji, and, by the faith that was in God, the substance flew to him and encompassed him around in raiment of the upper heaven.

34. Then Jehovih spake to the Lords, saying: As God hath built a kingdom in Hored, and reigneth over this heaven, and over ye and your helpmates, so shall ye build kingdoms on the earth, and ye shall rule over mortals in My name, teaching them of Me and My everlast-

ing kingdoms in the firmament above. In testimony of My voice receive ye this raiment of silver and gold from My archangels.

35. The archangels then draped the Lords in shining raiment. And Etisyai came down from the throne, still entranced, saying:

36. Though, My Daughter Etisyai will rise up in the flame of fire, yet will I, even Jehovih, abide with thee, O God, and with ye, My Lords, now and forever! And then Etisyai took God's hand and led him to the centre of the throne, saying: Sit thou on this throne, for it is thy Father's kingdom in the lower heaven of the earth!

37. When God sat down, the entrancement departed from Etisyai, and the Light of Jehovih went and settled upon God and the Lords. But Etisyai sat down at the foot of the throne, and thereupon all the archangels sat down also.

38. God said: Behold, she that is greatest maketh herself least of all. Arise, O Daughter of Jehovih, and enjoy my kingdom, for it is Jehovih's also. And God came down from the judgment seat and took Etisyai's hand, and she rose up, whereupon God proclaimed the freedom of the hour. Thus was established the first throne of God in these heavens. And now all of the hosts mingled together, angels and archangels, joyfully.

CHAPTER II.

WHEN the hour was ended, God again ascended the throne, and the marshals raised the signals of order, and the archangels went and stood in a crescent in front of the throne. Etisyai sat at the feet of God, and the splendor of her glory, unadorned, save with white and yellow drapery, shone through all the talents Jehovih had given her — the perfection of purity, wisdom, and love — the like of which only Gods had looked on!

2. God said: In Thy name, O Jehovih, do I now found the session of Thy kingdom in the lower heaven. As long as man and woman shall bring forth heirs unto Thee, this kingdom shall not cease to glorify Thee. Let the Lords approach the throne.

3. The es'enaurs now sang, and in the meantime the marshals and escorts conducted the Lords before the throne. When they were in order, the music ceased, and God said:

4. Five great divisions of the earth there are, and I have ordained ye the five Lords thereof in Jehovih's name. According to the number of inhabitants on the earth's divisions, and your relative rank before heaven have I placed you. When ye have seated yourselves in your respective kingdoms, ye shall have each twelve messengers, whose duties shall be betwixt ye and me. Choose ye, therefore, your messengers, even this hour, that ere the resurrection of the archangels they may be confirmed and their registry borne to heaven above.

5. The Lords chose their messengers, and they were confirmed in the name of Jehovih, and the swift messengers, who ply with the upper heavens, made a record of their names and places. Thereupon God said to them:

6. According to your talents have you been chosen; according to your excellence will ye be promoted to wider fields of labor. May the wisdom, love and power of Jehovih be with you all, amen!

7. And now Etisyai signified that her time of departure had arrived.

8. God came down from the judgment seat, and standing one moment in sorrow, reached forth and took Etisyai's hand, saying:

9. Arise, O Daughter of Jehovih, and go thy way!

10. Etisyai rose up, pointing upward, said: My house is in the arc of Wan. Jehovih dwelleth with thee and me! My swift messengers shall come to thee at times. My love will abide with thee and thy Lords, and the harvest of thy resurrection. In Jehovih's name, farewell!

11. Etisyai then walked to the ship of fire; but ere she entered, she turned and took one more look at the hosts of Hored, and, then stripping from the frames, luminous drapery, cast it playfully over the es'enaurs, and quickly disappeared in the light.

12. The es'enaurs chanted, and the hosts of archangels joined in with them, and in that same moment of time the ship began to rise, and it was as thousands of columns of fire surrounding one majestic column, and the whole circle rising in spiral form, turning and rising, rising and turning. And when it was a little way up, it seemed like an ascending sun; and then higher and higher, like a far-off star, and then it passed beyond the vision of the angels of Hored.

13. When order was proclaimed, the All Light began to gather around about the throne, covering over God and the Lords. Jehovih, through God, said:

14. Hear ye, for I abide also with these My Lords of the hosts of heaven.

15. The Lords said: What shall we do? And Jehovih answered: Summon all the angels to pass before the throne of God, one by one, that I may judge them. For as many as dwelt on any of My corporeal worlds of the fifth of the second rate shall abide in the kingdom of Hored, and their labor shall be with es'yans only; but all of the full of the first rate shall abide in the kingdoms of My Lords, and their labor shall be with corporeans.

16. The marshals then arranged the angels, and they passed in front of the throne, and so great was God's wisdom that, in looking on the angels as they passed, he perceived the rates of every man and woman. And those destined for labor in atmospherea only, he caused to turn one way, and those for the earth, as ministering spirits with mortals, to turn the other way; and when they had all passed, they were correctly divided according to Jehovih's commandment.

17. God said: Hear me, O ye Lords! Take your laborers and repair to your respective places on the divisions of the earth, and the waters of the earth. And ye shall be Lords with me, your God, for the glory of Jehovih. Whatsoever ye do on the earth will I ratify in heaven; whomsoever ye deliver from the earth will I receive in heaven. As ye shape and build up mortal man, delivering his spirit into my kingdom, so will I receive him and award him.

18. That your kingdoms may accord with me and mine, I give you messengers sufficient, and they shall pass daily betwixt us: According to their proficiency and power to pass from place to place, so have I chosen them.

19. Let a record be kept within your own kingdoms, and these records shall be your own, to be carried upward with you in the next resurrection.

20. And yet, ye shall have a record jointly with me, separate from your own record, pertaining to your kingdom's relations with mine.

21. When mortals die and are born in spirit, ye shall receive them and enter them in your records as es'yans, signifying new born in heaven. And for these es'yans ye shall provide temporary abodes, where they shall tarry, some for a few days, and some for the space of one year or more. Of their numbers and conditions ye shall inform me, through the messengers, and I will send ships to bring them to my kingdom.

22. Ye shall appoint asaphs, whose office it shall be to receive es'yans from the ashars.

23. Whilst a mortal is alive on the earth, the ashars shall abide with him, guarding him in the name of the Lord, and in my name. But when he dieth the ashar shall deliver the es'yan to the asaph, saying: In Jehovih's name receive thou this new born spirit. He was my protege; for the good or evil in him, charge thou to me. And the ashar shall deliver up a record of the mortal life of the es'yan, and the record shall be kept within your own kingdoms.

24. And the asaph shall take the es'yan, saying: In Jehovih's name, receive I this new born spirit. He shall be my protege according to the commandments of the Lord my God.

He shall then take the es'yan to the place to receive it, where it will have nurses and attendants according to its requirements.

25. When ships come to your kingdoms, the asaphs shall deliver all the es'yans they have received, and my officer shall receive them, and bring them to my place in heaven.

26. When God had ended the instructions to the Lords, the Lords answered, saying: We will be thy Lords, O God, doing thy commandments, for the glory of Jehovih, our Father.

27. God said: To each of you have I given a great division of the earth, and each division shall be named after you, each in its place.

28. This, then, was the rank assigned: Whaga (Pan); Jud (Asia); Thouri (America); Vohu (Africa); and Dis (Europe). And the lands were called after the names of the Lords and so entered in the books of heaven in Hored, by command of God in the name of Jehovih.

29. And the record of the Great Serpent showed the firmament of Tem'yi in the third circuit of c'vork'um and dan'ha twenty-four.[2]

30. When all was finished, the Lords came and sat down at the foot of the throne, and the es'enaurs chanted a hymn of praise to Jehovih, and the entire multitude joined therein.

31. When the hymn was ended, God rose up, standing amidst a sea of light, and raising up both hands, said: O Jehovih! Almighty and everlasting! Help Thy servants in founding this Thy Kingdom for Thy glory! Peace, Wisdom and Power!

32. Then making the sign of Jehovih's name with his right hand, he came down to the foot of the throne, and taking the hand of Whaga: Lord of Whaga, he said: Arise, my son, and go thy way, and Jehovih will bless thee.

33. Whaga rose up and stood aside, and then in like manner God raised the other four Lords, and they stood aside also.

34. The marshals filed past the throne, saluting, and after them the Lords, saluting also; and after them came the asaphs, and lastly the ashars; and the procession was under way, passing off between the pillars of fire with which God's laborers had ornamented Hored around about.

35. This was the beginning of the first kingdom in the lower heaven, and the first of the reign of the Lords on earth.

CHAPTER III.

AND God appointed in heaven angel surveyors, to survey the earth and atmospherea; and astronomers, to note the place of the stars; and enumerators, to number the inhabitants of the earth and atmospherea, to grade them and apportion their places; and nurses and physicians, to receive the es'yans and administer unto them; and builders of heavenly mansions; and weavers of fabrics for covering the newborn, the es'yans; and builders of heavenly ships for carrying the inhabitants from place to place. And God appointed unto all of these, officers and teachers, according to grade appointed he them.

2. And when God had completed his appointments, the people were apportioned in heaven every one to his place, to begin the work allotted to them. And God called the asaphs, and he said unto them:

3. Go ye down to the earth, and bring to me the first fruit of the first resurrection.

4. And the asaphs said: Thy will is our will, but what meanest thou by the first fruit of the first resurrection?

5. God said: The spirits of the dead. The asaphs said: The spirits of the dead? Who are they?

6. God said: When a corporean cometh forth out of his corporeal body, this shall be called DEATH.

7. The asaphs said: Who then are the spirits of death? And God answered them, saying: O ye that died in infancy, how can ye learn corporeal things! Go ye then to my Lord, Whaga, and he will show you.

8. The asaphs departed and went down to the earth, and the Lord, through the ashars, delivered unto the asaphs five hundred es'yans, and they brought them to Hored, before the throne of God. And God said unto them: Who are these?

9. The asaphs said: These are the first fruit of the first resurrection. Behold, we know now the beginning and the end of corporeality; the earth body of these es'yans was but a womb from which they are now delivered.

10. God said: Well done. Take ye these es'yans and feed and clothe them, for this is your labor.

11. The asaphs answered: Alas, we have tried them with all manner of food on which we ourselves subsist, but they will not eat.

12. God said: Alas, O ye innocents! Ye feed on ethereal food; these es'yans must have atmospherean food, even as corporeans subsist on corporeal food. Go, then, fulfill this first resurrection; for as much as ye deliver them, so will ye be delivered in time to come.

13. The asaphs then departed, taking the es'yans with them. But in course of time they returned again to God, saying:

14. Behold, O God, we have gathered of the atmosphere of trees of all kinds, and of seeds and plants that grow on the earth, all most beautiful to our senses, and savory to the smell, and we gave these to the es'yans, but lo, they will not eat. Being alarmed, we again hastened to thee for information.

15. God said: O ye of little wisdom, knowing so much of heaven and so little of earth. Go ye back to the place whence ye brought these es'yans, and learn what manner of food they subsisted on.

16. The asaphs went back with all haste to learn in reference to the food. And in due time they came again before God, saluting, saying:

17. What shall we do, O God? Behold these es'yans whilst in the coporeal form feasted on fish and worms. How can we bring them the atmospherean part of these things?

18. God said: Even the last time ye were present ye said ye had gathered of the atmospherean part of trees, and seeds and plants growing out of the earth. Why, then, cannot ye gather of the atmospherean part of fish and worms?

19. The asaphs said: Alas, this difference have we observed: The trees, and plants and fruits emit delightful atmospheres, most nutritious to the spirit, but that which is emitted from the living fish and living worm is foul-smelling, being but the sweat and dead substance evaporating. What, then, shall we do?

20. God said: Go ye to the place where mortals kill fish and worms; and in the same time that mortals tear these things with their

teeth, snatch from their hands and mouths the atmospherean parts of the food, and give it to these es'yans. Remember, also, that little by little ye shall teach them to live on other kinds of food.

21. And as ye do by these es'yans, do ye also in after time to others, remembering that what men subsist on in corporeal life, is entailed on them in spirit for a space of time after entering atmospherea; and of like substance shall they be fed spiritually. The asaphs then departed.

22. On the third day thereafter, as above mentioned, the Voice of Jehovih came to God, saying:

23. My Son, behold what the asaphs have done in thy name thoughtlessly! They came to the fishery and did as thou badest, gathering food for the es'yans, and at their side stood the es'yans, saying: Why gather ye food for us? Behold, we are now strong in spirit; suffer us to gather for ourselves. And the asaphs said: It seemeth well; do as ye desire.

24. Thereupon, the es'yans went to the fishermen and fisherwomen, who were eating raw flesh, and the es'yans laid hold of the atmospherean part, and ate thereof a sufficiency. And then the asaphs said to them: Ye have feasted sufficiently; come ye away with us.

25. But lo, the es'yans engrafted themselves on the fishermen and fisherwomen, and would not depart. The asaphs, not knowing what to do, called on My name. Send thou, O God, quickly to them, those skilled in deliverance, that My es'yans be preserved unto everlasting life.

26. And God summoned those skilled in deliverance of engraftment, and despatched them hastily with messengers to the place of the fisheries.

27. Jehovih said: From the trees, the fruits, the flowers, the grains and seeds, and roots that grow in the ground, have I created a ceaseless harvest going upward into the atmosphere, which shall be the sustenance of the spirits of men newborn in heaven. But whosoever feasted on flesh on earth, shall not find spiritual food in heaven, but he shall return to the butcheries and eating-houses where flesh is eaten, and he shall feast on the atmospherean part thereof, before it is rotten. Be ye guarded of them, lest they engraft themselves on mortals, feasting on their feasts, and so go down to destruction.

28. After many days the asaphs came before God, saying: The physicians severed such as were bound, and we brought them away. Shall this be our labor day and night, to lead these es'yans about, finding them clothes and food? This have we observed, the more we do for them, the less they do for themselves.

29. Jehovih spake through God, saying: A nurse I provided for the newborn, but when he is grown I command him to provide for himself that he may be a glory in My kingdoms. By charity alone ye cannot raise man up; but be diligent to teach him to try continually to raise himself, for herein lieth the glory of manhood.

30. The asaphs said: If we leave the es'yans alone they will return again to the fisheries and fasten themselves upon mortals, doing nothing but eating.

31. God said: Near the fisheries, but in atmospherea, go ye and fashion a colony, and it shall be your colony in heaven. Thither take these es'yans, not showing them the way of the fisheries. In the colony put ye them to work, weaving and making clothes and otherwise producing; but go ye for the food at the fisheries, and bring sufficient every day, giving only to them who labor, or to invalids and helpless ones. By this ye shall inspire them to labor, which is the foundation of the growth of the spirit; and in course of time they will not only care for themselves, but join ye in helping others, which is the beginning of the second resurrection.

32. Behold, this lesson have ye learned: that according to the diet and the habit of mortals on earth, so must ye provide their spirits when first entered in heaven.

33. Choose ye, therefore, of your own people a sufficient number to make all things required in a delightful colony, whether it be food and clothing, or nurseries, or hospitals, or place of worship, or place of dancing, and receive ye as many es'yans as may be delivered from the earth, raising them up in industry, virtue, wisdom, mirth, love, benevolence and adoration, and this shall be a new heaven unto you all.

34. Ye are my chosen, and an example colony of all the kingdoms I shall build in my heaven. The time cometh when the whole atmosphere around about the earth shall be filled with countless millions of angels born out of the earth.

35. Be swift in your labor; the people spring up from the earth rapidly into heaven, and every colony ye now found shall, in time

to come, be a great kingdom, requiring experienced workmen. Whosoever laboreth most efficiently for Jehovih, him will I promote to wider fields.

36. Ye are as one of the corner-stones of Seffas, and his house shall embrace atmospherea and the whole earth. Words are already taking root in the mouths of mortals; and for tens of thousands of years will war reign; might against might, darkness against darkness. Hundreds of millions will be slain in wars on the earth, and their souls be thrown into chaos. Even as ye beheld these spirits fastening on to mortals for food, so will spirits in chaos, millions of them, fasten themselves on the battle fields, still battling; or fasten themselves on mortals, obsessing them to madness and death.

CHAPTER IV.

SO God established colonies in heaven for the reception of the spirits of mortals; and the colonies embraced the arts of healing, education, industry, drapery, manufactories, the building of ships, and all things required for the spirit, even as corporeal things are required by mortals.

2. And great labor came upon the hosts of God who founded these things, toiling day and night, receiving the es'yans and providing for them food and clothing. And many of the hosts of God lamented that they had come to the corporeal earth, and they framed songs and anthems of lamentation, and these they chanted even whilst at labor.

3. God was troubled that they should thus lament in presence of the es'yans, and he called together the proper officers that he might rebuke them; but lo and behold, the light of Jehovih spake from the throne, saying:

4. Rebuke them not, O My Son. Did I not command them, saying: Behold I have created a new world; come ye and enjoy it, even the earth. And when they had come, said I not to them Enjoy ye all the fruits of the earth, save the fruit of the tree of life, lest ye die. But corpor spake to them, and they believed in corpor. Wherefore then shall they not lament? Do they not remember their former homes in etherea, and thus aspire to regain them?

5. But seek thou, O My Son, to make their lamentations a glory in the souls of the es'yans, that they may also aspire to a higher heaven.

6. The voice departed, and God perceiving the wisdom of Jehovih, commanded certain officers to collect many of the anthems and deposit them in the library of Hored, in heaven, and it was so done.

7. This, then, is after the manner of their lamentations, to wit:

8. Where is my home, O Jehovih? When I was happy and my feet wandered.

9. I dwelt with Thy hosts, afar! afar! Thy glory shining.

10. O the songs in Thy upraised kingdoms! When shall I rejoice in the music of my own house?

11. O those sparkling, running waters! O the pastimes and feasts of love!

12. Where is it, O Jehovih? It was my home in high heaven!

13. I fell, I fell in darkness! Wandering soul within me, that ledest me forth.

14. The gardens of Jehovih stood on every hand. O senseless feet to take me onward!

15. Into the darkness was I lured: sweet perfumes rose amidst the darkness.

16. Intricate in Thy glory, O Jehovih! I lost the way. I was lost!

17. The music of Thy spheres was shut out. I was environed in darkness!

18. Where is my home, O Jehovih? Why have I forsaken it?

19. Crystals, and high arches on every hand. Full, standing out, shining.

20. And the songs of my sweet loves! Such was my home and place of revelry!

21. I bartered them all away, wandering forth. Buried me in the opaque, in the dark!

22. O for my home in high heaven! Mirth, song, rest and love, clear shining.

23. Thou, O Jehovih, hast given me sons and daughters. Out of this darkness my gems were born!

24. O I will polish them up. Kin of my kin, I will raise them up!

25. Thy Goddesses in heaven above will come. In ships of fire descending!

26. My jewels shall enter and rise with me. We shall search for my home; the haven of rest!

27. I see Thee, O Jehovih, afar off. Higher than the highest of heavens!

28. O hasten, my home, and my rest! O ripen these, my precious diadems!

29. O take us to ethereal worlds.

30. But no one could repeat their numer-

ous lamentations, for there were hundreds of thousands of them. And as the ethereans sang them, the es'yans, the new born, the atmospheareans, listened, longing listened, and looked upward.

CHAPTER V.

IN the first year of Hored there were received into God's kingdom in heaven, one and a half million es'yans, men, women and children, born of the earth. And there were still left within the different divisions of the earth, with the Lords, three and a quarter million es'yans, being for the most part fetals.

2. In the first one hundred years there were born of the earth, one hundred and seventy million es'yans. Such then was the number of three generations of I'hins; which is to say, that in those days the number of the inhabitants of the earth (not including the asuans, who were not created to everlasting life) was fifty-four millions. And already had each of the Lords' heavenly places become large kingdoms.

3. In those days the period of five years was allotted to the es'yans as their time of infancy in heaven, requiring nurses and helpers, but some of them required many years more.

4. After five years the es'yans were taken from the nurseries, and taught by symbols and objects, the rudiments of education; and drilled in processions, and music and dancing and gymnastics; but every day they were required for a brief period to labor, some at weaving, some spinning and some in transportation.[3]

5. The voice of Jehovih directed God, saying: The structure of My Kingdom in heaven requireth it of thee, that thou shalt make all labor an agreeable exercise for the growth of the spirits in thy dominions.

6. And God commanded the officers of the realm of Hored to lengthen the hours of labor, according to the age and strength of the spirits received up from the earth, and it was so.

7. Jehovih again spake to God, saying: In all labor thou allottest to those who have sprung up from the earth, freely give to them to do whatever they desire; but thou shalt not suffer them to return to their earth kindred alone, unattended, lest because of their love they engraft themselves, becoming bound to mortals. But when they have lived fifty years in heaven, thou shalt not only permit them to return to mortals, but thou shalt direct them to do so, for in this period they shall have no further desire for engraftment.

8. Again Jehovih said: As fast as thou canst appropriate the labor of earth born spirits to help in the resurrection of others, so shalt thou do in My name.

9. And even so did God and the Lords under him; and in the time of one hundred years, there were raised up to the second rate, twenty million souls, that had come forth out of the earth. And many of them comprehended the manufactories, the nurseries and schools and hospitals in heaven to the full, and they were in many things alike equal to the requirements of their teachers.

10. The voice of Jehovih came to God, saying: It is well, My Son, to take a rest. Behold, thou hast toiled a hundred years, day and night, without ceasing. Thou shalt, therefore, appoint other officers, and spread out the kingdom of Hored to cover all the land of Whaga (the continent of Pan). And thou shalt appoint in My name thy most efficient officer to sit on the throne for a short space of time, for thou shalt travel and visit the five Lords of the earth and their kingdoms.

11. And thou shalt take with thee a thousand heralds, and a thousand messengers and five thousand musicians. And thou shalt have a ship sufficient to carry thy host, and to be as thy house whithersoever thou goest. See to it, and set all things in order, and depart thou on a journey of one year.

12. And God called in the surveyors, who brought maps of earth and heaven showing the best places for extending the kingdom of Hored.

13. And God appointed fifty governors for the fifty places required, and he gave each of them five thousand men and women to accompany them. And when they were chosen God addressed them from the throne, saying:

14. According to the commandment of the Father are ye chosen; and by His command will I come to your respective places ere long, and bestow ye with all that is required for building up colonies in Jehovih's name. As ye witnessed the founding of Hored by the archangel Etisyai, so may ye understand that I will come to you all. Go ye forth, then, taking your hosts, and lay down the foundations for your cities. As ye have learned from me, go ye forth doing as I have done; and as ye do with a small colony, and a small city, so will I give into your keeping that which is greater when ye are prepared therefor.

15. When God ceased, the marshals led the way, and the hosts following their governors

filed in front of the throne, saluting with the sign of Jehovih's name, which was answered by God's hands upraised. Meanwhile the es'enaurs sang in glory to Jehovih. Presently the hosts passed out and beyond the pillars of fire.

16. When all had quieted, God said: Let the builders of ships begin now and build a ship for me and my hosts, for the time draweth near. And let the graders choose from my laborers, who have toiled a hundred years, day and night, without ceasing, such as shall be my companions and hosts on my journey; according to their grade shall they be chosen.

17. And even so were they chosen and notified.

18. And God said: Whilst I shall be absent there shall sit on my throne, being God in my place, he who standeth highest in the grades. According to the transcendency of him who hath done the most for the resurrection of the es'yans, so shall be your God and my God.

19. And God commanded the graders to present before the throne the records, that the Council of Hored might determine the matter. And this was so done.

20. And Ha'jah, an etherean, was chosen. And God commanded them to send word unto Ha'jah, with an escort to conduct him to the capital.

21. In due time the escort brought Ha'jah into the palace of the kingdom of God, and God was sitting on the throne. With music they came in and filed in front of the throne, forming a crescent, with Ha'jah betwixt the horns.

22. God said: By command of Jehovih have I summoned thee hither, O Ha'jah. Long have I known thee, even on other worlds. Of all virtues in man which stand highest, which is, never to mention one's self, thou excellest all men in my kingdom. Thy labors for the general upraising of Hored excellest all others. For this reason thou art preferred, and by Jehovih chosen to be my assistant whilst I am here, and in my absence to be my very God in the Father's name.

23. Ha'jah said: This being the will of Jehovih, proceed thou.

24. God struck the gavel, and the holy council rose to their feet. God said: In Jehovih's name I salute thee, Ha'jah, as God of Tek (see tablet Ah-iod'zan, at the end of Book of Wars against Jehovih), to hold dominion in Hored. Come forth and receive thou my throne for the Father's sake. The marshals then conducted Ha'jah to the foot of the throne, and God came down and took his hand and led him up. And as they were going forth a light, as of golden fire, came down from the firmament above, sent by the kingdoms high exalted; and God and Ha'jah were covered around about and illuminated.

25. God said: By Thy Wisdom, Love and Power, O Jehovih, do I receive this Thy son on Thy throne. Be Thou with him in Wisdom and Strength for Thy glory forever! Amen!

26. God raised up a rod, waving it, and rain came down from heaven. Ha'jah said: In Thy name, O Jehovih! Whereupon, God stretched forth his hand unto Jehovih, saying: Give me a crown for Thy son, God of Tek, O Jehovih!

27. And there descended, as if a small star, far lengthened out, a light of gold and silver, and it settled on God's hand, and he fashioned it into a crown, and emblazoned it with the sign God of Tek, and placed it on Ha'jah's head, saying: In Jehovih's name, thee I crown, to sit on the throne in Hored during my absence.

28. Ha'jah said: Thy son, O Jehovih, shall fulfill Thy commandments in wisdom and love. May the Father, Creator of worlds, give this Thy son rest and comfort for the glories he hath wrought in Thy name! Amen!

29. The Council said: Amen! The es'enaurs chanted an anthem of praise to Jehovih. And God led Ha'jah forth and seated him on the throne, saying: Thou art God in my name and Jehovih's also. And since I now go down to the earth to sojourn for a season, thou shalt be known as God of both earth and heaven.

30. So God departed out of Hored and embarked on a ship, taking with him seven thousand men and women for his escort, beside a thousand es'enaurs and the crew of three thousand to work the ship.

CHAPTER VI.

AND God went to the provinces of the governors of heaven dwelling on earth, whom he had appointed and sent forth; and as he himself had been commissioned by Jehovih in Hored, so did he install the governors on their seats.

2. And the governors were situated within Whaga (Pan) at remote distances, but God sent messengers to them, notifying them of the time he would appear.

3. And the Lord being apprised of God's

journey, established a protectorate in the Lord's kingdom in the city of Ul'oo, on earth, and went and joined the ship of God, and traveled with him throughout Whaga, being present at the inauguration of the governors in these heavens.

4. To each and all the governors, God said: Remember that that which is given to my governors pertaineth to things in heaven; for the Lord's matters pertain to earthly things, and to angels that labor with the corporeans. But ye are to attend to the es'yans, receiving them in heaven, providing them with places to sojourn, and in their helplessness supply them with food and clothes, and the rudiments of learning.

5. God said: Remember ye also, the time cometh when each of these governorships shall attain to an independent kingdom; and instead of being governors ye shall be raised as sub-Gods.

6. After God established the governors, the Lord persuaded God to visit his place in Ul'oo, and thence to go around about on earth and see the mortals with whom the Lord had to deal. And God consented, and the Lord sent messengers on before him, that the house of the Lord, which mortals had built, might be replenished and cleansed.

7. And the protectorate notified the ashars, and the ashars impressed mortals to go and cleanse and purify the house of the Lord. And so mortals fell to work and cleansed the place, and burned incense of sweet myrrh and hepatan, not even knowing they were fulfilling the command of the Lord.

8. When the ship of the hosts of God came to the city of Ul'oo, mortals saw it high up in the air, and they feared and ran hastily to consult the prophet of the Lord. And the prophet said: Behold, God appeareth in a sea of fire in the firmament of heaven.

9. And God caused the ship to be made unseen, that fear might subside on earth, and he descended with his hosts into the house of the Lord, and they went and touched the things mortals had builded that they might perceive corporeally.

10. And the Lord gave a banquet, and the angels of God tarried four days, exchanging fellowship with the ashars, who ministered to mortals. And the ashars took the angels of God around about amongst mortals, both whilst mortals were asleep and awake, showing them all things.

11. And because of the presence of the hosts of God, mortals were aroused with new vigor to worship the Lord, rising early and going to the house of worship and continuing all day, and not one of them knew the cause thereof.

12. On the evening of the fourth day God commanded his hosts to prepare to renew the journey, and the ship was again illumed and set for its course.

13. God said: O Jehovih, who createth all, look down and bless Thy Lord! He hath from his high estate in etherea, descended to these poor mortals to lift them up. Already hath he toiled with them a hundred years. Three generations have risen up out of the earth, and they begin to glorify Thee in Thy kingdoms above the earth. Who but Thee, O Jehovih, can honor Thy Lord or know his sore trials! Behold, man groweth up out of the earth, saying: There is no Lord and no God. But his feet and his hands are guided every hour of the day. Yea, when he entereth the unseen worlds, they become seen; but he is helpless in a strange place. And Thy Lord provideth him and teacheth him Thy kingdoms. Thy Lord goeth from place to place on the earth. He findeth a corner and saith: Here will I build a city. He sendeth his angels forth and they inspire man on the earth to come and build a city. Yet when the city is built, man saith: Behold, there is no God and no Lord.

14. Thy Lord bringeth the corporeans together and guardeth them day and night; but man turneth away in strife and destruction. Then Thy Lord withdraweth his angels of the city because of its wickedness; and lo, the city falleth in ruins. But man knoweth not the cause. Yet Thy Lord toileth on, day and night, watching, guarding and striving to lift man up out of darkness. O Jehovih, Father, bless Thy Lord and his hosts! Haste the time when man shall comprehend the foundations of Thy kingdoms!

15. The Lord said: O Jehovih, Ever Present! Hear the words of Thy God. He who comprehendeth the whole earth and the heaven of the earth, knowing no day nor no night. He dealeth with millions; his judgment is sufficient for all.

16. Glorify him, Thy Son, of heaven and earth. He fashioneth the homes of Thy Lords and Thy little ones in great wisdom. His love is the glory of all men; his strength fashioned after Thy foundations. Give swiftness and rest, and joy in Thy quickening to him, Thy God!

17. The mortals of the city of Ul'oo had gathered together to worship, and they were singing and dancing to the Lord, and the angels joined in the singing also. And God went and sat on the altar and illuminated it, so the mortals could see him. And the chief prophet came near the place of the Lord, and the Lord placed his hand on the forehead of the prophet, so he might speak in the name of God.

18. The prophet said: Behold me, I am the God of heaven and earth, and my words come out of the mouth of this my prophet. Keep holy the four days of the moon, for they are the Lord's days. (See ceremonies of Hidang, Saphah and also Mas.) Do no evil, but strive for wisdom and to do good. And when ye are dead, behold, ye shall live, for I have places prepared for ye in my heaven. Rejoice and be merry, for the Lord liveth and reigneth.

19. When the prophet ceased, God rose up from the altar, and his traveling host also, and saluting the Lord in the name of Jehovih, disappeared in heaven above.

CHAPTER VII.

AS mortals sail corporeal ships across the corporeal ocean, so sailed the ship of God in the atmospherean ocean. As a man having five sons sendeth four away to far-off countries and keepeth one at home, so did God with the five Lords bequeathed him by Great Jehovih.

2. And now had God departed from the foundation of Hored, in a ship, in heaven to visit his four far-off sons, the Lords of the four great divisions of the earth, who had to do with both mortals and the spirits of the dead, for the glory of Jehovih.

3. First to Jud, Lord of Jud, he headed his ship, running close to the earth, bounding forth, and sapping up fuel from the tall forests to feed the phosphorescent flame, running easy till the wild coast on the west of Whaga was reached. Here halted he his ship, first God of the first Lords of earth, till his navigators told the distance of the wide sea before; then gathering fuel and substance from the rich growing lands, he stowed the ship to the full, he and his traveling host.

4. And God went in, commanding: Go forth, go forth! Forth into the sea of heaven! And on plunged the ship of God in the winds of the blue firmament, high soaring, above the black clouds sprung from the corporeal ocean. And the music of his thousand es'enaurs leaped forth in time and tune to the waves, plenteous and most defiant.

5. Jehovih looked down from the highest of all the heavens, His everlasting throne of thrones, saying: Onward! Onward! Tame the elements, O God! O man! The earth is thine, the air above is thine. Stretch forth thine arm and tame the elements I have made.

6. Onward sped the ship of God, by the force of wills matured; and from its hallowed light displaying its purpose before other traveling Gods and men, in other ships cruising, on adventurous paths in Jehovih's wide oceans of splendor.

7. Merrily sang the crew, and danced, and sighted the wide expanse, premising of the scattering ships coursing hither and yon, in strange colors and marvelous swiftness.

8. On one side the rising moon, the setting sun on the other; beneath lie the black clouds and great corporeal ocean; and yet high above twinkled the stars and the planets of the Great Serpent on his long journey.

9. God came forth and surveyed the scene; and the power of Jehovih moved upon him. Then gathered around him his seven thousand loves and traveling companions. God said:

10. All Thy places are new, Great Jehovih! For thousands of years have I gazed on Thy matchless splendors, seen and unseen; but Thy glory groweth richer day by day. When Thy voice came to me, more than a hundred years ago, saying: Go, My son, I have a new garden planted; take some workmen and till the soil; I foresaw the long labor of the generations that would spring up out of the earth. I feared and trembled. I said:

11. How shall it be, O Jehovih? Shall the new earth be peopled over, and mortals run their course as on other worlds before? First, in wholesome love and worship and due reverence to the Gods, and then for ages and ages bury themselves in bloody wars? O lead me forth, Father! Jehovih! I will take Thy garden for a season, and fence it round with Lords, and wise kingdoms. And with Thy potent spirit hedge mortals on every side, that the earth shall bloom as a paradise for angels and men.

12. And Thy sons and daughters came with me, and engrafted Thy immortal kingdom.

13. How is it now? How compares my labor with that of other Gods on other worlds?

14. O ye archangels, Gods and Goddesses! Look down on the great earth! Jehovih hath filled my arms with a great load! I tremble on the immortal scales!

15. And God, transfixed, looked up into the swift-passing sky, for his voice reached to the thrones of etherean worlds whereon the Osirian regents reigned in all power. And down from amidst the stars shot a single ray of light engrossed with the adorable words: JEHOVIH'S SON, ALL HAIL! HAIL, GOD OF EARTH, JEHOVIH'S SON! GLORY! GLORY TO GREAT JEHOVIH, FOR ALL THAT THOU HAST DONE!

16. Then upward furled the shining light till it faded midst the far-off stars. Anew the trumpeters and singers sent forth a strain of sweet music, spirited and sounding full of soul. And as the music glided forth across the waters, lo, other music, strange and welcome, came from the west lands to the borders of the ocean.

17. The ship was across the sea, and the hosts of the Lord had come to meet the God of earth and heaven. And now, saluting loud and long, the two ships drew to close anchorage. Presently the messengers interchanged, and in Jehovih's name greeted God and his hosts, who were old-time friends to the Lord and his.

18. God said: By Thy will, O Jehovih, let us take course for the Lord's kingdom and place of labor. And presently the two ships sped forth, close to the earth, conjoined in the music of anthems of olden times.

19. Far up into the heart of the country, where fertile lands and mountains and waters were close companioned to the asuan race, the ships led on till one pillar of fire, standing on a mountain side, proclaimed the place of the Lord, and here they halted and made fast the vessels, unseen by mortals.

CHAPTER VIII.

THESE chieftains had been long friends on other worlds, and pledged to join in an adventure on some new corporeal world, to raise up to Jehovih, sons and daughters. Now was it being fulfilled in the Lord and God remotely situated, and the time of this visit much looked forward to.

2. And so God and the Lord came forth, saying: In Jehovih's name! met at last! And they embraced and re-assured each other that it was really true, which they had talked of a thousand years before.

3. And then came forward all the hosts of God and the hosts of the Lord, knowing one another and saluting and embracing also. Thereupon they proceeded to the house of the Lord, which mortals had been inspired to build of wood and clay. And when they were within they joined in prayer and thanks to Jehovih, and they sang and danced, and rejoiced to their souls' content.

4. At sunrise the next morning the mortal priests and priestesses, led by a prophet, went into the house of the Lord, to pray and sing and dance as they had been taught by inspiration of the Lord, but many people lingered without, saying to one another:

5. I fear, I fear (ta hop)! For last night I saw lights in the house of the Lord, and I heard like singing and dancing before the altar of God!

6. Nevertheless their companions persuaded them, and they went in and sang and danced also.

7. After a time of rejoicing and of quiet the Lord said: Behold, O God, the follies of judgment, and the vain calculations of even Lords and Gods! We look upon the mature man, saying: Alas, he is stubborn in his own way; we cannot convert him. Then we desire the immature, saying: Him will I raise up in mine own way, and he shall not depart from my judgment. But we tire of his immaturity and slow growth.

8. God said: Hereon hangeth the highest testimony of The Person of Great Jehovih. The nearest blank of all the living created He man, purposely unlike all the rest and devoid of sense. Whereas, according to the order of the other animal world, a newborn babe should be already wise.

9. Jehovih saith: All the living have I provided with certain paths to travel in; but man alone I created new out of all things dead and dissolved, and he shall grow forever. To the beast I gave an already created sense (self); to man I allotted angels. And even these have I provided with others above them; and yet others above them, forever and ever. Hence the first of man, the newborn babe, I created a blank in sense and judgment, that he may be a witness that even he himself was fashioned and created anew by My hand. Neither created I him imperfectly, that he should re-enter a womb and be born over again. That which I do is well done, saith Jehovih.

10. The Lord said: Thou art wise, O God. The opposites prove Jehovih. Water runneth down hill, but man walketh up the hillside; the tree groweth up out of the ground whilst it liveth, but after death it falleth. Man standeth on the earth, but the earth resteth on that which is lighter than the earth. Jehovih saith: The life of the tree is of Me; the unseen that holdeth the corporeal earth in its place, is of Me.

11. And yet, O God, Who can attain to know Jehovih? The mortal saith: When I am dead and risen in heaven I shall see the Great Spirit; but he faileth, being still helpless, yea, as helpless in his place as he was helpless on the earth. Then he saith: When I am strong and wise, like Lords and Gods, and can traverse the wide firmament, then I will see Jehovih. But when he riseth and can shape his vessel through the whirlwinds of the vortices of heaven, and he is called Lord or God, lo, he findeth the arcs and the ethea standing before him still. More and more is he appalled at thought of the Great I Am Who liveth still beyond.

12. He hurrieth down to the corporeal earth to teach mortals and spirits of Jehovih, and His endless worlds and exalted heavens. But lo, the darkness of men, they say: I see Him not; I hear Him not; I believe not in Him. He is but as the wind, going without sense; as the water goeth down the hill, so is He; He is dead: He is nothing.

13. And the Lord inventeth ways and means; yea, he teacheth man to pray and sing to Jehovih, that the sounds may lead his soul upward. The Lord telleth him to wear clothes, and hide his nakedness from the Lord; and the Lord sendeth angels to award him for his good deeds. And the angels of the Lord lay plots and stratagems in man's pathway to stir him up. Yea, Jehovih gave man sleep, so that his corporeal-bound spirit might see and hear heavenly things. But man loadeth his stomach, and debaucheth on intoxicating smoke and drink till his soul is buried in darkness.

14. And the Lord crieth out in despair: How weak am I, O Jehovih, before Thee! I took upon me to be Lord over men on the earth, to learn my lesson in the government of worlds. But O Jehovih, I know I fail in Thy sight. What will Thy God say when he beholdeth my little good? What pity have the archangels for Thy struggling Lord of earth?

15. God perceived the sorrow of his friend, and he said: O Jehovih, Who art Almighty, how keener hast Thou made our sense of our own weakness, than those who look upon us! Thy Lord is my God in the glories he hath wrought out of such crude substance, and I sing to his praise and love. Lo I have looked upon the naked man and woman of this great land, crawling on hands and feet, with no thought but to eat, and I have seen them raised up by Thy Lord and his ashars, to walk upright and use words of speech and to wear clothes and skins to hide their nakedness. Yea, O Father, I have cried out with great joy, and I called aloud unto Thee, O Jehovih, saying: Who knoweth the labor of the Lord! Will man ever forget to sing praises to the Lord God?

16. But Jehovih saith: I will keep some of the tribes of men in darkness till the last days; for man in his conceit shall be confounded; for he shall perceive that the tribes of darkness cannot put away their own darkness. Yea, man shall bow down in reverence to My Lords in the early days of the earth.

17. Thus conversed God and his Lord, as they went forth to see the work of the Lord, and to find the mortals that had given up the places of asu and come to live in villages and cities. Around about over the continent of Jud they traveled for many days and nights. And when God had seen all the work of the Lord, he said:

18. Behold it is good. Thy toil and seclusion away from the Lords of the upper heavens are severe, but thou art fashioning the love of millions, who shall bless thee.

19. Now whilst God sojourned here, his hosts regaled themselves with the company of the ashars and asaphs in the kingdom of the Lord, and great was the love and rejoicing amongst them.

CHAPTER IX.

WHEN God's visit was ended, and the hosts notified, the Lord gave a banquet that lasted two days and nights, during which the angels sang and danced and trumpeted before God. After that God and his hosts embarked on the ship in readiness to proceed on the journey; and the Lord went up to the ship to take leave, and his host went with him.

2. God said: When dan approacheth we shall meet again. May Jehovih prosper thy harvests till then!

3. The Lord said: That is another hundred years! O God, I almost live in a wilderness. I have not ten millions of souls, mortals and spirits!

4. God said: Thy kingdom shall be mighty when I come again. May it glorify Jehovih!

5. They embraced and separated! Each gave the sign of Jehovih's name. Upward raised the ship of God, with banners outstretched, and new ornamented by the Lord's angels. And now, taking course still west, sped on above the mountain tops, like a meteor hurled from heaven. Meanwhile the trumpeters gave forth the gladly solemn sound of the march of God.

6. But ere the ship had made half its journey, an approaching light came forth from the far west, radiant and laden with hosts from the Lord of Dis, and the Lord of the earth also.

7. When the ships drew near and halted, God called with a loud voice, saying: In Jehovih's name, all hail! I know my Lord cometh.

8. And thereupon the Lord answered: Hail to thee, O God, Son of Jehovih! And they turned the Lord's ship and lashed the twain together even as they sped on.

9. Now after they had all exchanged welcome and good wishes, the Lord said: Ere we go to my central throne let us survey the continent over which thy servant is Lord of land and water.

10. And God answered: Thy will be done, O Lord. And so they journeyed for many days, oft descending to the earth in places where the Lord's angels had begun colonies with mortals, impressing man with words of speech, and to live in villages.

11. And God said that all he saw was good and well done. So they came to the throne of the Lord and halted and sojourned for sixty days.

12. And God and his hosts and the Lord and his ashars and asaphs were together in general reunion, praying, singing and dancing and reasoning on the endless works of Jehovih. But one book could not contain all that was said and done, and of the excursions made, and the visits over the plains and mountains, where in thousands of years hence man should live and build cities, and go to war and destroy them.

13. And the mathematicians foretold the great cities and nations that would rise up; how this one and that one would move to battle; how their great cities would fall in ruins and be covered up by falling nebulæ, and by denuding mountains washing down upon them, so that even their remembrance should be lost. And yet, further on, the mathematicians foretold the coming of kosmon when the ruined cities would be discovered and their histories deciphered by the su'is of man in Great Jehovih's hand.

14. And now when all these things were estimated, the prophets and mathematicians went before God according to the commandments of the Lord, and they spake before God, Son of Jehovih, telling all these wonders.

15. When they had finished, God said: What is our service on the earth, O Lord? A few centuries at most, and we will have risen up from the earth, taking our hosts with us to dwell in higher realms. But there shall be other Gods and Lords after us, to deal with mortals and spirits newly born. After awhile there shall be great warriors and great cities and nations, and they shall have Gods and Lords of their times who will dwell many a weary year, aye, century, in the darkness with man. After that again, even the Gods and Lords will be forgotten. And man will turn against Great Jehovih, putting to death His adherents, preferring idols of stone and metal, and spirits born of woman.

16. The Lord said: And yet further on a brighter light adorneth the way: Great Jehovih's hand sendeth the traveling worlds into the light of kosmon, and new prophets arise gathering up the histories lost, and glorious plan of the Great Spirit over all. Yea, even thy labor and my ships will be seen by mortals of that day.

17. Thus they discoursed, reading the past and the future, and weighing the present; whilst angels less informed, gathered around to learn how worlds are peopled, and nations and cities destroyed; the far-off, and the near at hand, being as nothing in Jehovih's vast universe.

18. But the time came for God's departure, and he and his traveling host embarked, and the Lord and his angels drew around to receive God's prayer ere he left. And so after they had embraced and parted, God said:

19. Though I go away, my love abideth with you all. And now, O Jehovih, bless these my fellow-laborers, and make them strong to endure their great trials. Thine is the power and glory, O Father! Amen!

20. The ship rose up and the trumpeters gave forth: Glory to Thee, O Jehovih, forever and ever!

CHAPTER X.

JEHOVIH spake to God, saying: Steer thy ship to the south land, My Son, and visit thy Lord, who is God of Vohu. And God went as commanded, to the south, running close to the earth, over deserts and mountains.

2. But when they were a short way on the journey they were met by the Lord, who had been apprised of God's coming. And the ship of the Lord came also, and made fast to the vessel of God, and all the angels saluted and intermingled, having known one another hundreds of years, and some for more than a thousand years.

3. The Lord said: On our journey let us run through the valleys and the banks of rivers, for it is here that both asu and men dwell. And so they journeyed, surveying the earth as they sailed above. The country was mostly barren, not supporting man nor beast.

4. But by the river-sides man dwelt, burrowing in the ground to avoid the heat by day and the cold by night. And they came to places where the angels of the Lord were dwelling with mortals, having inspired them to make villages and to hide their nakedness.

5. The Lord said: Behold, O God, only the unseen is potent over man. Could the beasts or the stones or the forest tell man to hide his nakedness, he would not; neither will he heed his brother's voice. Without experience man cannot be advised profitably to himself, for such hath Jehovih made him. Because man cannot discern angel presence, the angels alone can teach man and inspire him to new life. For they talk to him in his sleep, and show him what is for his own good. And when he waketh in the morning, he supposeth it was himself talking, and he is ambitious to obey himself. Patient and of long endurance are the angels of the Lord.

6. God said: Will man ever know he hath been raised up? Will he be believing? Or will he, too, need go to some new world and raise up the first fruits thereof and toil his hundreds of years with naked mortals? O Jehovih, how wisely hast Thou shapen the labors of the believing and the unbelieving!

7. Lo, man cometh forth out of the earth, boasting of his unbelief, saying: Except I see with my own eyes, and feel with my own hands, I will not believe. But Thou, O Jehovih, hast fitted a labor for his eyes, and for his hands, to his heart's content.

8. And yet another man cometh forth out of the earth, being believing, and quickly he mounteth to the thrones of Thy exalted heavens. Great is the work of Thy Lord, O Father.

9. The Lord said: Who knoweth Thy wisdom, O Jehovih! Who cannot perceive Thee in the foundations of Thy everlasting worlds? Thou hast provided nurses for the new earth; and out of this, Thy footstool, wilt Thou bring forth many, who will, in the far future time, be laboring as Thy Lord and his angels labor here. Of what expanse is Thy wisdom, O Jehovih!

10. Thus they conversed and journeyed forth till they reached the throne and place of the Lord. And here they made fast their ships, and they descended down to the city of Ong'oo, in upper middle of the continent of Vohu. [Africa. — Ed.]

11. And the Lord now sent messengers to all the ashars in his dominions, appointing ten days of rest, and time for feasting and music, and dancing and worshipping Jehovih.

12. And so it came to pass that the angels of the Lord and of God held a reunion, being the first one for over a hundred years.

13. And then God went around about over all the continent of Vohu, inspecting the work the Lord had done, and he pronounced it good before Jehovih.

14. When God had rested the full time, he and his hosts entered the ship of God, and taking leave of the Lord and his hosts, departed on the journey, saluting the Lord with a thousand trumpeters in the name of Jehovih.

CHAPTER XI.

AND now came the long journey across the ocean. God said: Great is Thy wisdom, O Jehovih, in the division of waters! Thy barriers provide nations against nations. A refuge hast Thou made beyond the waters, and the evil man cannot pursue. But greater still are Thy spirit oceans, O Father. The spirits of darkness cannot cross over, and the spirits of newborn peoples are not contaminated. Thou Far-seeing, Thou Bestower of thrift into the hands of Thy Gods and Thy Lords.

2. The master of the ship provided well for the journey; and presently the vessel of fire sped over the water, high above the clouds that cover the ocean. Onward to the west, bleak and desolate, through the spirit sea, un-

seen by mortals. On the far-off borders where the lands come to the waters' edge, the Lord of the land of Thouri [America, — Ed.] stood, stationed in a ship, to welcome God to the great west lands.

3. And this was the land called by the angels in aftertime North Guatama, signifying the meeting of nations and the dawn of kosmon.

4. God came down out of the ship and stood on the land, and a light of etherean flame descended upon him, and Jehovih spoke out of the light, saying: Hear Me, O My Son! Hither have I brought thee. This land is the last of the circle, even as Whaga is the first. Behold, when the earth is circumscribed around about with such as choose Me, I will come hither with a great awakening light to the souls of men.

5. On this land will I finish the dominion of the Gods and Lords on earth, even as begun on Whaga; through thee and thy Lords will I now lay the foundation for My kingdoms. On this land will I raise up a people who shall be the fulfilling of that which the I'hins of Whaga profess; for My chosen shall come out boldly against all dominion save Mine, even Jehovih. Look over this land, My Son, and provide unto the time of kosmon.

6. My prophets shall foretell thee what shall happen; thou shalt look upon the mountains and strong standing rocks, and the thought of thy soul shall pierce them, and the impression thereof shall be as a written book before the races of men in that day. Neither shall they know the cause, but they shall come forth in tens of thousands, putting away all Gods and Lords and ancient tyranny, for My sake. Thy soul shall be My talisman, deep engraven in the land and water and mountains.

7. On this land alone shall not any Lord nor God be established by the sword, for it is My land, which I planned for the deliverance of the nations of the earth.

8. The hosts of both the ships came and joined in gleesome reunion after a hundred years' absence; and it came to pass that God traveled over the land and waters of the great west continent.

9. And all the places that the Lord had searched out, to the east and west and north and south, even to the farthest boundary, were revealed and recorded in the books of heaven.

10. God said: And thou, my Lord, shalt mark out the place of the dominion of Jehovih in the founding of His kingdom on earth. And a record of thy labors shall descend through the Lords and Gods that come after thee, even down to the time of the coming light of kosmon.

11. And the people who shall dwell here till that day, shall never be worshippers of any Lord or God, such as other people shall worship.

12. Let my seal be put upon this land, in the name of Jehovih, and to Him I consecrate it forever!

13. So, after that time, God rested from his labors, and the Lord with him. And the Lord prepared a feast and reunion for all the angels in his dominions.

14. And they thus assembled and sang and prayed and danced, and conversed on things long past and things of the future, re-assuring one another of their love and high esteem after the manner of mortals of this day.

15. When the banquet was ended, God and his traveling host, in due ceremony and order, took their leave. Thus God departed. And when the ship of God was raised up and under way, the voice of Jehovih came to God, saying:

16. Steer thy ship, My Son, around about over all the other lands and islands and waters of the earth. Go low down to the earth that thy recording angels may witness the affairs of men and all the places I created on the earth, and the waters of the earth.

17. Thus God visited all places on land and water, even where man lived not, as well as where he lived, and the angels made a record thereof in the books of heaven.

18. And the time of the journey and the visits of God to the places of earth and her heavens was one year and seven days; and his rest was completed. So he sent messengers to Hored, his heavenly kingdom, announcing the time of his coming. And he then set sail therefor.

CHAPTER XII.

WHEN it was known in Hored that God was about to return, Ha'jah put all things in readiness for God's reception.

2. And there volunteered ten thousand musicians and five thousand bearers of banners, one thousand marshals and officers of the throne, and one hundred thousand receivers, to go part way and meet God and his companions.

3. And Ha'jah granted their prayers and

they started at once, being the most majestic host that had as yet gone forth in the lower heaven.

4. And when they were a little way off, behold, God and his ship of fire approached in heavenly splendor. And the marshals met him and laid hold of the han'iv of the ship, whereon all the hosts did in like manner, save the musicians, who sang and played.

5. When they drew near and entered Hored, Ha'jah broke down from his high estate, and left the throne, running to meet God as a child would run to its father. And when the multitude saw this, they also broke loose from decorous behavior and gave full vent to their outbursting love for God and his hosts. And all the people became as a tumult in rivalry of rejoicing.

6. In a little while God and Ha'jah turned and walked to the throne, ascending thereon; and Ha'jah took his place, and God sat on his right, and order reigned.

7. Ha'jah said: In Thy name, O Jehovih, I welcome back Thy First Son of earth to the kingdom Thou hast bestowed upon him, and Thy sons and daughters. As much as he hath glorified Thee, by his labor and by his wisdom and love, so do we honor him in Thy name and for Thy glory!

8. God said: In Thy name, O Jehovih, do I return to these, my loves! That I am returned I glorify Thee, O my Father. That thou hast made them to rejoice, is the glory of my life.

9. And now a great light gathered up around the throne, so that many could not look thereon, and presently the power of Jehovih came upon Ha'jah, and the voice of Jehovih spake through him, saying to God:

10. This is again thy throne, O My Son! Thou shalt finish that which I have put upon thee. Thy people shall learn the manner of My kingdoms, and know that even as I make all, so do I rule over all.

11. Hang up thy traveling garb, My Son; dismiss thy traveling hosts and resume thy seat on the throne, for I gave it thee. The voice departed; Ha'jah rose up and stood aside, and the light fell upon God, and he resumed the throne and was hailed by the multitude in Jehovih's name.

12. God said to Ha'jah: Because thou hast prospered my kingdom during one whole year, thou shalt be my companion and assistant, with power and wisdom to superintend all matters not direct with my Lords.

13. Behold, this day have I set apart as a new day in heaven and earth; because on this day the sun taketh its course for the Hadan [north] line; and from this time forth it shall be called the new year's day. So shall it be, from this time forth, the day of the relief watch in Hored.

14. Hear my voice, O Ha'jah, and ye of the Council of the throne of heaven! That which I commanded shall ye proclaim throughout heaven and earth to all who serve me.

15. Because of the increase of the kingdom of Hored I will have the place enlarged; and the Council shall no longer be called a Council, but Moeb, for it shall be an assembly over all councils below it.

16. And Moeb shall no longer deal with the affairs of individuals, even though they be Lords; but it shall have dominion with the cities and kingdoms of heaven, and with judgments and decrees.

17. But in all matters of less degree, this, my son Ha'jah, shall have dominion. And thou, O Ha'jah, shalt build thee a house in Hored, near this throne, and it shall be thy house and the place of thy business.

CHAPTER XIII.

SO God enlarged the place of Hored, and built one thousand more pillars of fire, enlarging the circle and otherwise making it a place of splendor. And God called together the recorders from the libraries of heaven, and caused them to select one hundred thousand new members for the house of Moeb (Parliament), choosing them from the highest on the lists. In this matter, God said:

2. Seek not the most learned, nor the most prayerful, for members; but choose ye such as rank highest in assimilating to Jehovih and to their fellows; for such are the first to become Gods and Goddesses. Jehovih saith: A strong man may do more good works than a weak one; and yet the latter may stand fairer in My sight. I open the way to the weak and the strong; to the learned and the unlearned.

3. God said: In all these matters, whatever man or woman hath put away self-desires for self's sake, serving the Father by laboring for others, is on the road to wisdom. And if the records show a sufficient time for growth in such man or woman, whereby these virtues become organic, then choose ye that person, for of such shall be Moeb.

4. So the laborers gathered from the heavens around about, agni, and built Moeb within, suitable for the members to be seated according to their rank; and when it was finished, on that same day, the recorders brought the new members, and they went into the temple to their respective places.

5. And when seated, God spake from the throne, saying: To Thee, O Jehovih, have I built the house of Moeb in Hored; and by Thy wisdom have I chosen the members thereof. To Thee, O Father, I dedicate this house, and it shall be Thy house. Give us of Thy light, O Jehovih, that we may not err.

6. A light descended from the heavens above, and fell upon the members of Moeb, as a symbol of approval by the archangels; and presently the new members rose up, every one of their own accord, but the old members remained seated.

7. God said: Above your heads I make the sign of Jehovih's name, in a circle of fire, and the cross, and the leaf of life; for by it are ye sworn to the Father's labor.

8. Hear me, then, O my beloved: Ye are henceforth denied individual ministration with individuals, but ye are now become a unit with many, and with these must your labor and your love and your wisdom be in concert of action.

9. Henceforth must ye no longer say: What can I do for this man or that man, or this woman or that woman, or this child or that child? For this is individual labor; and on the earth such ministration belongeth to the ashars; and in atmospherea, such ministration belongeth to the asaphs. But ye shall minister to organic communities who are composed of individuals. For there are communities for factories, and others for education, and others for treatment of the sick; and such communities exist both on earth and in heaven.

10. Ye shall divide yourselves into groups for this purpose, and every group shall have its special business in charge; and each group shall stand in Moeb as one member of Jehovih's judgment seat. According to your talents shall ye divide, and group together, choosing such department wherein each one hath the greatest wisdom and strength. Withdraw, then, and thus complete your groups according to the rates my proper officers will assign, and then return again into Moeb, and in Jehovih's name, take the seats allotted to you all.

CHAPTER XIV.

ON the second day after the house of Moeb was completed, and all the members were in their respective places, Jehovih spake through God, saying:

2. Now is the beginning of the second resurrection. Even as the corporean putteth off the corporeal body, and is born a spirit, becoming the first resurrection, so are ye, putting away individual self and becoming an organic community, the beginning of the second resurrection.

3. As they of the first are for individual self, so have I bound them close on the face of the earth; as they survived on the earth on corporeal food, so have I made them to survive in the lowest heaven on atmospherean food. As Moeb hath risen above these conditions, so will I exalt the foundations of the house of Moeb higher up from the earth than Hored, and Moeb shall be the lower house of My kingdom.

4. The voice of Jehovih departed and God saluted Ha'jah in the name of the Father. And a great light enveloped the house of Moeb, and the es'enaurs chanted a hymn of praise. Thereafter God arose and stood in the throne of Jehovih, saying:

5. Hear ye, O all ye people of heaven above and heaven below, the house of Moeb in the beginning of the second resurrection is founded in Jehovih's name. Proclaim ye the words that have gone out of my mouth, to the east and west and north and south, and to the swift messengers of the arcs of the firmament above.

6. Glory, glory be to Jehovih! Boundless and Almighty Creator, Present, and full of love, wisdom and power, glory to Thee forever and ever, amen!

7. The house of Moeb chanted a proclamation. The swift messengers assumed their respective globes of light, and began to ascend in every direction, carrying the word to the exalted spheres.

8. And God crowned Ha'jah as sub-God of Hored, and he was proclaimed to all the quarters of heaven and earth. And the history of his name exists to this day as Jah, amongst mortals.

CHAPTER XV.

HA'JAH said: With the exaltation of Moeb, so shall my places be exalted before Jehovih. Let the enumerators of the communities of heaven send representatives

before me. The communities of manufacturers who produce food and clothes for the es'yans, the communities for hospitals and nurseries, the communities for education, the communities for training messengers, and all other communities.

2. When the representatives came, according to the instructions of the marshals, and were before the throne, Ha'jah said:

3. The toilers shall not be always toilers; the physicians not always runners after the sick. Whosoever is proficient will I exalt. He that can walk shall no longer crawl.

4. Many are wise and strong, and some have passed beyond the boundary of self-desires for self-sake.

5. A child may not have self-desires, but then it lacketh wisdom and strength. A full-grown man or woman may have wisdom and strength, but lack in the abnegation of self.

6. I will make every community a double from this time forth, and one shall be called Maga, and the other shall be called Minga. Maga shall be my promoted laborers, who are being prepared for the second resurrection.

7. And Maga's labor shall be in concert with Moeb, the house of Jehovih. But Minga's labor shall be as heretofore, even with individual affairs and the organizing of new places for the delivered es'yans, who are the fruit of the Lords and their kingdoms on the earth.

8. Let my marshals select judges to carry out these my decrees, in the name of Jehovih.

CHAPTER XVI.

FROM the founding of Hored until the instalment of Ha'jah, was one hundred and thirty years, and at that time the lower kingdom of heaven was fully organized according to the decree of Jehovih.

2. And the kingdoms of the Lords on earth were also fully established. And at that time the earth had passed into Hon'she, in the etherean space, where dwell the Osirian Shrevarhs, to whom the swift messengers from God had reported the condition of the earth's surface, with the tablets of Grade and Ingrade of mortals.

3. The Shrevarhs said: The earth hath not attained her fullness. The gases of her low regions must be purified to make more places for mortals.

4. So it came to pass there fell upon the earth, by command of the Shrevarhs, by the will of Jehovih, fire and brimstone and iron and phosphorus, and the shower thereof reached into the five divisions of the earth. But ere the fall thereof, God was apprised, and he apprised the Lords, and they informed the ashars, and they impressed such mortals as were in rapport with heavenly things, and the chosen marched away from the places of destruction, so that not one perished.

5. But many of the asu'ans were consumed in the fire.

6. But God sent extra workmen, and surgeons and physicians, from heaven down, to such spirits as were falling into forgetfulness and dissolution, and commanded that they be engrafted on the surviving asu'ans for pity's sake; and this was accomplished through the Lords of the earth and their servants, the ashars.

7. At the end of two hundred years God enumerated the people in the lower heaven, and there were, besides the spirits of the Fetals (many of whom were doubtful as to everlasting life), two hundred and ninety-six million souls. Of this number there had been raised up to the grade of Brides and Bridegrooms to Jehovih more than thirty million, who were the first of the earth's production.

8. And now was the sixth generation of the seed of the fallen angels delivered, and this was the fullness of earth bondage for them.

9. God summoned the house of Moeb for the revelations of Jehovih on the first day of the first year of dan of Hon'she. And when they were thus assembled, and had chanted to Jehovih appropriate anthems for the times past, the All Light came upon God, and he said:

10. Behold, the time of dan of Hon'she is at hand. Ere three days pass by, the hosts from the etherean heavens will descend to accomplish the resurrection of my hosts to the regions whence they came two hundred years ago.

11. Summon my Lords of the earth, and my people of heaven; proclaim my words unto them.

12. Ye that peopled the earth with everlasting life, give ear; the harvest of the new year is ripened, it shall be gathered into the heavens above. Let my people rejoice, for the glory of deliverance is at hand.

13. There awaiteth, full of hope and love, in Osirian fields, hosts of angels and archangels, to receive these, the first fruits of the new earth.

14. Clothe them in quietness with the rays of light. Make ready; for etherean Gods and Goddesses are setting sail in the regions above to come and deliver us.

15. Proclaim my words in all places in the name of Jehovih. And add unto them, saying: And to as many as desire to ascend, come ye to Moeb, in the name of the Son of Jehovih!

16. Messengers went forth, both in heaven and on the earth, and proclaimed as had been commanded.

17. And on the third day there assembled in Moeb and Hored ninety million angels, to witness the descending and ascending of Jehovih's chosen. And the archangels of Hon'she sent a hundred thousand Gods and Goddesses to guard Moeb and Hored around about, to dispel and keep away the clouds and sunshine, so as to add glory to the scene.

CHAPTER XVII.

THE Loo'is came before God, and having organized themselves into one community, so as to make it lawful to speak in Moeb, they appointed Ga'wasa to speak on behalf of the community. Ga'wasa said:

2. Hear me, O God, in the name of Jehovih! Thou hast ordained me according to the custom of heaven, to be a master of generations with mortals, and yet one generation is incomplete, wherefore I have come before thee. This day I have been summoned by Jehovih, through thy messengers, saying: To as many as desire to enter the next resurrection, come, for the time of harvest is at hand. Thus saith God, Son of Jehovih: Behold, now, another generation do I desire to dwell on earth.

3. God said: The places of heaven are open to all. If thou wouldst ascend now, do even so. If thou wilt tarry one generation, then thou shalt tarry two hundred years, for of such period will be the next harvest.

4. Ga'wasa said: In Jehovih's name, let my brethren pass before thee in judgment.

5. God said: Jehovih's will be done.

6. Ga'wasa withdrew and went and told his brethren what was said; and presently they came in and passed in judgment before God.

7. God said: Thou hast said, let me pass in judgment before thee! Hear me, then, for this is my judgment: If thou ascend with thy work incomplete, thou wilt be the unhappiest of men. Remain, therefore, for a greater glory is within thy reach.

8. The Loo'is passed to the left, signifying their determination to tarry yet two hundred years more with mortals.

9. After the Loo'is came others desiring to be adjudged by God, and to all who had incompleted work, God said: Remain! And they remained.

10. Besides these were seventy thousand ethereans eligible to ascend, who volunteered to remain with mortals another two hundred years. Amongst these were the five Lords and Ha'jah, and four hundred messengers belonging to Hored, and seven hundred women in fetal, in the western division of Hored under Whaga, Lord of Whaga.

CHAPTER XVIII.

JEHOVIH spake in the arc of O'wasti, in the Orian field of Hon'she, in the etherean heaven. Jehovih said: The time of the earth is at hand; the deliverance of her first-born will fall at your doors. Come forth, O My sons and daughters, receive ye them from My hand.

2. Onesyi, high aspiring Goddess of Hon'she, and the thousand counsellors, gathered in a host of five million souls, emancipated, and to them the dignified Onesyi spake, saying:

3. Unlike all harvests heretofore delivered to us from other corporeal worlds, Jehovih sendeth us the first-born of the earth. Let us rejoice and glorify him, O my beloved. Send forth to the boundaries of Hon'she and proclaim the hosts of earth upraised. Provide them with mansions and quarters, ye that remain at home. And ye that volunteer to go to the earth to receive them, come quickly.

4. Onesyi said: Swift messengers have just come to me from the arc of Wan; Etisyai will be there. She it was who bestowed Jehovih's crown on the first God of the corporeal earth. Her hosts, a million strong, go by the way of Tiviyus, and pray we meet them in O'wea. And thou, Wistaw, shall sit on my throne. I will to the earth, to receive the thirty million newborn, the glorious gift of Jehovih.

5. Onesyi said: The young virgin earth hath given birth. O the joy of the firstborn! I will take with me a host of singers, a million strong. Their voices shall have power and sweetness to win the love and adoration of all the thirty million. The glory of Jehovih's works shall shine so brilliantly upon them that all past

:ials shall be forgotten. Hasten, O ye Gods nd Goddesses! Let down the curtains of fire! Iere begins the play of Jehovih in the manage-ient of a new world!

6. Now gathered together men and women, long raised up in the emancipated heavens, whose wills were potent over a'ji and nebulæ, and swift in appropriating what Jehovih had fashioned in the firmament. And they built a ship, the size of which was equal to the width of Hored, and filled it within with angels of the rank of Gods and Goddesses, many of whom had been brought forth into life before the earth was created, and whose native corporeal worlds had gone out of existence. And they let down curtains from the ship, and the curtains were like flames of fire, and they reached downward, equal to the breadth of the earth.

7. These Gods and Goddesses were as a unit in will, and potent and swift workmen, and the ship was laden, and on her course through the vault of heaven. Past the a'jian fields of Che'wang she rode swiftly. Soon the hosts of the much-loved Etisyai were seen in a smaller craft, highly polished and swift, making way for O'wea.

8. Up goeth a shout of joy from millions of throats, then a song of delight; heaven is joyful in Jehovih's boundless dominions. And now the twain approach O'wea; and they slacken speed and near each other, nearer and nearer, till the ships touch and are joined by skilled workmen.

9. Forth leap the two Goddesses, Etisyai and Onesyi, and in no stateliness or ceremony, but like children in whom love is transcendent, they fly to each other's arms, amidst the outburst of joy from the countless throng. Yet onward moves the etherean ship, majestic and meteor-like, steadily taking course to the new earth.

CHAPTER XIX.

AND now the evening of the third day had come, and God and his hosts in Moeb were hastening all things, to be ready for the great light that was to descend from high heaven.

2. The ninety million angels looked upward, watching for the dawning of the light, waiting and watching. And many a one who remembered Etisyai, of two hundred years ago, wondered if she would return in glory, like when she came and crowned God by Jehovih's command. Some were robing themselves in white, and hastening nervously, like a bride about to wed; some were half inclined to sorrow for leaving the earth and lower heaven, where they had toiled so long; and some were stately and by their presence said: Thy will be done, O Jehovih!

3. God ascended the throne, and Ha'jah came up and sat on his right hand; and the light of Jehovih shone upon them so that many newborn, especially of the es'yan spectators, could not look upon them.

4. God said: One dan hath come and gone; this harvest is but thirty millions.

5. Ha'jah said: Thy son, O Jehovih, hath shaped the destiny of a world. Great is his glory.

6. A light of golden hue gathered above the throne, and took the form of a triangle; and there was a graven image at every corner, the which, when read, was, I–O–D; and it was in the character of Whaga, bestowed by the Lord on the altars in the house of worship on earth, and its value was thirty-three million, which was the exact number prepared for the emancipated heaven in etherea; and the thirty-three was the years of a generation of mortals.

7. God said: Jehovih is one; the living is one; inanimate corpor is one; and these three are the entirety. To teach mortals this, O Ha'jah, is to give wisdom to the earth. Take thou this triangle, O thou, Son of the Most High. And as long as Seffas endureth on the earth shall it be the bequeathed heirloom of heaven, descending from God to God that occupieth the throne.

8. Thereupon God stretched forth his hands, and the triangle became fixed and solid, and God hung it on Ha'jah's neck, adding: In the name of Jehovih, receive thou this jewel, as my parting testimonial. Remember that, when mortals are raised up to understand this symbol of three in one, then will kosmon begin to dawn on the earth.

9. Ha'jah said: O God, thou symbol of the three attributes, love, wisdom and power! Thou didst leave thy stately home, where thou hadst Gods and Goddesses for companions, and come to the far-off earth, which was young and curtained round with poisonous gases, to guard the young and imperfect angels of other worlds in their wanderings forth, with thy wisdom, love and power concealed. Thou didst give them liberty and yet redeem them. Thou hast stretched forth thy hand over the earth and made it to yield souls to glorify the Creator.

And yet in all the while thou hast never quoted thyself. O that this could be taught to angels and men! Who is it, that will not trip or mention himself, or make himself a manifested self?

10. This day I am to be crowned, to fill the place thou hast built up; but I falter and tremble like a child. Ha'jah burst into tears, and after a little while he added: O Jehovih, why hast Thou laid Ha'jah's tears so close? Thou hast created love in my soul, and it hath grown to be a mountain. God, Thy Son, who hath been my tutor for a thousand years, and on many worlds, corpor and es, is now thrusting Thy glory upon me.

11. God said: Heed thou the earth and her heavens, for they are to be thine for one dan. And remember also, that though I ascend with my hosts to etherea, yet I have charge of this world until the completion of this cycle, two thousand eight hundred years: my archangels shall henceforth answer to thy prayers to Jehovih.

12. Suddenly a light came down from the firmament, like a new star, twinkling, with a halo extending wide on every side. All eyes were turned up, full of expectancy. Hushed and still, the ninety million stood.

13. Presently the star assumed a brighter phase and spread its halo outward, with horns descending, like a crescent, such as is formed in sacred worship when a God standeth in the midst. Larger and brighter the light grew, and tremulous and waving like sheets of fire.

14. Then shot down toward Hored and Moeb three rays of light, piercing, and in advance of the central orb. And the three rays were red, blue and yellow; but the crescent beyond was white, and it shone abroad over the heavens, so that the corporeal sun and stars in the firmament were invisible.

15. At beholding the majesty and grandeur of Jehovih's host descending, millions of es'-yans and clouded souls in the lower heaven, broke and fled; some ran and hid to avoid the threatening light. For such is the magnifying power of the etherean flame, that all dark thoughts and hidden evil lurking in the soul are magnified, and made so plain that even the dumb can read them through.

16. Millions of the ethereans on God's staff had seen such scenes before, and now stood in glee, firmly riveted by the joy within them. To them, a hundred to one, clung the newly raised from earth, who had never known any other heaven, save such as traveleth with the earth, around about the sun every year. From these there rose millions of whispers, saying: It is like a new death; like a new birth. Behold a man dieth on earth, and his spirit flieth off to another world. And yet now again it flieth off to still another world.

17. Quickly, now, came the three great rays, foremost projecting; and these were the orders of marshals from the a'jian fields of O'wea and Hon'she; the red lights represented A'ji, the blue lights represented O'wea, and the yellow, Hon'she. And there were of marshals one million, and they cast the curtains round about to cover all of Hored, the great kingdom.

18. Chief of the marshals was Ah'jeng; and next to him were five sub-chiefs; and next to them one thousand tributary chiefs, who were masters of the ceremonies; and they came in the centre of the descending three great rays of light, came swiftly and direct toward the throne of God. And the substance of the rays of light was like curtains of cloth, one end of which reached up to the now near approaching crescent sea of fire.

19. When the light was near touching on the pillars of fire surrounding Moeb, it slackened a little, and then more and more slowly. The chieftains leaped from the etherean flames and stood at the foot of God's throne, saluting in Jehovih's name.

20. God and Ha'jah stood up and answered the sign, then descended and went to the left and right of Ah'jeng, and they ascended, and Ah'jeng sat upon the throne, and the voice of Jehovih spake through him, saying:

21. Hold up your heads and rejoice, O My sons and daughters! Behold, I come in a flame of fire! I am here, am there, and throughout the place of heaven, boundless. I gather together and I put asunder the loves of mortals and angels. For they shall go abroad in My firmament and behold My glorious works.

22. Down to the corporeal world I descend, and carry hence the loved, for they are Mine. I will make all people look up to My kingdoms. Down to the lower heaven I come in ships of light, curtained about with etherean mantles, and gather in My harvest of new births to higher worlds, more radiant. My hosts below shall look up and glorify My everlasting splendors.

23. I give the tear of grief and sorrow and pity; but, in its flowing forth, I come with holier light and power to stir up the souls of My people. For they shall learn to speak to their Father, who heareth and giveth ear, and is full of love.

24. My joy is in the birth and growing up of souls, and in the joy of their joys and in the proclaiming of their adoration for My boundless universe.

25. I call to them in darkness, and they come forth; but they halt in the darkness, and I call again, and I send My higher, upraised angels to them, and they call also. Yea, I fill the sky with the splendor of My worlds, es and corpor, that I may stir man up to rise and enjoy the things I have made.

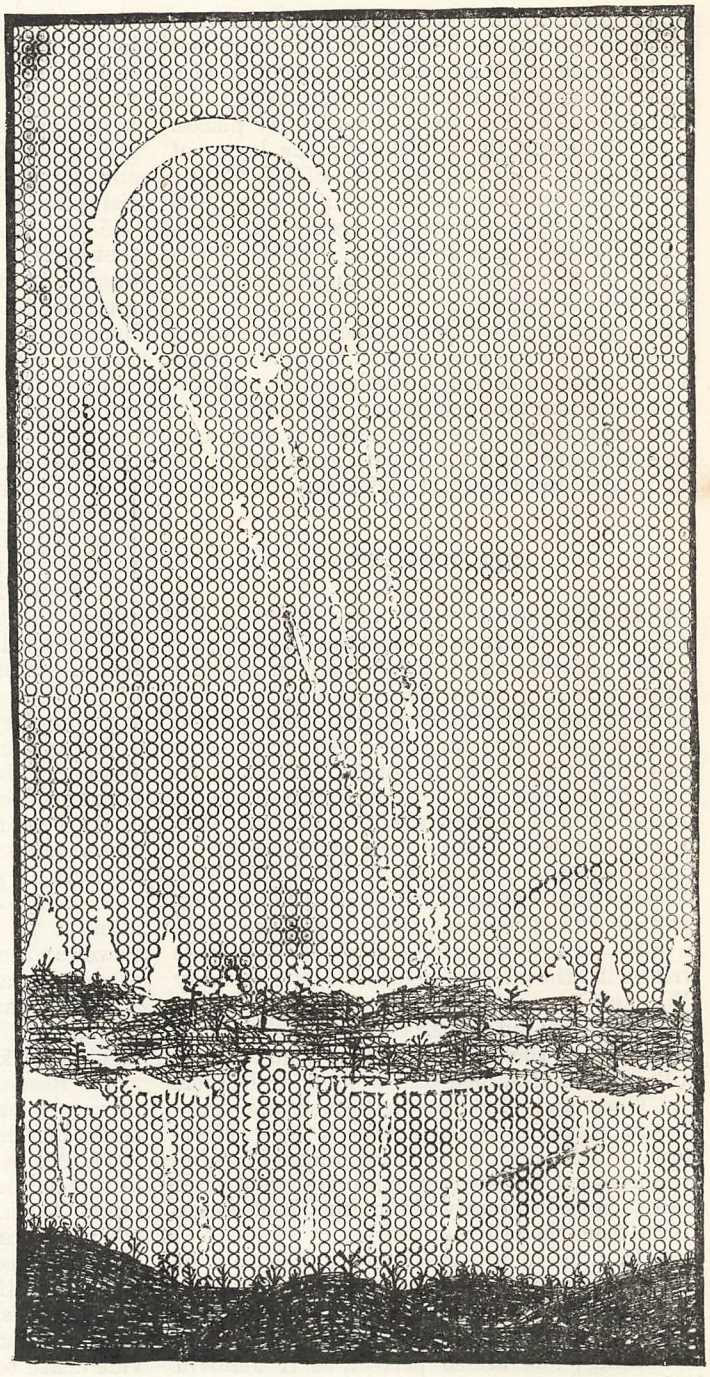
26. The voice departed, and Ah'jeng said: Behold the glory of the heavens, O my beloved, and the reward of the diligent in heart. Jehovih liveth and reigneth, the Highest and never to be reached, the Forever Beyond, and yet Ever Present.

27. O Thou Light of Light and Life of Life, how wonderful is the substance of Thy Creation! Thou hast given me light to behold Thy splendors, which are forever new. O Jehovih, Thou Past, Present and Future of one time, which is and was and ever shall be. Jehovih, Thou, Seen and Unseen and Potent, who hast from Thy very Self imparted a part to all the living! Who hast raised up these of Hored! Glory be to Thee forever and ever!

28. And now, by certain signs and signals, Ah'jeng directed the officers of his hosts to take possession of Moeb and Hored. And the marshals extended out around the place, and by their presence added new light to the pillars of fire.

29. The marshals were decorated with colored raiment and signs and symbols, denoting the places whence they came, and their rank as Gods, and the experience they had passed through.

30. When Ah'jeng ceased speaking, the music of the chosen band of descending angels broke upon the place; first,



EARTH, LOWER HEAVEN, AND ETHEREAN HOSTS DESCENDING.

faintly and far off. The work of the marshals was in keeping with the time of the music; and as the music drew nearer and stronger, so also more and more of the number of marshals descended and filed off to their respective places.

31. Presently the advance of the horns of the crescent, and the cold wave of the falling sea of fire, swept over the lower heaven fearfully and of unquestionable power. By a signal from God, the Brides and Bridegrooms joined in the music of the archangels, and great was the glory thereof.

32. Betwixt the horns of the crescent was a star of wonderful beauty; and it came toward God's throne, reflecting countless rays of light, brilliantly and awe-inspiring. And as the star drew near, it opened on the advance side, as a shell is opened, and there, with arms entwined, sat Etisyai and Onesyi, Goddesses.

CHAPTER XX.

AH'JENG stepped down and stood at the foot of the throne. Masters of the inner temple gathered about the star, and unrolled a carpet reaching across the threshold, and the two Goddesses stepped forth from the crystaled cushion within the star, and glided, as if on a ray of light, up to the judgment seat of Jehovih. Meanwhile the musicians, a million of voices, chanted: Glory, glory to Jehovih, Creator of worlds! Whose place magnificence is, and counterpart to endless time. The All, Whose Great existence surpasseth the grandest thoughts of men and Gods! Whose worlds in splendor, are the scrolls on which His hands write with the souls of mortals His Almighty Will, and Boundless Love!

2. And now did spread out, and round about the wheels of the great ship of fire; and all the millions of hosts, men and women (archangels and Gods and Goddesses), formed a mighty amphitheatre, in which Moeb, with his thirty-three million Brides and Bridegrooms of Jehovih, occupied the arena, themselves arrayed in white, but differently from the Redeeming Hosts from the etherean worlds.

3. In time to the music, without a word of command, moved the hosts; as one person moveth, they in unison moved; and each as a shining crystal in the place allotted, and void in nothing; and all so perfect, as if Jehovih had made each a special work of wonder to inspire men with reverence for the talents He had created withal.

4. In the same time the hosts were forming in place, so was the time of the music, and when the music ceased all was still. The throne was in the east, facing the west; the hosts of Moeb, who were the Brides and Bridegrooms of Jehovih, occupied the lower plane, and the ethereans surrounded them on all sides, rising higher and higher in the distance.

5. God and Ha'jah met the Goddesses at the foot of the throne. God knew Onesyi hundreds of years before in other worlds, and he remembered Etisyai, who had crowned him two hundred years ago. So also did Ha'jah know Etisyai and Onesyi. When they met they all saluted by touching the right hands; and immediately the Goddesses ascended to the centre of the throne, and God went on the right and Ha'jah on the left.

6. Etisyai and Onesyi looked hopefully on the Brides and Bridegrooms, but were passive. Presently the voice of Jehovih spake out of the light of the throne, saying:

7. Soul of My soul, substance of My substance, created I man. Out of My corporeal Self clothed I him with flesh and blood and bones. Man's spirit I gave from out Mine own spirit, ever present; and I quickened him to move on the face of the earth.

8. God and the Brides and Bridegrooms responded, being quickened by the All Light: Out of corpor I came, quickened by Jehovih's Ever Presence. By virtue of His Wisdom, Power and Love came I into the world; to Jehovih all glory is due forever!

9. Again Jehovih spake, saying: A time I allotted to man to grow, to attain wisdom, power and love; a time to rejoice and a time of sorrow; a time to beget offspring and know a father's care and love; in likeness of Me, to him gave I attributes of My attributes, that man might know Me and My Love.

10. Response: By the bondage of my love to my begotten, do I know my Father liveth and reigneth, and will watch over me forever!

11. Again the voice of Jehovih said: A time in the corporeal form I gave to man, that he might learn corporeal things, and to learn whence springeth the tree of life. From no self-existence of his own made I man, but from Myself; and in the place I quickened him into life, I bound him for a season. But when man hath filled his corporeal life I provide death to deliver him into a new world.

12. Response: Beautiful is Thy Wisdom, O Jehovih, and far reaching. I was bound in the flesh even as a beast; likened unto the

attributes of a beast was my judgment, struggling for things of the corporeal world. With horror I looked upon death; as a sore calamity did I value Thy cutting me off. But Thou deliveredst me into another world, preserving my judgment whole, bringing me to the heavens of my forefathers.

13. Then Jehovih said: In no time brought I man, newborn into the world, without a mother and a nurse and rich nourishment to feed him withal. Yea, I gave him angels to inspire him and lift him up; and I provided a Lord of the earth to manage his kingdoms and nations, and a God in heaven with a throne and judgment seat, that man in the angel world should be provided and wisely instructed in soul to comprehend the glory and harmony of My worlds.

14. Response: Bountiful, O my Father Above! From nothing that I knew of, Thou broughtest me into conscious being, and in my helpless days fed me with rich nourishment. Thou gavest me rulers and examples of government on the earth to discipline my soul to the order of men. And when I was born in heaven, I found God on his throne and a well-ordered haven of rest, with willing angels to clothe me and feed me and teach me the ways of Thy kingdoms in the firmament.

15. Again Jehovih said: When man hath fulfilled his time in the lower heaven, I prepare him by ample teachers for a higher resurrection. As Brides and Bridegrooms My hosts adorn them, and I come in a sea of fire. First was man wedded to the earth, by Me solemnized, and without man's knowledge. Then to the lower heaven was he wed, laboring with spirits and mortals.

16. The voice departed, and now Onesyi spoke, saying: Behold the Brides and Bridegrooms of Jehovih! When they were young they were wed first to the earth and then to the lower heaven, without their wills. Now they stand before the throne of God. In Thy name, O Jehovih, I command them to speak their wills.

17. Response: I put away myself for Thee, O Jehovih! Make me one with Thee! I put away the earth for Thy kingdom's sake, O Jehovih! Make me one with Thee! I put away Thy Lord and Thy God, O Jehovih, for sake of Thee! Thy Lord and Thy God raised me up and made me strong, but lo, the small spark of Thyself within my soul hath grown to be a giant, bowing to none but Thee, O Jehovih! O make me Thy Bride (Bridegroom), O Jehovih!

18. Onesyi said: The lame and the weak shall have a crutch, but the glory of the Father is to see His Brides and Bridegrooms walk alone. Whoever to Jehovih is wed, shall never more to this man nor that man, nor woman, nor Lord, nor God, nor to any person or thing, for self's sake, say: HELP!

19. Response: God and the Lord were my Saviors; without them I had never known of Thy exalted heavens, O Jehovih. Thy Spirit calleth me forever upward. Thy Lord and Thy God taught me to look upward; yea, they prayed for me. Now am I strong before Thee, O Jehovih! Henceforth will I pray to Thee only; but never for mine own benefit, nor for glory, nor for ease, nor for rest, nor for exaltation; but that I may be quick and strong and wise to do Thy will forever!

20. Onesyi said: Brides and Bridegrooms of Jehovih, ALL HAIL! ALL HAIL!

21. Response: Voice of Jehovih, ALL HAIL! ALL HAIL!

22. Onesyi said: To Jehovih and His everlasting kingdoms are ye wed forever!

23. Response: To Thee, O Jehovih, am I wed forever!

24. Onesyi said: To be one with Him forever!

25. Response: To be one with Jehovih forever!

26. The voice of Jehovih said: They shall judge from My judgment seat; in them shall My Wisdom shine; for they are Mine forever!

27. Response: To consider Thee first, in all things, O Jehovih, shall I henceforth forever!

28. The voice said: Behold I have woven a crown for them; adorn them for My sake.

29. Response: I will have no crown, save that which is woven by Thee, O Jehovih! For Thy sake will I wear Thy crown forever!

30. The voice said: Behold, they that were My sons and daughters have become My Brides and Bridegrooms; they are Mine forever!

31. Response: I am Jehovih's forever!

32. Onesyi said: Pass before the throne, O my beloved. The testimony of Jehovih awaiteth His redeemed. Ye shall dwell in the emancipated kingdoms forever!

33. And now the hosts of Brides and Bridegrooms passed singly before the throne of God;

the whole thirty-three million passed. And the es'enaurs chanted a hymn of glory, and there came down from the firmament above mists of yellow, blue and red; and the mists fell into the archangels' hands who stood about the throne, and by them was converted into crowns, the which were placed on the heads of the Brides and Bridegrooms. And on the crowns were the words: IN WAN BROUGHT FORTH; DELIVERED IN HON'SHE.

34. As the hosts passed in front of the throne, Onesyi said: By that which springeth out of the earth is the atmospherean fed and clothed; but the etherean draweth from the etherean worlds. Behold the crowns of the earth and of the lower heaven are but symbols of power, wisdom and love; but that which I bring from Jehovih's kingdom containeth real virtue.

35. And lo and behold, the Brides and Bridegrooms became as archangels by virtue of the crowns from Jehovih's hand.

CHAPTER XXI.

WHEN the ceremonies were ended, Onesyi said: Soon, now, in the name of the Father will we rise and go a long journey; and that ye may be apprised and consorted in love, I proclaim the freedom of the hour in Jehovih's name.

2. And the people went and mingled with each other, rejoicing and saluting. And Ha'jah and God and Etisyai greeted one another, and the Lords came forward, and were also greeted; and then the marshals and the es'enaurs and all long-serving laborers. And lastly, all that had redeemed any man or woman from darkness to light, came also, and were saluted and duly honored.

3. And for the space of one hour all the angels indulged in revelry, reunion and fullness of heart; but no book could relate the thousandth part of the questions asked and love assurances expressed.

4. When the hour was ended, Onesyi signalled the proper officer, and he sounded the gavel thrice, whereupon all was hushed and still. Onesyi said:

5. As Jehovih bestoweth a newborn child, so also doth He take the father and the mother away to the es world. As Jehovih sent Etisyai, my sister, to establish the lower heaven, so have I come by His command to bear hence this harvest to His everlasting kingdom. As a child bewaileth the loss of its father and mother, so will ye that remain bewail the loss of this rich harvest of archangels.

6. It is Jehovih's will that ye drink deep of the sorrow of parting, for by this bondage will ye be again reunited in the heavens still above. The progress of the soul of man is forever onward, and in steps and plateaux; and the glory of the resurrection of him that goeth before is equally great as is the sorrow of him that remaineth behind. But the love that bindeth together is as a chain outstretched across the universe; nor time nor distance shall prevail against the inventions thereof.

7. Swift messengers, well trained to course the vault of heaven, will pass between you, carrying the tidings of your soul's delight. And as Jehovih giveth summer to follow winter, and the winter the summer, so also shall the time come again and again, forever, in which ye shall mingle and part; again labor together, but in broader fields, and again part for a season.

8. Behold the wisdom of Jehovih in placing far apart the places of the souls of men; for all things abiding near together equalize themselves. Even as there is glory in a new birth, so is there glory in death; as there is sorrow in death, so is there joy in resurrection. The time is now come when these that ye see, ye shall not see for a long season; but ye shall rejoice in this hour of parting, for they rise as Brides and Bridegrooms to Jehovih.

9. The es'enaurs sang an anthem of praise in which all the hosts united, and great was the glory thereof. And now Onesyi arose, saying:

10. JEHOVIH, ALMIGHTY AND EVERLASTING! HOLY, HOLY CREATOR, RULER AND GIVER FORTH! LOOK UPON THIS THY SON, HA'JAH! O FATHER, IN THY NAME AND BY VIRTUE OF THY POWER IN ME VESTED, DO I PERPETUATE AND CROWN HIM GOD OF HEAVEN AND EARTH!

11. Ha'jah, now God, said: THY WILL BE DONE, O JEHOVIH! Then Onesyi turned to the five chief Lords of the five divisions of the earth, and bestowed them in like manner.

12. And Onesyi stretched forth her hand, saying: Give me a crown, O Jehovih, for Thy Son, God of heaven and earth! And there descended etherean substance into her hand, and she raised it up, and lo, it became a crown of great beauty, and she put it on God's (Ha'jah's) head. Then in like manner did she crown the Lords of the earth.

13. And Etisyai and Onesyi came down and sat at the foot of the throne.

14. God (that had been Ha'jah) came down, and Whaga and Jud with him, and stretching forth their hands, they said to Etisyai, Onesyi and Sethantes, the retiring God:

Arise, O Goddess,
Arise, O Goddess, } and go thy way!
Arise, O God,

15. And they rose up and marched forth. The proper officers had already prepared the ship for its etherean journey; and soon as Etisyai and Onesyi had entered the central star, all the people that were to ascend went into the places assigned to them.

16. God (that had been Ha'jah) and the Lords returned, in tears, to the throne, and now the plateau of everlasting light began to ascend. Music sprang from every side, glorifying Jehovih and the magnificence of His bountiful worlds.

17. And those of the lower heaven were as the echo of the music above; and the light of the ascending ship of fire made all else as a shadow. But higher and higher it arose, in the form of a crescent, slowly turning on its upright axis, turning and rising, higher and higher, and the music faded away in the distance.

18. In a little while the meteor-like ascending ship of heaven looked like a star, till farther and farther off it disappeared in the distance.

19. Thus ascended to the emancipated heavens in etherea the first harvest of angels born of the earth.

CHAPTER XXII.

GOD said: Arise, O Lords of my realm, and go to the kingdoms of earth, which ye received from Jehovih's hand; and may His wisdom, love and power be with you all!

2. And the Lords departed, they and their attendants, and went to their kingdoms over mortals.

3. And this was the beginning of the second dispensation of the first cycle of the Eoptian age of the earth. And the lower heaven was well established in habitations, angels and officers, and in all the requisites for the upraised souls of mortals.

4. And God dispensed laws and government after the manner of his predecessor, enlarging all the places according to the increase in the number of spirits rising up from the earth.

5. And the voice of Jehovih was with God; and as the first kingdom had been called Hored, so was the second called Hored, signifying the place of God.

6. And as it had been with the Lords of the earth in their places, so continued it with the new Lords, and they enlarged their places also, even according to the increase in the number of inhabitants of the earth.

7. And as it had been of old, that messengers went constantly from Hored to the Lords' places, so did they also continue to do; and by this means all the affairs of the lower heaven were kept in harmony, Lords and God.

8. And God ruled in Hored four hundred years, and Hored spread over all the lands of the earth.

CHAPTER XXIII.

WHEN the time of God and his hosts was fulfilled, Jehovih brought the earth into dan of Eyon, in the arc Lais, whose angels descended in a ship of fire, and delivered God, his Lords and all the hosts under them who were prepared for the etherean resurrection. At this time there were in atmospherea six hundred and twenty-five million inhabitants. And the number of the second harvest was two hundred and eighty million.

2. After the manner of the ascent of the first harvest, so was the ascent of the second harvest. And the place of the landing of the second harvest in the firmament of heaven was in Lais, and Bin, and the grade of the harvest was seventy-eight, being two less than the grade of the first harvest.

3. So the heavens of the earth passed into the care of succeeding God and Lords, who had been raised up and prepared therefor. And for the present there were no more ethereans dwelling in these regions.

4. Jehovih had said: They that come out of the earth shall be sufficient unto themselves. As a mother provideth for her child, so do I provide for the spirit generations of a corporeal world; but when they are mature in wisdom, strength and love, I command them to take the places of Lords and God in the management of My kingdoms.

5. So it came to pass after the ascent of the ethereans, the whole earth and its lower heavens were under the dominion of such as had sprung up out of the earth. Hence it became a saying: The first was etherean rule; the second was atmospherean rule. For the earth

had Lords who had been on no other world, and a God who had never been on other worlds.

6. And it likewise came to pass that the atmospherean rulers were more lenient and less tyrannical in their government than had been the ethereans. For as the ethereans had forbidden the es'yans, the newly dead, to return to their mortal kindred, even to the fiftieth year in spirit life, so, not so with the present Lords and God, for they indulged hundreds of thousands of es'yans for sympathy's sake to return to their mortal kindred. And these es'yans became not workers in heaven, either for others or for their own resurrection to higher regions; but they became idlers and vagabonds in the lower heaven, oft living with their mortal kindred till their mortal kindred died, and then in turn persuading such es'yans to do even as they did.

7. And God perceived, when it was too late, that his leniency had laid the foundation for disorganizing the kingdom of heaven; for the strolling idlers, knowing no other heaven, sowed the spirit of disbelief in the places of learning and industry in the lower heaven, persuading others that they were toiling to no good purpose.

8. They said: Behold, it was told us on earth there was a Jehovih! But we are in heaven, and yet we find Him not. Now do we know of a truth there is no All Person. Come, then, let us seek ease and the rich viands that rise up out of the earth. A man liveth on the earth and dieth, and his spirit floateth around about, and there is no more of him. Why will ye serve the Lord? Why will ye serve God? Be ye free and live for yourselves instead of others.

9. Thus it came to pass that little by little the lower heaven began to fall from its high estate.

10. The third dan was six hundred years, and God and his Lords, having provided successors, ascended with their harvest to etherea. And the number thereof was four hundred and eight million Brides and Bridegrooms, and their grade was sixty-six.

11. The fourth dan was five hundred years, and the harvest was six hundred million Brides and Bridegrooms; and their grade was fifty-eight.

12. The fifth dan was three hundred years; and the harvest was two hundred million; and their grade was fifty, which was the lowest grade capable of emancipation, or capable of surviving in etherea.

13. And now darkness set in and covered all the earth around. And from this time until the end of the cycle, which was three thousand years from the birth of man on earth, there were no more resurrections to the emancipated heavens.

14. The Kingdom of Hored was broken up and dissolved. The spirits loved not to labor and to learn according to Jehovih's plan, but returned to the earth-attractions; and they were called DRUJAS,[4] because they desired not resurrection.

15. And God and the Lords, and their officers and teachers, were without subjects and pupils. And mortals were beset by thousands and millions of drujas, so that the ashars were powerless to accomplish good inspiration.

16. At this time there were more than three thousand million angels in atmospherea, and for the most part, they dwelt on earth.

17. Thus ended the first cycle of the first heaven of the earth.

END OF BOOK OF SETHANTES, SON OF JEHOVIH.

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[1] The sign is the circle twice cut. For further information see Emethachavah, Book of Saphah.

[2] This would make the age of the earth at that time 9,470,500 years old.

[3] In another place we are told that, "The ocean sendeth up vapor, so doth the land send up vegetable substance of which the spiritual part reacheth certain plateaus, whereon are situated the lower kingdoms of heaven. Here the spirits labor after the manner of mortals, but spiritually." Hence in a spiritual way the spirits have transportation, factories and all manner of industries.

[4] The ancients called the lost spirits by different names in all countries: in India, Druj; in China, Won-yeang; in the Algonquin tribes, O'spee; the Hebrews, Girapha (i.e., to be feared). Then we have the terms, ghosts, fairies, wraiths, etc., etc., for modern terms. Under the name of familiar spirits the ancient Hebrews were well informed of these drujas. Druj is a Vedic name. The ancient Chinese called them M'spe. The Germans called them "The double," because when they take on forms they look like the mortal to whom they are engrafted. The term, familiar spirits, as now used, has a wider range.

FIRST BOOK OF THE FIRST LORDS.

BEING COTEMPORARY WITH THE BOOK OF SETHANTES, SON OF JEHOVIH. THAT IS TO SAY, AS SETHANTES WAS GOD OF HEAVEN, SO IN THE SAME PERIOD OF TIME HIS LORDS HAD DOMINION ON THE EARTH. AND THIS IS THEIR BOOK, EVEN AS THE PRECEDING ONE WAS GOD'S BOOK.

CHAPTER I.

IN the beginning God created the heavens of the earth; and the Lord made man upright. And man was naked and not ashamed; neither knew man the sin of incest, but he dwelt as the beasts of the field.

2. And the Lord brought the angels of heaven to man; by his side took they on forms like unto man, having all the organs and attributes of mortals, for it was the time of the earth for such things to be.

3. And it came to pass that a new race was born on the earth, and these were called I'hins, because they were begotten of both heaven and earth. Hence it became a saying: The earth conceived of the Lord.

4. And the name of the first race was Asu (Adam), because they were of the earth only; and the name of the second race was I'hin (Abel), because they were capable of being taught spiritual things.

5. And the Lord said: Of all that live on the face of the earth, or in the waters thereof, or in the air above, that breathes the breath of life, man only have I delivered unto knowledge of his Creator.

6. And the Lord spake unto the I'hin, through his angels spake he to them, saying: Go hide thy nakedness, for it is the commandment of God.

7. And the I'hins were afraid, and they clothed themselves, and were no longer naked before the Lord.

8. And the Lord commanded the angels to give up their forms, and to be no more seen as mortals. And it was done. And the Lord said unto them: Because ye brought forth life, which is in flesh and blood, ye shall minister unto man for six generations on the face of the earth. And it was so.

9. And that man may continue to walk upright, ye shall teach him the law of incest, for man of himself cannot attain to know this.

10. Neither shall ye permit the I'hins to dwell with Asu (Adam), lest his seed go down in darkness.

11. And man was thus inspired of the Lord, and he walked upright, and prospered on the earth.

12. But after a season man became conceited in his own judgment, and he disobeyed the commandments of God.

13. And he strayed out of the garden of paradise and began to dwell with the Asu'ans (Adams), and there was born into the world a new race called Druk (Cain), and they had not the light of the Father in them, neither could they be inspired with shame, nor of heavenly things.

14. And the I'hins were grateful to the Lord, and they gave sacrifice in burnt offerings. And they said unto the Druks: Go ye and sacrifice unto the Lord, and he will prosper you. But the Druks understood not; and they fell upon the Lord's chosen, and slew them, right and left, taking their possessions.

15. And the Lord said unto the Druks: Because ye have slain your brethren ye shall depart out of the place of God; and that ye may be known to the ends of the earth I put my mark upon you.

16. And the mark of the Lord put upon the Druks was the shadow of blood, which, being interpreted, is WAR.

17. And the Lord God said: By this sign shall the tribes of Druk and their descendants be known unto the end of the world.

18. And woman, being more helpless than man, cried out with fear, saying: O Lord, how shall I bring forth unto thee, and not unto the sons of death?

19. And the Lord said: Because thou hast brought forth in pain, and yet called on my name, behold I will be unto thee as a shield and protector. For I will also put a mark upon the I'hins, my chosen, so thou shalt know them when they come unto thee.

20. And the Lord commanded the male I'hins, old and young, to be circumcised, that woman might not be deceived by the Druks. And the I'hins circumcised one another, old and young; for it was the testimony of the Lord unto woman that seed of their seed was born to everlasting life.

21. And the Druks (Cain) went away into the wilderness, and dwelt with the Asu'ans and with one another,

22. God said: A boundary line will I make betwixt the tribes of Druks and the I'hins; and this is the line that I the Lord God make betwixt them:

23. The I'hins shall labor and clothe themselves, and I will abide with them; but the Druks shall wander in the wilderness, neither laboring nor clothing themselves.

24. And it was so.

CHAPTER II.

THE time of the habitation of Asu was eight thousand years; and they survived two thousand years after the time of the birth of the I'hins, which is to say: Asu dwelt on the earth six thousand years, and then conceived of the chosen of God; and after that survived yet two thousand years.

2. And Asu (Adam) disappeared off the face of the earth.

3. And there remained on the earth the sacred people, the I'hins; and the carnivorous people, the Druks.

4. The I'hins were white and yellow, but the Druks were brown and black; the I'hins were small and slender, but the Druks were tall and stout.

5. Now, because the Druks had not previously obeyed the Lord, but went and dwelt with the Asu'ans, there was a half-breed race born on the earth, called Yak, signifying ground people; and they burrowed in the ground like beasts of the forest. And the Yaks did not walk wholly upright, but also went on all fours.

6. God said: Because the Yaks cannot be taught the crime of incest, behold they shall not dwell forever on the earth. So also shall it be with the Druks, save wherein they cohabit with the I'hins, whose seed is born unto everlasting life. But with the Druks, and their heirs that spring from the Yaks, there shall be an end, both in this world and the next.

7. And the arms of the Yaks were long, and their backs were stooped and curved. And the Lord said: Because they are the fruit of incest, and not capable of speech, nor of eternal life in heaven, the I'hins shall make servants of them.

8. And that they may not tempt my chosen to bring forth fruit unto destruction, they shall be neutralized in my sight. And the angels of God taught the I'hins to make eunuchs of the Yaks; of the males and females made the I'hins eunuchs of the Yaks, and took them for servants.

9. And the Lord said: The Yaks shall serve the I'hins, and build and sow and reap for them. And it was so.

10. The I'hins were disposed to live alone, but the Lord called them together, saying: Come and dwell together in cities. For it is meet that ye live after the manner of my kingdoms in heaven.

11. Build ye therefore unto the Lord your God; and my angels shall dwell with you, teaching you to sing and dance for the glory of your Creator.

12. And man built unto the Lord, and established worship on earth after the manner of heaven.

13. Now it came to pass that the Druks came to witness the rites and ceremonies of the chosen, but they took no part therein, neither comprehended they the meaning thereof.

14. And God said unto the I'hins: That ye may teach some of them of the Lord your God, build ye within the house of worship an image of me; in likeness of man build ye it. And I will manifest unto as many as are capable of everlasting life.

15. And the I'hins, men and women, with their servants, built images of stone and clay and wood unto the Lord, and stood them by the altars of sacrifice.

16. And in the time of worship, the angels of the Lord came and possessed the idols and spake therefrom, with audible voices spake before mortals.

17. And the Druks inquired of the I'hins as to the cause thereof. And the I'hins said:

Behold, there is a God in heaven, more subtle than the air of heaven. He it was that brought us forth out of darkness: He speaketh in idol that ye may know he abideth with his people.

18. The Druks said: What saith he? The I'hins answered, saying: That whosoever hath attained to remember God is in the way of everlasting life.

19. The Druks inquired, saying: How shall a man live forever? Behold, ye that believe also die!

20. The I'hins answered, saying: As the voice of the Lord is unseen but potent, so is there a spirit in man unseen and potent, which shall never die, but ascend in heaven to habitations prepared by the Lord.

21. And many of the Druks pondered on these things, and their thoughts quickened their souls within them, so that they brought forth heirs unto eternal salvation.

22. And the Lord said unto the I'hins: Because ye have done a good thing, go ye abroad, by the roadsides and in other places, and build images unto me and mine, and my angels shall bestow gifts and signs and miracles.

23. And the I'hins covered the roadways of the earth over with idols of stone and wood and clay, and the angels of heaven descended to the idols and established thereabout heavenly kingdoms.

24. And when man came hither, and called on the name of the Lord, it was as a password for the angels; and they wrought miracles, and otherwise gave evidence unto man of the Unseen.

CHAPTER III.

AND God gave commandments unto man, that the earth might be a place of rejoicing forever. And these are the commandments of the Lord God as given in that day:

2. Thou shalt strive to remember the Lord thy God with all thy heart and with all thy soul.

3. Thou shalt not kill man, nor beast, nor bird, nor creeping thing, for they are the Lord's.

4. Thou shalt build walls round about thy cities, that beasts and serpents may not enter and do thee harm. And if thy habitation be in the wilderness, thou shalt build mounds of wood and earth to sleep on at night, that serpents and beasts may not molest thee.

5. The I'hins inquired of the Lord, saying: If we build walls around about our cities, how shall we get in and out? How shall we gather our harvests of fruit and nuts and seeds of the field? How shall we ascend on the mounds which we build in the wilderness?

6. The Lord said: Behold, my angels shall teach you to build ladders and how to use them. And when ye go into the city at night ye shall take the ladders in after you; and when ye come out in the morning ye shall let the ladders down again.

7. And God's angels taught the chosen these things, and man provided the cities with ladders, and he provided the mounds with ladders also; according to the commandment of God were these things done.

8. And the I'hins prospered and spread abroad over the face of the earth; hundreds of thousands of cities and mounds built they, and they rejoiced in the glory of all created things. Neither killed they man, nor beast, nor fish, nor bird nor creeping thing that breathed the breath of life.

9. And God saw that man was good and grateful in all things; and God called unto the angels of heaven, saying: Why are the I'hins good? For, as yet, they are ignorant!

10. And the angels answered, saying: Because thou saidst unto us: Go ye, as guardian angels, and inspire man to live without evil, even so have we administered unto the I'hins, guarding and inspiring them night and day.

11. God said: Why then, the I'hins have no honor. Except they learn of themselves to be good, they will be void of wisdom in heaven. For this reason ye shall withdraw a little, that man be tried as to his self-commandment.

12. And the angels withdrew awhile from the I'hins. And now it came to pass, that they had stored in their cities and on their mounds ample provision of food and raiment for the winter; but the Druks followed not the example of the I'hins, for the Druks stored up nothing.

13. And when the angels departed a little way, evil spirits came to the Druks, and said unto them: Behold, it is winter, and ye are hungry. Go ye over the ladders and possess the stores of the I'hins.

14. And the Druks plundered the I'hins; and evil spirits sat upon the I'hins also, and many of them were inspired to defend their stores. And war ensued; and it spread around about the whole earth.

15. And the I'hins besought the Lord as to why God suffered evil to come upon his chosen.

16. And the Lord said: Because ye depended upon me for all things, ye developed not yourselves. Henceforth shall man learn to face evil on his own account; otherwise he could not attain to the Godhead in heaven.

17. Two entities has thy Creator given thee, that which is flesh, and that which is spirit. And the flesh shall desire earthly things; but the spirit shall desire heavenly things.

18. Behold, when the Druks came upon thee for thy stores, thy flesh cried out WAR, and thy people fell.

19. Again have I come to thee to raise thee up; to make thee understand the spirit within. It is that, and not the flesh, which shall learn to triumph.

20. The I'hins said: Our people are scattered and gone; will they not mingle with the Druks, and thus go out in darkness?

21. The Lord said: Behold there were Druks who had learned a little from the images; now because thy people are scattered and gone, they shall go amongst the Druks and teach the law of incest and the name of God, and they shall also begin to hide their nakedness.

22. So the Lord inspired other people beside the I'hins, to make and wear clothes, and they thus wore them.

23. And again the Lord brought the I'hins together in lodges and cities, and he said unto them: Henceforth ye shall live upon the earth as an example of righteousness. And your brethren who have mingled with the tribes of darkness shall no longer molest you, but be your defenders and protectors.

24. And there began to be a new tribe on the earth; and they were called I'huans, because they were half-breeds, betwixt the Druks and I'hins. The I'huans were red like copper; and they were taller and stronger than any other people in all the world. And the Lord commanded the I'huans, saying:

25. Protect ye the I'hins, the little people, white and yellow; call them THE SACRED PEOPLE. For ye are of them, and ye are also of the Lord your God. And it was so.

CHAPTER IV.

ABOUT this time man began to use his lips and tongue in enunciating words, prior to which he spoke in the thorax.

2. And the Lord spake unto the I'hins, saying: That the labor of the Lord thy God may be remembered on the earth, go provide me a stone and I will engrave it with mine own hand, and it shall be called Se'moin (see first tablet, Book of Saphah), because it shall be a testimony unto all nations and peoples, on the earth, of the first written language in all the world.

3. And the I'hins prepared a stone, and hewed it flat and then polished it smooth; and the Lord came down in the night and engraved it. And the Lord explained it; through his angels taught he the I'hins the meaning of the characters engraved thereon.

4. And the Lord said: Go into all cities in all the countries of the world, and provide ye copies like unto the tablet I have given. So it came to pass, the angels of heaven inspired the I'hins to make tablets and to read them, that the first language of the earth (Panic) might be preserved to the races of men. And it was so.

5. Now the I'huans partly obeyed the Lord and partly obeyed the way of the flesh, and they became warriors and destroyers; nevertheless they harmed not the I'hins, nor suffered harm to come upon them.

6. God had commanded the I'hins to make eunuchs of the Yaks, the monstrosities, and use them as servants; for the Lord saw that the Yaks were not capable of everlasting life in heaven.

7. Now the I'huans also served the Yaks in the same way; but they disobeyed God in inflicting the neutral gender on their enemies whom they captured in war. And although they were themselves half-breeds with the Druks, yet they hated the Druks, and pursued them with vengeance.

8. In those days the relative proportion of the races of men were: I'hins, one hundred; I'huans, three hundred; Druks, five thousand; Yaks, five thousand; and of monstrosities betwixt man and beast, three thousand; but the latter died each generation, for they had not the power of procreation amongst themselves.

9. And God saw the work of destruction going on (of the I'huans slaughtering right and left), and he sent the I'hins to preach amongst them, saying to the I'hins:

10. Thus say ye to the I'huans: Whomsoever is created alive, kill not, for it is the commandment of the Lord.

11. For in the time of your most success in

slaughtering your fellow-man, ye are also peopling heaven with the spirits of vengeance. And they will return upon you, and even the I'huans shall turn upon one another; thus saith God.

12. But the I'huans understood not; believed not. And it came to pass that great darkness covered the earth. And man, save the few I'hins, gave up to wickedness all his days.

13. And the Lord's people worshipped and preached in the temples, and the Lord and his heavenly hosts manifested unto them; but all the other races of men heard not; would not come to learn of God.

14. And the Lord became tired in his labor, and he called his angels to him, and he said unto them: Behold, man on the earth hath gone so far from my ways he will not heed my commandments; he cannot hear my voice.

15. And your labor is in vain also. For which reason we will tarry no longer on the earth till man hath exhausted the evil that is in him.

16. So the Lord and his angel hosts departed away from the earth. And clouds came over the face of the earth; the moon shone not, and the sun was only as a red coal of fire; and the stars stood in the firmament as well in the day as at night.

17. The harvests failed; the trees yielded no nuts, and the roots on which man feedeth ceased to grow.

18. And the monstrosities, and the Yaks, and the Druks, died off, tens of millions of them. And even yet they were not extinct. Nevertheless, the I'huans suffered less; and the I'hins not at all. For the Lord had previously inspired them to provide against the coming famine.

19. And the Lord bewailed the earth and the generations of man: I made man upright and walked by his side, but he slipped aside and fell, said the Lord. I admonished him, but he would not heed. I showed him that every living creature brought forth its own kind; but he understood not, believed not; and he dwelt with beasts; falling lower than all the rest.

END OF THE FIRST BOOK OF THE FIRST LORDS.

BOOK OF AH'SHONG, SON OF JEHOVIH.

GOD OF THE SECOND CYCLE AFTER MAN'S CREATION.

CHAPTER I.

WHEN God and his Lords of heaven and earth had lost their heavenly dominion, the swift messengers, that constantly ply through the atmospherean and etherean worlds, bore the report to Jehovih's kingdoms in etherea.

2. The earth had passed the ji'ayan eddies at Shrapah, in the etherean roadway Hi-a-balk'yiv, and was heading for the eastern fields of Anakaron, having entered the dan'haian arches of Vehetaivi, where lay the great kingdoms of the Orian Chief, Hieu Wee, with his millions of Gods and Goddesses and high-raised ethereans.

3. Before Hieu Wee, came the swift messengers, fresh from the heavens of the earth, with their pitiful tales of woe that had befallen the inhabitants thereof.

4. Hieu Wee said: I behold the red star, the earth, O Jehovih! I have heard the tale of horror. What shall be done, O Father?

5. Then spake Jehovih, saying: Call thy tributary Chief, Ah'shong. Let him hear the will of Jehovih!

6. Then sent Hieu Wee for Ah'shong, who had dominion over the fields of Anakaron in etherea, through which lay the roadway where the earth was to travel for three thousand years.

7. And when Ah'shong came before the Holy Council of Hieu Wee's million Gods and Goddesses, the All Light fell upon the throne like a sun; and the voice of the Creator spake in the midst of the light, saying:

8. Hieu Wee, My Son! And Hieu Wee answered: Here am I, Thy servant, O Jehovih!

9. Jehovih said: Behold the red star, the earth; she entereth the fields of Anakaron. She is dripping wet and cold in the ji'ayan eddies. Her God and Lords are powerless in the spell of darkness. Send thou thy son, Ah'shong, to deliver the earth and her heavens. For behold, I will bring them to his door.

10. Then spake Ah'shong, saying: Thy will be done, O Jehovih. Though I have been long honored in etherea, with many etherean worlds to command, I have not as yet redeemed one corporeal world and her heaven from a time of darkness.

11. Jehovih said: Go then, My Son, to the laboring earth and deliver her; but first appoint thou a successor for Anakaron.

12. Then spake Hieu Wee, who was older than the red star, who had seen many corporeal worlds created; had seen them run their course, and then disappear as such. He said to Ah'shong:

13. Send thou to Wan, and to Hivigat, in etherea, and get the history of the earth and her heaven; and obtain thou also an account of her harvests of Brides and Bridegrooms to Jehovih. And thou shalt call from my realms as many million etherean angels as thy labor may require, and with them proceed to the earth, and thou shalt have a line of swift messengers established betwixt this place and thine, and, by the power of Jehovih, I will answer thy prayers in whatsoever thou shalt need.

14. Then Ah'shong went back to Anakaron, his etherean kingdom, and before his Holy Council made known Jehovih's will and his. And Ah'shong called for sixty million volunteers, to go with him on his mission; and they came presently: Some from Yohan; some from T'seing; some from Araith; some from Gon Loo, and from various other places in Anakaron; came in millions; came as many as Ah'shong called for.

15. So Ah'shong raised up a successor to Jehovih's throne in Anakaron, and he was installed and crowned according to the discipline of the etherean heavens.

16. And Ah'shong sent swift messengers into the former roadway of the earth to obtain its history; its harvests of Brides and Bridegrooms.

17. Then gazed Ah'shong toward the red star; and his sixty million volunteers also gazed, and watched her as she coursed along in the arches of Vehetaivi.

18. Thus Ah'shong, well skilled in the course and behavior of worlds, gathered together his millions of angels, trained in arduous enterprise and furtherance of Jehovih's will. Quickly they framed and equipped an Orian port-au-gon, and illuminated it with fire-lights and bolts. And these sons and daughters of Jehovih embarked and sped forth. A half a million miles, even on the outskirts of Anakaron, and they stood close above the earth, almost so near that the sweeping moon would touch the down-hanging curtains of etherean fire. And here they halted, that both mortals and angels belonging to the earth might behold and fear; for such Jehovih made man, by unusual sights, to become weak and trembling, to change him to new purposes.

19. Jehovih's voice spake to Ah'shong, saying: For three days and nights stand thou in the firmament that man on earth and in atmospherea may behold the power and majesty of My chosen in heaven.

20. Ah'shong said: On the fourth day, O Jehovih, I will cross Chinvat; on the fifth, descend toward the earth. Bring me, O Father, Thy messengers from the lower heaven. I will converse with them.

21. Jehovih sent the angels of the earth and lower heaven up to Ah'shong; disheartened they came, to know Jehovih's will:

22. Ah'shong said unto them: The Father's hosts are come from their high estate and glorious ease, to redeem these fallen heavens, and man on the earth. It is our labor to come in love to the helpless, and teach them how to sing in Jehovih's praise. Then the swift messengers answered:

23. In the All Person's boundless love, find thou recompense for thy holy words, most honored God. Down in darkness, long and earnestly, have the Lords of earth labored conjointly with heaven's God, whose kingdom fell. Alas, our God, who ministered over the lower heaven, is crushed and humiliated. The enemies of high heaven, exulting in their spoil of Jehovih's kingdom and His name, mock us, saying: Where now is Jehovih? Whence cometh the Higher Light? O ye Faithists in an All Person boundless!

24. But now thy high-shining sun, thy ship of etherean fire, maketh the sons and daughters of the earth and her heaven to look, and to fear and to tremble. And when thy Light appeared we made all haste in hope of succor. Our souls are more than filled with thankfulness; and in Jehovih's name, we will back and employ a million trumpeters to proclaim around the earth and heaven: JEHOVIH IS COME!

25. After due salutation the swift messengers departed; and Ah'shong made all things in readiness for his descent when the proper time should arrive.

CHAPTER II.

JEHOVIH spake to Ah'shong, saying: On the evening of the third day shalt thou move thy etherean ship toward the earth. And when thou arrivest within an arrafon[1] thou shalt halt for another three days, that thy magnificence may awe the men and angels of earth with the power and glory of My emancipated sons and daughters.

2. Ah'shong proceeded as commanded, and when he came within an arrafon, halted for three days, and the magnificence of the scene overcame the stubbornness of men of earth and angels in atmospherea. Again Jehovih said:

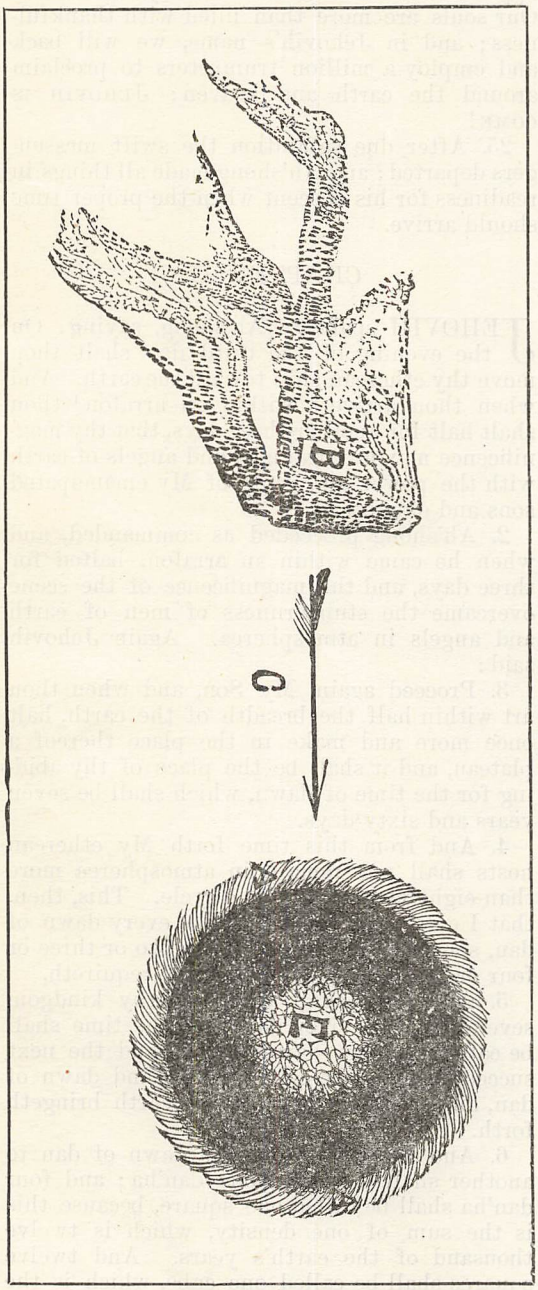
3. Proceed again, My Son, and when thou art within half the breadth of the earth, halt once more and make in the place thereof a plateau, and it shall be the place of thy abiding for the time of dawn, which shall be seven years and sixty days.

4. And from this time forth My etherean hosts shall not remain in atmospherea more than eight years in any one cycle. This, then, that I give to thee shall be like every dawn of dan, some of one year, some of two or three or four or more (years), as the time requireth.

5. And thou shalt dwell in thy kindgom seven years and sixty days, and the time shall be called the first dawn of dan, and the next succeeding shall be called the second dawn of dan, and so on, as long as the earth bringeth forth.

6. And the time from one dawn of dan to another shall be called one dan'ha; and four dan'ha shall be called one square, because this is the sum of one density, which is twelve thousand of the earth's years. And twelve squares shall be called one cube, which is the first dividend of the third space, in which there

is no variation in the vortex of the earth. And four cubes shall be called one sum, because the magnitude thereof embraceth one equal of the Great Serpent.[2]



A, Atmospherea; B, Ethereans; E, Earth.

7. Ah'shong proceeded again, and moved within four thousand miles of the earth, and the voice of Jehovih commanded Ah'shong to halt in the place, and found a new kingdom, using all things requisite to that end. Jehovih said:

8. Thy place shall be a distance away from the earth, that thy dominion be not disturbed by the confusion of the fallen angels thereof. So also, to as many as thou shalt redeem away from the earth and from mortal contact, the distance of thy kingdom will prevent them returning.

9. Ah'shong perceived, and he proclaimed what Jehovih had spoken to him. And the hosts cast out fastenings to the plateau, that the kingdom together with the etherean sea of fire might rotate with the earth and its atmosphere. Jehovih said:

10. Make strong the foundation of thy place, and erect ten thousand pillars of fire around about; and in every direction provide roadways and mansions; but in the midst thou shalt build the house of council, wherein shall sit thy host of dominion during dawn.

11. Ah'shong built the place as commanded by Jehovih, and when it was finished, Jehovih said: Thou shalt call the place Yeshuah. And it was so called, because it was a place of salvation. Again Jehovih said:

12. Choose now thy council, My Son, and also thy sub-officers, and when thou hast completed the list, leave in Yeshuah the sub-officers and proceed thou, and thy council of one million men and women with thee, down to the earth and heaven thereof, and cast thine eyes upon the inhabitants, for they are in distress. And when thou comest to the place of My Lords and My God, deliver thou them and bring them to Yeshuah, for they need rest. And as many of the I'hins in heaven as are capable, bring thou also away with thee, and give them into the care of thy people.

13. Ah'shong did as commanded, first selecting his council and his officers, and then he and his hosts proceeded to the earth as had been commanded.

CHAPTER III.

UP to this time the ancient names of the division of the lands of the earth had been maintained, and God and his Lords being driven from the place of Hored, which had gone into dissolution, dwelt part of the time in Whaga and part in Jud and Vohu.

2. And God and the Lords had established three kingdoms, one in Whaga, one in Jud and one in Vohu; and within these kingdoms of heaven there were two hundred million of redeemed angels capable of the second resurrection, and one hundred million es'yans and unlearned apprentices. Chief of the three heavens was Whaga, and thither had God and his Lords congregated with their chief officers, as soon as the sign of the descending sea of Jehovih's kingdom appeared in the firmament above.

3. To God, Jehovih spake, saying: Make ready thy places, O My Son, and thy Lords with thee. Behold, I come in a world of fire, and My faithful workers shall find rest and happiness.

4. Ah'shong will redeem thy sons and daughters; yea, he will girdle the earth about with new, etherean light and great power.

5. Call together thy people, O God, and bid them rejoice and make merry, for the time of deliverance is at hand.

6. Then God communicated to the Lords, and they again to others, the words of Jehovih; and at sight of the sign in heaven, the faithful began to rejoice and to gather together in their respective places. But of the unbelieving angels dwelling on earth, and with mortals, and in other abodes, of whom there were hundreds of millions, this is what happened:

7. They were overcome by the sight of the ship of fire in heaven above, and in fear fled in all directions. And by their great numbers, in the presence of mortals, caused mortals also to fear and flee in search of some secure place. And many of these spirits of darkness came beseechingly to be admitted into the kingdoms of the Lords, whither they had been invited for hundreds of years, but would not come.

8. But God and the Lords encompassed their places about with walls of light and would not receive the unbelieving. God said: Till such time as Ah'shong shall arrive, let order be maintained within my kingdoms. So it came to pass that for six days and nights the fear that prevailed on earth and in heaven was such as had never been before since the earth was.

9. And God and the Lords brought their es'enaurs out, and they sang and danced before Jehovih. And on the approach of Ah'shong's hosts, with his musicians and heralds, and the great multitude, arrayed in shining raiment, even God and the Lords were overcome by the splendor and magnificence.

10. They sat down on the improvised throne, and the etherean marshals approached and divided, first into single columns, then double, then quadruple, and so on till the fifty thousand marshals had enclosed all sides, save the east, where was an open space through which Ah'shong came, attended by his chief counsellors, of which there were five thousand. After these came the council of one million, interbroken here and there with groups of thousands of es'enaurs, who were chanting hymns of praise to Jehovih and His kingdoms.

11. The lower heaven above the continent of Whaga and parts of Jud and Vohu was illuminated by the hosts of Ah'shong, the like of which had never been in atmospherea before. Nor was there any more work being done on earth or in heaven, because of the fear and great stirring up.

12. But now Ah'shong approached before the throne of God and the Lords, saluting with the sign of the second degree of Jehovih, saying: In Jehovih's name, and by His Power, Wisdom and Love, am I come to give you joy.

13. God said: In Jehovih's name, all hail! Ah'shong, chief of Anakaron, all hail! And God went forward to the foot of the throne and received Ah'shong, whereupon the Lords came forward, saluting also. The es'enaurs ceased singing, and Ah'shong proceeded to the throne and sat thereon, and God took off his own crown and gave it to Ah'shong, and also gave him the triangle, which was called the heirloom of the heavenly kingdoms of earth, bestowed by command of Jehovih.

14. The All Light was abundant around about Ah'shong, and the voice of Jehovih spake out of the midst thereof, saying: Inasmuch as these things are done in My name prayerfully, and in faith, so do I dwell with you all. My Son shall wear thy crown, O God.

15. Behold, I am come in might and swiftness, for it is the spring time of the earth. My Son, Seffas, is afoot on the earth; he hath stirred up the earth-born. But I will establish anew My light in these heavens.

16. Have I not said: I brought the seed of everlasting life to the earth? I gave God and his Lords to teach mortals and spirits of My glories in the upper heavens. And I commanded that they that came up out of the earth should be My God and My Lords in these realms.

17. Ye were installed by My hand, and have done a good work. Think not that I curse because Hored and Moeb are fallen! Knew I

not beforehand that these things would be? Behold, I have provided all My works so that man should be forever making new things. Had Hored stood, there had been no heaven to rebuild on earth in this day. How, then, could My newborn Gods learn? Think not that I come to teach with Mine own labor; I provide My people that they shall teach one another.

18. What is so conceited as man? And yet I bring him into life the dumbest of animals. Man prideth himself in his power and wisdom. I send the drought, the rains and winds, the weakest of My members, and they show man he is nothing. So also do My Gods and Lords of the lower heaven become conceited of their power and wisdom; but a turn of a word, and their heavens fall. Thousands of millions of souls turn from order and high estate into confusion and anarchy. Thus do I confound men and angels, and in their seeming misery lay the foundation for an everlasting good. The voice ceased.

19. Ah'shong said: In the name of Jehovih, I announce my presence over earth and the lower heaven.

20. The marshals said: ALL HAIL! AH'SHONG, GOD OF HEAVEN AND EARTH! Proclaim him in Jehovih's name.

21. Hardly had these words gone forth, when the voice of the entire hosts joined in proclaiming: ALL HAIL! O GOD! SON OF JEHOVIH!

22. Ah'shong, now God, said: Thy crown shall be my crown, for under this shall Jehovih's power triumph; otherwise people would say: Behold there is no virtue in Jehovih's crowns. So, he placed it on his head and rose up and saluted the retired God and Lords, saying to them:

23. I have a place for ye; and it is called Yeshuah. Retire thither with my proper officers, and partake of rest and the freedom of the place until I come also. But the retired God and Lords said: We pray thee, put us to labor. Whereupon God (Ah'shong), said:

24. Jehovih's sons must not be humiliated; how, then, can ye labor under me? Were ye not Jehovih's God and Lords?

25. They perceived, and, after due salutations, were provided with an escort of five hundred thousand men and women; and they departed on their way to Yeshuah.

26. God (Ah'shong) said: Let M'ghi come before me, and Bing-fo and Nest. They shall be my Lords of dawn in Jehovih's name.

27. The three came and stood before the throne. God said: I announce the presence of Jehovih's Lords of the earth. The marshals said: ALL HAIL! O M'GHI AND BING-FO AND NEST, JEHOVIH'S LORDS OF EARTH!

28. These were also proclaimed by the voice of the assembled hosts. God said: In Jehovih's name, go your ways, O Lords of earth.

29. Whereupon the Lords crowned themselves and at once departed, saluting reverently.

30. God said: Bring the atmospherean marshals before me. They were brought and stationed in front of the throne. God said: Glory be to Thee, O Jehovih! I have looked upon Thy sons and daughters who have withstood a great darkness, but retained faith in Thee. In Thy name, and by virtue of Thy power, do I deliver them. Let him who is chief, answer me: How many angels are prepared for the second resurrection?

31. Sawni, chief marshal, said: Two hundred million. God said: Retire thou and thy companions, and gather together Jehovih's harvest of souls, and I will send them to Yeshuah.

32. The atmosphereans were then duly arranged as commanded, and God called a hundred swift messengers and one thousand etherean marshals, and they provided abattos; and the hosts, prepared for the second resurrection, departed for Yeshuah, as commanded.

33. God said: I have now remaining my etherean hosts and the atmosphereans in darkness. Of the latter, let them remain as they are for three days, for I will travel around the world, and my etherean hosts with me, observing mortals and spirits in their places and habits, that I may the better judge them and provide accordingly.

34. So God and his etherean angels provided an abattos, and they embarked and started on their journey, travelling imperceptibly to mortals.

CHAPTER IV.

THE Council of Yeshuah, of which there were one million members, was formed in groups, and these again represented in groups, and these in still other groups. Consequently, a group of one thousand had one speaker, who became the voice of that thousand; of these speakers, one hundred had one voice in council; and of these, ten had one voice before God, and he was the voice of the whole, and

Jehovih was his voice. Thus was the whole council represented in all its parts. And this was the manner of proceeding, to wit:

2. God commanded the subject; the council deliberated in thousands, and each speaker became aware of the voice of his group. Then these speakers assembled in hundreds and deliberated, and they again centered into one voice; and each ten of these had one voice before God. Thus it came to pass that the decrees of God were both the wisdom of men and of Jehovih. Hence the saying: When God said this, or God commanded that, it was the word of Jehovih expressed by men and angels.

3. After God and his hosts visited the earth and the lower heaven, they returned to Yeshuah and sat in council on the affairs of mortals and atmosphereans.

4. God said: Behold, the heavens and earth have become like gardens grown foul and rank, producing nothing. I have come with a pruning knife and a consuming fire.

5. God said: I withdraw from the Druj and the Druk the beneficence of Jehovih's chosen; I leave them destitute. Who can approach the beggar with wisdom, or the king with inspiration to be good? A drowning man will try to swim; but the reveler in lust must perish before his soul can learn Jehovih.

6. Better is it to labor with a child from infancy, and thence to maturity, to teach it aright, than to strive with a score of conceited adults, and fail to redeem one. Who is the mocker of charity more than they that give to such as can help themselves but will not? Wisdom and uprightness of heart are but bread. Preach not to unwelcome ears; are sermons of wisdom to be forced into men's souls?

7. Blessed Jehovih! He made hunger, and so men love bread. Without hunger they would not eat. A wise God driveth home to man's understanding his helplessness in spirit when Jehovih is denied.

8. Pursue the earth, O my beloved; bring hence all light. Pursue the lower heaven of the earth also; bring hence all light. I will leave the earth and heaven in darkness one whole year. They shall cry out; their conceit in the dumb wind shall fail.

9. Have not the spirits of heaven despoiled Hored and Moeb? Do not evil spirits and evil men say: Behold, there is enough! Let us divide. But they produce not. They are devourers; living on others' substance. The Great Spirit made man to exert; by exertion groweth he in wisdom and strength.

10. They seek ease and comfort; helpless and more helpless they fall; they are on the road to everlasting destruction. Happy is the God who can arouse them.

CHAPTER V.

GOD said: Blessed is the surgeon's knife; its burn is the capital of health regained; but yet a fool will cry out: Hold! hold! enough! thou inflicter of pain!

2. Who hath an eye like Jehovih? His whipping-posts are on all sides, but there is a clear road between them. Yet man followeth it not.

3. Withdraw all good men and good angels, and there is no person left; they would not be half made up. A man without an arm or a leg is but part of a man; a man without perception of the All Person is a deformity in soul. He seeketh a home for his own ease and glory; but the Son of Jehovih seeketh to find the severest labor that will profit his brethren.

4. Yeshuah shall be my homestead; hither will I bring the fruit of heaven below; hither build my training schools. Seven years shall be my service; and they shall learn the ways of etherea. Build me a house of brotherhood and fill it with willing pupils sworn to labor. I will make them Gods and Lords with power and wisdom.

5. Behold a man maketh a factory and turneth out fabric for sale. I make a college and I turn out sons and daughters of Jehovih, to give away. Bring me such material as will stand in warp and filling; Jehovih's fabric shall endure forever. Search me out the seed of I'hin, and house them with care, for they shall redeem the earth-born after I ascend to the Father's kingdom.

CHAPTER VI.

ALL the first best angels of atmospherea were brought away from the earth and housed in Yeshuah, being placed at school and in factories new made in heaven. These were I'hins.

2. The second first-best spirits were brought also, but placed in hospitals and nurseries.

3. Of those who had advanced to receive the second resurrection, God said: Build an

etherean ship and take them to Theistivi, in etherea.

4. So it came to pass there were two hundred million raised to the second resurrection, of the grade thirty-five. Theistivi lieth betwixt etherea and Seven A'ji, which is the lowest of the etherean heavens next to an atmospherean abode.

5. God said: Two qualities have I left in Yeshuah, first and second. These shall be the new kingdom after I am ascended. From these I will raise up a God and Lords, and they shall rule over the lower heaven and the earth; and they shall bequeath to others after them to rule in like manner.

6. Thus was founded the second light of Jehovih on the fruit of the earth. God's etherean hosts became as a training school to raise up a God and Lords and marshals and es'enaurs, and all other officers, and men and women, for a lower heaven. God said: Yeshuah shall not approach nearer the earth; nor shall it be as Hored, where spirits of darkness might easily approach.

7. One hundred million spirits did God and his Lords and fellow-laborers bring from the earth to Yeshuah, and they were placed in a brotherhood apportioned in the places suited to their talents. And God divided the time of study, and of recreation, and of music, and of discipline, marching and so on, suited to all the people; and it was a place of order and glory.

8. For without discipline there is nothing; and discipline cannot be without ceremony; nor ceremony without rites, and forms, and established words. Is it not a foolish soldier that saith: Behold I am wise! I need no discipline nor manual of arms. What more is he than one of an untutored mob?

9. God said: As I drill them in heaven to make them a unit, so give ye to mortals rites and ceremonies, that, coming into heaven, they go not back to their old haunts and fall in darkness. Whatever tendeth to harmonize the behavior of individuals is of the Father; the opposite tendeth to evil. Better is it that men march to the sound of one monotonous word, than not to march at all; the value lieth not in the word, but in bringing in unison that which was void. A fool saith: I need not pray, there is no virtue in words. But his soul groweth up at variance with Jehovih. Neither is there more virtue in the prayer or the words, than in marching (sacred dance) before Jehovih; for whatever tendeth to unite men in one expression of soul in harmony, is Jehovih's.

10. Sacred dances and rites and ceremonies were established in Yeshuah in the name of Jehovih; and the new heaven became a place of delight.

11. God said: Teach my chosen to labor hard and wisely; and to dance with energy, and to sing with strength and fullness of soul. For what more is there in any man or woman than to learn to put forth? And what more pitiful thing is there in heaven than a man or woman who hath but dragged along?

CHAPTER VII.

WHEN all the first best spirits of the lower heaven, and such as dwelt with mortals, were taken away and domiciled in Yeshuah, there were left only drujas (spirits of darkness) on the face of the earth. For one whole year God left the earth void of Jehovih's light.

2. Mortals loved more to commune with the spirits of their kindred, who knew little of heaven, than they did with ethereans who were wise and holy.

3. God said: What man or what woman have ye found who saith: Come ye angels of Jehovih, tell me wherein I can do more good works, for I thirst, and am hungry to serve Jehovih with all my wisdom and strength in doing good to my fellows?

4. Rather do they turn away from such, and drink in the tales of the strolling druj, and so wrap themselves up in darkness. For this reason shall they find darkness in heaven and earth; and they shall be as one who is sick and broken down in conceit.

5. When the year of darkness was ended God sent pruners around about the earth and in the lower heaven of the earth. Two million pruners sent he forth, saying to them: Find all the evil spirits dwelling with mortals, whether they be fetals or familiars, and gather them into one place. Then find the spirits and fairies who have taken up caves and waterfalls on earth as their abode, and bring them to the same place. Then find the idiotic and chaotic spirits who dwell on battlefields, and bring them to the same place. Then find the lusters, who dwell in old castles and ruined cities, and in houses of evil, and when they are going out for raids on mortals, seize them and bring them to the same place.

6. The ethereans went and collected all the evil spirits and the spirits of darkness belonging to the earth, and brought them to a place in atmospherea, and there were of them nine hundred million.

7. God said: Prepare a ship suitable to transport them to Hudaow, in Ji'ya, and there provide them a kingdom to themselves, giving them a God and Lords and proper officers to discipline and educate them for Jehovih's kingdoms.

8. Thus were they removed, and the earth and its lower heaven were purified from evil spirits by the decree of God in Yeshuah, in the second year of the first dawn of dan.

CHAPTER VIII.

IN the second year of Yeshuah, God (that is Ah'shong) caused to be established in his heaven all requisite places of learning and industry, whereby and wherein es'yans might be educated to good works, and to a general knowledge of Jehovih's kingdoms (universe), and there volunteered a sufficient number of ethereans as teachers and practisers of work for all that was required.

2. God said: Now that the earth and heaven are purified from evil, my Lords shall deliver the es'yans to the asaphs, and enjoin them to deliver in Yeshuah, which I have established a short distance from the earth as a barrier against their returning to mortals. Jehovih saith: Suffer not the blind to lead the blind.

3. And it was so; at the time mortals died, their spirits were taken by the asaphs to Yeshuah; and to make this an acceptable labor to the es'yans, God said: Tell my Lords of the earth to teach mortals by inspiration and otherwise of my kingdom, Yeshuah.

4. And so it came to pass through the Lords and the ashars, that is, the guardian spirits with mortals, that the name, Yeshuah, was established on the earth. God said: In the time of kosmon, men shall say: Whence came the name of heavenly things? But Yeshuah shall lie hid away, and Jehovih will in that day stretch forth His hand and disclose all.

5. But mortals were thick in tongue, and could not say Yeshuah, and they said I. E. Su; hence came the name of many men, Iesu,[3] signifying, without evil, which is the ultimate salvation of the soul.

6. Jehovih spake through God, saying: The time of the end of dawn cometh, and My emancipated sons and daughters shall return to their places, taking the resurrected with them. But that the earth and lower heaven may not be left in darkness, provide ye a God and Lords and marshals and messengers, and all other officers, to rule and teach in My name.

7. From the born of earth shall ye make them, and they shall hold office for two hundred years, and four hundred years, and six hundred years, according to the atmospherean cycles.

8. Suffer not My etherean hosts to remain longer than dawn, either on the earth or within atmospherea, for I shall take the earth into dark regions in order to build it up to a higher state for the time that cometh after.

9. The voice departed. God said: Let the voice of the council deliberate on this matter, and speak before the Father. For I will provide also a heaven in the ancient place of Hored, and it shall be called Bispah, for it shall be a place of reception for the spirits of the dead preparatory to their being brought to Yeshuah.

10. In course of time there were raised up many of the earth-born, and God selected them and appointed them to fill the places; and he founded Bispah, and officered it according to the command of Jehovih. After God established rites and ceremonies, and processions and dances, with sacred words, in Yeshuah, he commanded his Lords to give the same things to mortals, and they so fulfilled all that was designed from the beginning.

11. In the seventh year of dawn God commanded his council to select another God and Lords, and other officers; and the council proceeded after the manner of the ancients, selecting the most learned, and the purest and holiest; according to their rank in Godliness chose they them, and a record was made of these matters and deposited in the library of Yeshuah.

12. So it came to pass that God called in his own Lords of the earth, and sat apart the first day of the new moon as the day on which he would consecrate the God and Lords, his successors; and he called the day Mas, the name of which endureth to this day of kosmon. Furthermore, God established the moon's day (mas) on the earth as a time of consecration. (And this is the origin of saying mass).

13. When the chosen were in place before the throne, God said: By command of Jehovih are ye brought before me, His Son; in His

name will I consecrate ye to the places commanded of Him.

14. The marshals then conducted him that ranked highest up to the seat of the throne. God said:

15. In the name of Jehovih, and by His Power, Wisdom and Love, do I ordain thee God of heaven and earth. He that receiveth from my hand receiveth from my Father, Who raised me up.

16. The initiate said: All power cometh from the Father. All wisdom cometh from the Father. All love cometh from the Father. In His name and by virtue of His commandments through His Son, receive I all that is put upon me, for His glory, forever!

17. God then said: Give me a crown, O Father, for Thy Son!‖ A scarlet light descended from above, and God reached forth his hands and wove it into a crown and placed it on the initiate's head, saying: God of heaven and earth, thee I crown. And now shalt thou receive also the sacred triangle, which is the heirloom of the Gods of earth. And he hung it around his neck, adding: And since there can be but one God on earth or in this heaven, I herewith uncrown myself in Jehovih's name, and salute thee, O God, GOD OF EARTH AND HEAVEN!

18. Ah'shong now stood to the right, and God, who was ordained, went and sat on the throne, and there descended red and blue lights from above, enveloping him completely, and he was quickened. He said:

19. Let the initiates for Lords of earth approach the throne of the Most High Jehovih!

20. The five Lords came forward. God said: Join hands and receive ye from the Father. By virtue of the Power, Wisdom and Love of Jehovih, vested in me, receive I thee as the highest chosen; and I proclaim thee Lord[4] of earth, in Jehovih's name! Accept this crown from heaven above, the like of which cannot be woven from earthly things; by its power shalt thou remain in accord with Yeshuah and the kingdoms above.

21. God fashioned the crowns and then crowned them Lords of the five divisions of the earth. God said: Retire thou aside and choose thy messengers and officers, and after ordaining them, depart to the kingdom prepared for thee. The Lords said:

22. In Thy name, O Jehovih, do I accept that which Thou hast put upon me. With all my wisdom and strength and love will I serve Thee, O my Father, Jehovih!

23. The Lords retired; and the es'enaurs sang, more than a million voices in concert!

CHAPTER IX.

NOW had the time come for the end of the first dawn of dan after the creation of man. And this was known in the etherean heavens, where lived countless millions of Jehovih's sons and daughters emancipated. And, as might be expected, they determined to descend from all sides to witness the labors of Ah'shong, and to receive his works as a profitable lesson for their own future on other new worlds.

2. Consequently, there began to appear in the firmament far-off stars, approaching; and these were the etherean ships in remote places, where the name of Ah'shong had been known for thousands of years. From all sides they came, growing brighter and brighter, larger and larger.

3. Ah'shong spoke to his companions, saying: Make ready, O my beloved. My friends and your friends are coming. Put our ship in order. Light the pillars of fire and spread out the sails, shining, that they may be glorified in Jehovih's name.

4. The proper persons accomplished these things, and to the eastward of Yeshuah the etherean ship of Ah'shong was anchored; and so great was the size thereof that there was room for the ethereans of Anakaron and upward of three hundred million of the redeemed of earth besides.

5. Ah'shong said: When our friends arrive, we shall join them and make an excursion round the earth, discovering its rank and glorious promises; but as to the nine hundred million drujas which I sent off to Hudaow, in Ji'ya, we shall pass thither on our way to Anakaron.

6. Brighter and brighter grew the descending stars, the etherean ships from far-off worlds; and larger and larger, till in majesty they neared Yeshuah. Ah'shong then came down and sat at the foot of the throne, according to the custom of Gods. God came down and took him by the hand, saying: Son of Jehovih, that maketh thyself the least of men, arise, and take thy hosts, and embark in Jehovih's ship, going whithersoever thou wilt. Ah'shong rose up. The es'enaurs and trumpeters played and sang. Then Ah'shong said:

7. One more love have I in the world, O

Jehovih. I go from Yeshuah, but my love remaineth. To thee, O God, will I look back in hope and love, for thou wert raised by me. And to thy Lords what less could I say? Yea, and to all the hosts I leave within these realms.

8. Ah'shong touched God's right hand, and then saluting, with the third sign of emeth to Jehovih, departed, and the marshals conducted him off to the ship.

9. Ah'shong and his etherean hosts rose up in curtains of light; and presently the ship was loosened from its anchorage and floated upward, and all the angels entered into it; and the sails were spread out, and the mantles suspended on every side, till the whole vessel, with its thousands of masts and arcs, looked like a world on fire. The inhabitants of Yeshuah feared and trembled for the mighty works of the Gods and Goddesses; and yet, as the es'enaurs on the departing ship chanted, more than a million voices, the Yeshuans sang with them, amidst their tears, with souls overflowing with awe and love and admiration.

10. And in this same time the descending stars of other Gods and Goddesses, the etherean ships from far-off worlds, were drawing nearer and nearer; and, on every side, the firmament was as if alive with worlds on fire.

11. Presently they came, first one and then another of the ethereans, and they made fast to Ah'shong's ship, until thus more than five hundred were united into one mighty vessel, and yet so near to Yeshuah that all could be seen.

12. And when they had united there were countless millions of angels thus in close proximity, many who had known one another for thousands of years, and some who were older than the earth, and knew its history. And these had companions as old as themselves; and they were ripe in experience with corporeal earths, stars and suns in other regions of Jehovih's kingdoms.

13. So great was the wisdom of these Gods and Goddesses that to come within the earth's atmosphere was sufficient to enable them to read all the souls and prayers of mortals, and all the thoughts and desires of the spirits of the lower heaven belonging to the earth. To each and all of them the voice of Jehovih was ever present, and their power was like unto their wisdom.

14. Jehovih hath said: To the corporean I have given power to hear one or two things at the same moment of time; but My Gods can hear intelligently tens of thousands of men speaking at the same time. Yea, they can find a way to answer them also.

15. When the ships were ready for departure, Ah'shong said: Let us pass low over Yeshuah, and ye shall hear and see those I have founded in a new heaven. His companions said: Jehovih's will be done. Thereupon they proceeded; and after they had visited Yeshuah they descended to the earth, and round about the places of the Lords; and when they had seen all, and heard the explanation, from those with Ah'shong, of the state the earth was in, and of the heavens of the earth, they rose higher and higher, and sailed toward Anakaron, whither Ah'shong had invited them for repast and social intercourse.

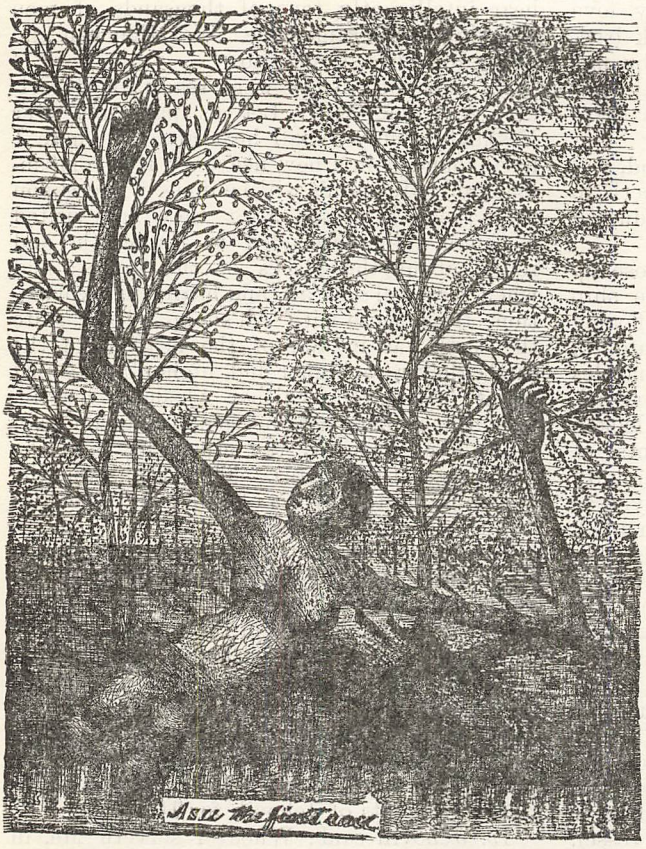
16. Thus departed the ethereans from the earth and atmospherea. This, then, was the beginning of the cycles of dan; and the first dawn was closed and past.

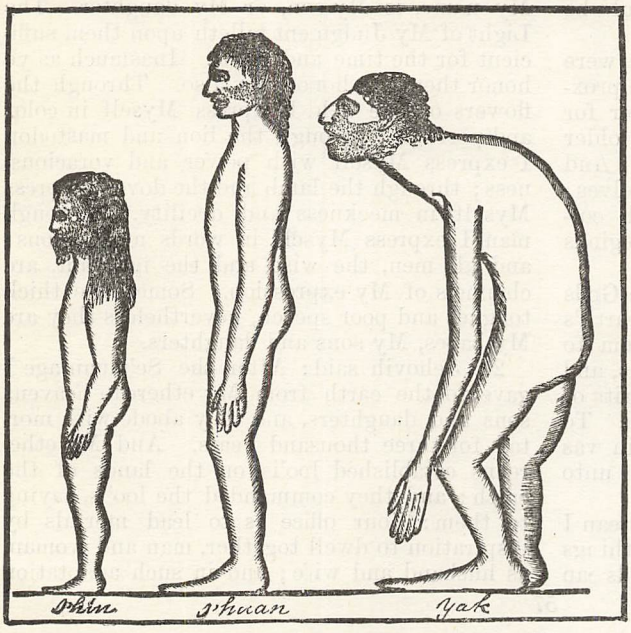
17. And the earth Gods, that is, the Lords, who were now called Adonya, were such as had been brought forth out of the earth. And God, who had dominion in the atmospherea of the earth, was also an earth-born; and so were all the angels in atmospherea the product of the earth.

18. And in Jehovih's name were the Lords and God appointed and crowned to rule in their respective places, and they thus became the instruments of Jehovih for His glory.

19. Jehovih said: Whoever serveth Me, in My name, is My son, or My daughter. The Light of My Judgment falleth upon them sufficient for the time and place. Inasmuch as ye honor them, ye honor Me also. Through the flowers of the field I express Myself in color and perfume; through the lion and mastodon I express Myself with power and voraciousness; through the lamb and the dove I express Myself in meekness and docility. Through man I express Myself in words and actions; and all men, the wise and the ignorant, are channels of My expression. Some have thick tongues and poor speech, nevertheless they are My babes, My sons and daughters.

20. Jehovih said: After the Se'muan age I gave to the earth from My etherean heavens sons and daughters, and they abode with mortals for three thousand years. And My ethereans established loo'is on the lands of the earth; and they commanded the loo'is, saying to them: Your office is to lead mortals by inspiration to dwell together, man and woman, as husband and wife; and in such adaptation





that their offspring shall rise higher in wisdom, love and power, than the father and mother.

21. Jehovih said: I will confound the wise man in the latter days; for he shall not discover why man and woman lived not indiscriminately, as the beasts. Yea, I will show him that they who profess Me are led by Me; that they who deny Me go down to indiscriminate communion. Out of My works, shall the lessons of the early days of the earth show the presence of My hand from the beginning. By My loo'is was man and woman inspired to raise up such sons and daughters as would glorify Me and My works; by My loo'is have I maintained My foothold amongst mortals.

22. Such as could comprehend Me, having faith that My presence in Person should ultimately triumph for the highest and best, I commanded to be called FAITHISTS. Since the beginning, have I kept a thread of this line inhabiting the earth and her heavens.

23. ‖At the end of the second cycle there were in atmospherea six thousand million angels, who were for the most part in darkness; not knowing who they were, or where they dwelt; nor knowing nor caring whether there were other heavens or not.

24. And now began wars in atmospherea; thousands of angels against thousands, and millions against millions.

25. For the possession of sections of the earth, and the mortal inhabitants thereof, went forth these millions of warring angels. And it came to pass that mortals also fell to war; and, by the obsessing angels, were made to destroy their own cities and kingdoms.

26. And the attractions of this great wickedness caused other angels of heaven to desert their schools and factories, and descend down to mortals.

27. Thus again were the kingdoms of God and his Lords set at nought; the harvests of Brides and Bridegrooms had long since ceased to be.

28. The first harvest was two hundred years, and the number of Brides and Bridegrooms was six hundred million, of grade ninety-two.

29. The second harvest was two hundred years, and was eight hundred million angels, of grade eighty-nine.

30. The third harvest was six hundred years, and was two thousand million angels, of grade eighty-three.

31. The fourth harvest was five hundred years, and was twenty-three hundred million angels, of grade seventy-four.

32. The fifth harvest was three hundred years, and was six hundred million angels, of grade sixty-two.

33. The sixth harvest was four hundred years, and nine hundred million angels, of grade fifty-one.

34. And this was the last harvest; for none were of sufficient grade to abide in the etherean heavens.

END OF BOOK OF AH'SHONG, SON OF JEHOVIH.

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[1] An arrafon is about 20,000 miles.

[2] Philosophers have long known that some certain measure of ethereal space must be equal to the density of the planets for a balance of power. See tablets of cosmological prophecies at the latter part of Book of Ben.

[3] The original of iesus, or jesu, or jesus. See tablet, Se'moin Saphah, and v. 34.

[4] Where hands are joined the persons are addressed as one person.

SECOND BOOK OF LORDS

OF THE SECOND CYCLE, BEING COTEMPORANEOUS WITH THE BOOK OF AH'SHONG, SON OF JEHOVIH.

CHAPTER I.

IN the beginning man was naked and not ashamed; but the Lord raised man up and bade him hide his nakedness, and man obeyed, and was clothed.

2. And the Lord walked by man for a long season, showing him the way of resurrection; and man was obedient, depending on the Lord for all things.

3. And the Lord said unto man: Behold, I have walked with thee, and taught thee; but by my indulgence thou hast neglected to put forth thine own energy.

4. Now I am going away from thee for a season, that thou mayest learn to develop thyself.

5. But lest thou stumble and fall, I leave with thee certain commandments, and they shall be a guide unto thee and thy heirs forever.

6. Hear thou then the commandments of the Lord thy God.

7. Thou shalt love thy Creator with all thy mind, and heart and soul, all the days of thy life.

8. And thou shalt love thy neighbor as thyself.

9. Because thou wert born into the world without covering, thou shalt clothe thyself.

10. Then inquired man of the Lord: Behold, thou hast shown the ass what is good for him to eat, and the fish, and the serpent, and the lion; every living creature; but man only hast thou not shown.

11. The Lord said: Of everything that groweth up out of the ground that is good to eat give I unto thee, and they shall be food for thee.

12. But of all things of flesh and blood, wherein is life, thou shalt not eat.

13. For thou shalt not kill.

14. Man inquired of the Lord: Thou hast shown the males and females of all the living the times and periods to come together; but man and woman hast thou not shown.

15. The Lord said: Thou shalt learn from the beasts, and birds, and fishes, that the female during gestation is in keeping of her Creator.

16. Thou shalt also respect the times of woman.

17. Man inquired of the Lord: Thou hast shown the bird how to build her nest, and the carnivoræ how to scent the subtle track of his prey, and the spider to weave his net; but as to the manner of man's house, or as to herbs that are good or are poisonous, thou hast not shown man.

18. The Lord said: All the instinct that is in the bird, or beast, or fish, or insect, or creeping thing, was created with them, but man was created blank; and yet man shall attain to more subtle senses than any other living creature.

19. Man inquired: How shall man attain to these?

20. The Lord answered: Serve thy Creator by doing good unto others with all thy wisdom and strength, and by being true to thine own highest light, and all knowledge shall come to thee.

21. So the Lord left man for a season to himself; and man so loved the earth and whatsoever ministered unto his ease, and to his flesh desires, that he fell from his high estate. And great darkness came upon the earth. And man cast aside his clothes, and went naked, and became carnal in his desires.

CHAPTER II.

THE Lord went abroad over the earth, calling: Come to me, O man! Behold thy Lord is returned!

2. But man heard not the voice of the Lord; for, by man's indulgence, the spirit of man was covered up in his own flesh.

3. The Lord sent his loo'is (masters of generations, angels next in rank above guardian angels, i.e., ashars,) to the I'hins, and they raised up heirs unto the Lord; by controlling the parentage of the unborn brought they into the world a new race of men, of the same seed and blood as of old, and these heard the voice of the Lord.

4. And the Lord said unto man: Because thou kept not my commandments thou hast brought affliction upon thyself, and thy people, to the farthest ends of the world.

5. Now will I raise thee up once more, and deliver the tribes of men from darkness into light.

6. And the Lord delivered man into wisdom, and peace and virtue; and the earth became as a garden of sweet-smelling flowers and luxurious fruit.

7. The Lord said: How sayest thou, O man? Shalt thou still have a keeper?

8. And man said: Behold, I am strong and wise. Go thou away from the earth. I understand thy commandments.

9. The Lord inquired: Knowest thou the meaning of, Love thy Creator? And man said: Yea, Lord; and to love my neighbor as myself; and to do good unto others with all my wisdom and strength. Yea, I have the All Highest Light. I am wiser than the ancients. Behold, I want no Lord nor God; I am the highest product of all the universe.

10. The Lord said: I will try thee, O man; I will go away for a season.

11. So the Lord departed once more. And man had nothing to look up to, so he looked at himself and became vainglorious. And the tribes of men aspired to overcome one another; war and destruction followed.

12. Man forgot his Creator; he said: No Eye seeth me, no Ear heareth me. And he neglected to guard himself against the serpent (corporeality); and the serpent said unto him: Partake thou of all things, for they are thine.

13. And man gave heed, and, lo and behold, the race of man descended into utter darkness. And man distinguished not his sister or mother; and woman distinguished not her brother or father.

14. And God beheld the wickedness of man, and he called out, saying: Hear my voice, O man! Hear the voice of the Lord!

15. But because of the darkness of man he could not hear the voice of God, his Lord.

16. And the Lord sent his angels down to man that they might appeal to man's understanding.

17. But the angels loved darkness also, and strove not to lift man up out of darkness. And the Lord was of no more avail amongst mortals, and he departed away from the earth. And man became on the earth as a harvest that is blighted and rotted because of its rankness.

END OF THE SECOND BOOK OF LORDS.

SYNOPSIS OF SIXTEEN CYCLES,

BEING FORTY-EIGHT THOUSAND YEARS, AND ALSO INCLUDING THE SUB-CYCLE OF A THOUSAND YEARS OF DARKNESS; COVERING A PERIOD FROM THE CREATION OF MAN DOWN TO THE SUBMERSION OF THE CONTINENT OF PAN, CALLED BY THE ANCIENTS *THE FLOOD, OR DELUGE*, WHICH WAS TWENTY-FOUR THOUSAND YEARS B. K., SELECTED FROM THE RECORDS IN THE LIBRARIES OF HEAVEN.

CHAPTER I.

FIRST, the earth plieth in a circuit around the sun, which circuit is divided into four arcs called spring, summer, autumn and winter.

2. Second, the sun, with his family, plieth in a large circuit, which is divided into one thousand six hundred arcs, the distance of which for each arc is about three thousand years, or one cycle.

3. During a cycle, the earth and her heavens fall in the etherean regions of hundreds of etherean worlds, where dwell Jehovih's high-raised angels, whose Chiefs have to do with the management of worlds.

4. During the time of a cycle, the earth is therefore under the control and management of such of Jehovih's angels for the resurrection of man of the earth.

5. At the time of the creation of man, the earth was traveling in the arc of Wan, where dwell thousands of Orian Chiefs, with thousands of millions of high-raised angels.

6. The Holy Council of Orian Chiefs, through the Wisdom and Voice of Jehovih, appointed one of their number, Sethantes, to take charge of the earth, and to people it with immortal beings, during its travel in Wan.

7. The rank and title of Sethantes, thus raised up by Jehovih, Creator of worlds, was, FIRST GOD OF THE EARTH AND HER HEAVENS.

8. And Sethantes came with millions of angels, who had been raised up from other worlds previously, and he accomplished his work, and was known as God.

9. Sethantes was, then, the first God of the earth and her heavens, and his place was within the arc of Wan. And during his cycle of three thousand years, he raised up from the earth four thousand four hundred million Brides and Bridegrooms to Jehovih.

10. After Sethantes came Ah'shong, sub-Chief in the realms of Hieu Wee in the Haian arc of Vehetaivi. And during the cycle of Anakaron, also three thousand years, Ah'shong raised up from the earth a harvest of seven thousand two hundred million Brides and Bridegrooms.

11. The third cycle was under the dominion of Hoo Le, surveyor of Kakayen'sta in the arc of Gimmel, and his harvest was three thousand seven hundred million.

12. The fourth cycle was under C'pe Aban, Chieftainess of Sulgoweron in the arc of Yan, and her harvest was four thousand eight hundred million.

13. The fifth cycle was under Pathodices, road-maker in Chitivya in the arc of Yahomitak, and his harvest was six thousand four hundred million.

14. The sixth cycle was under Goemagak, God of Iseg, in the arc of Somgwothga, and his harvest was seven thousand nine hundred million.

15. The seventh cycle was under Goepens, God of Kaim, in the arc of Srivat, and his harvest was nine thousand three hundred million.

16. The eighth cycle was under Hycis, Goddess of Ruts, in the arc of Hohamagollak, and her harvest was nine thousand four hundred million.

17. The ninth cycle was under See'itcicius, inspector of roads in Kammatra, in the arc of Jusyin, and his harvest was ten thousand one hundred million.

18. The tenth cycle was under Miscelitivi, Chieftainess of the arches of Lıwzgowbak, in the arc of Nu, and her harvest was ten thousand eight hundred million.

19. And now the earth was full of people; all the continents and islands of the earth were inhabited by man; nor was there left any wilderness wherein man did not dwell.

20. But the generation of man had fallen from thirty-three years down to twelve years. And man and woman were at maturity at seven years old; and not many lived above thirty years; but they were prolific; many of the mothers bringing forth two score sons and daughters, and from two to four at a birth.

21. And man dwelt in peace, and the earth was tilled, and brought forth abundantly of everything that was good for man to eat, and to clothe himself. And there were in those days great cities of hundreds of thousands of inhabitants; thousands and thousands of such cities, and in all the five great divisions of the earth. And man built ships and sailed over the ocean in all directions, around about the whole world. By the angels of the Lord was he taught and guided in all things. And man had books, both written and printed; and the young were taught in schools, a knowledge of the sun and moon and stars, and of all things that are upon the earth and in the waters thereof. This was therefore called the first period of civilization on the earth.

22. Now, for the most part, all the people had become I'hins, small, white and yellow. Nevertheless there were ground people, with long arms, who were large; but they dwelt by themselves, and their food was of all manner of flesh, and fish and creeping things. The ground people were brown and black, and they lived to be two hundred, and even four hundred years old.

23. Jehovih said: In the early days I raised up I'huans, and I gave them certain commandments, amongst which was, not to cohabit with the Druks lest they go down in darkness. But they obeyed not My words; and lo and behold, they are lost from the face of the earth.

24. Because the I'hins have become a spiritual people and have prospered in peace and spirit, behold, they have degenerated in the corporeal body. They yield abundant harvests for My etherean realms, but they are like untimely births.

25. Now will I bring the earth into a'jiyan fields and forests for a long season; for I shall again reproduce the I'huans; and the time of a generation shall be thirty-three years. For My harvests shall be of fruit that is mature and full of ripeness.

26. And Jehovih brought the earth into new regions in the etherean worlds, and covered it over with a'ji, east and west and north and south.

27. And it came to pass that many of the I'hins lost the generative desire and, so, brought not forth many heirs. But the brown people burnt with desires, and they laid hold of the I'hin women when they went into the fields, and forced them, and thus brought forth again the I'huan race, the copper-colored, strong and bright and quick.

28. Accordingly the eleventh cycle, which was under Gobath, God of Tirongothaga, in the arc of Su'le, brought forth a harvest of six thousand seven hundred million.

29. The twelfth cycle was under F'aiyis, Goddess of Looga, in the arc of Siyan, and her harvest was two thousand six hundred million.

30. The thirteenth cycle was under Zineathaes, keeper of the Cress, in the arc of Oleganaya, and his harvest was one thousand two hundred million.

31. The fourteenth cycle was under Tothsentaga, road-maker in Hapanogos, in the arc of Manechu, and his harvest was only six hundred million.

32. The fifteenth cycle was under Nimeas, God of Thosgothamachus, in the arc of Seigga, and his harvest was only forty million.

33. The sixteenth cycle was under Neph, God of Sogghonnes, in the ark of Arbroohk, but he failed to bring forth any harvest.

CHAPTER II.

GOD, that is Neph, said: Hear my prayer, O Jehovih! The earth and her heavens are gone down in darkness.

2. The I'hin hath been despoiled on all the divisions of the earth save Whaga.

3. More than thirty thousand million angels are gathered on the surface of the earth, and they are too low in grade to be delivered.

4. What shall Thy God do, O Father?

5. Mortals are descending in breed and blood; only as deceased vermin do they inhabit the earth.

6. Their cities are destroyed, and they dwell after the manner of four-footed beasts.

7. The inspiration of Thy God and his angels can no longer reach them.

8. When they die and enter these heavens they are as festering sores on one another, thousands of millions of them.

9. For three thousand years have I labored with them, but the abundance of their darkness outmatcheth Thy God.

10. What shall I do with them, O Father? How shall Thy God deliver so great a carcass of death? ‖

11. But Jehovih answered not the prayer of God; left him to consult with other Gods in the higher heavens, left him in darkness another thousand years.

12. But in etherea, Jehovih spake to His Orian Chiefs, saying: As I try mortals, so do I try angels; as I try them, so do I try My Gods. Forever and forever do I keep before them the testimony of An All Higher.

13. Now it had come to pass on earth that the time of a generation of mortals had risen from twelve years to eighty years. And there were many who lived to be three hundred years old. And they had become very large; twice the size of men of this day. But they were without judgment and of little sense. Hardly knew they their own species. And they mingled together, relatives as well as others; so that idiocy and disease were the general fate of the tribes of men; and they were large and strong and prolific.

14. This then that followeth is the grade of declension in the heavens of the earth; that is, after Kishalon had changed the period of generation from twelve years into the upper grades, to wit:

15. Abner, seventh dawn of dan, enduring three thousand two hundred years in Hastaf, etherean a'ji seven, Hoe'tan, grade ninety-nine.

16. Enseeni, Goddess of Marsef, etherea, dan of Gem, enduring three thousand years, grade ninety-three.

17. Boaz, God of Hom, Orian field, dan of Josh, enduring two thousand seven hundred years, grade eighty-eight.

18. Da'ivi, Goddess of Wowitski in a'ji thirty-six, dan of Ruth, enduring two thousand nine hundred years, grade eighty-two.

19. Lia'mees, Goddess of War in Broek, dan forty, Orian field, Semsi, enduring three thousand years, grade seventy-seven.

20. Divi'yas, God of Hut in Habak, ji'ya twenty-two, Neth, enduring three thousand one hundred years, grade sixty-nine.

21. Roa'yis'yis, Goddess of Tamak. Bent, one of Hud'du'owts, enduring three thousand and seventy years, grade sixty-one.

22. Yij, Chief of Orian field, Lud in Goo, dan seventy-four, enduring two thousand six hundred years, grade fifty-eight.

23. Gul'yaniv, Chieftainess, Orian field, Ob'-Low in ji'ya forty, enduring three thousand four hundred years, grade fifty-one.

24. From this time onward there was found no grade in the roadway of the solar phalanx (great serpent), sufficiently dense for the angels of the heavens of the earth.

CHAPTER III.

THE TIME OF A THOUSAND YEARS OF DARKNESS.

JEHOVIH moved upon the etherean worlds; in the wide regions where traveleth the great serpent. His voice went forth, and amongst the counselors, the high ruling chieftains of the exalted kingdoms in the firmament, He spoke, saying:

2. Hear me, O ye Chieftains! Be ye far-seeing in My traveling worlds, and alert to My words. Behold the red star, the earth, hath attained her maturity, but she is rank! As a daughter cometh forth in the prime of life, so standeth the young earth in her glory. For fifty thousand years hath she played her part as an ornament of heaven and a harvester of bright souls for My exalted regions in the firmament.

3. Gather together, O ye Orian Chiefs, and ye etherean Goddesses; and ye that dwell in the roadway of the great serpent. Call ye a council of My everlasting rulers of worlds; and of them that plant My a'jian gardens and My ji'ya'an fields; and of them that whirl My nebulous vortices in the firmament. ‖

4. The voice of Jehovih extended across the wide universe, and those who were high raised in the management of worlds heard and comprehended.

5. And there assembled in the etherean gardens of Senaya, near the roadway of the solar phalanx, millions of Jehovih's highest; and the place was as a park larger than a hundred times the earth; and round about on every side lie the crystalline borders of etherean worlds. And when they were assembled, Jehovih spake out of the light inherent, saying:

6. Sixteen times have My etherean hosts redeemed the earth and her heavens from darkness into light, and yet ere the end of a cycle she falleth again, and her atmospherea

with her. And now it hath come to pass that her heavens are filled with thousands of millions of spirits that know not Me and My emancipated worlds. Speak, O ye Gods and Goddesses.

7. Thereupon Sut'Loo said: O Jehovih, I have heard; I have beholden. Too prolific is the earth, the young daughter of heaven. Too prolific is the red star of the firmament.

8. Next spake Ka'waha, saying: Thou hast spoken, O Jehovih! Too prolific is the rich earth, O Father. Her mortals are overpowered by her atmospherean hosts. Her people build up cities and nations for a season after dawn, but soon they are overflooded by fetals and drujas, and the mortals devour one another as beasts of prey.

9. Chi'jong said: Her people have tilled all the soil of the earth and covered it over with cities; but where are they? Her people have been learned in the matters of heaven and earth, but their knowledge is dissipated by the dread hand of war.

10. Dhu'itta said: Her people become wise in a day, but on the next they are fools. One generation becometh skilled in books and in knowledge of the sun and moon and stars, and in the mathematics of corporeal things; but a generation followeth, and lo, her people are cannibals again.

11. Gaw'zin said: I have heard, O Jehovih! I have witnessed, O Father! The red star is too prolific. She is like a garden too rich! Her products are overgrown, and they fall down and doubly enrich the soil again, to reproduce an imperfect giant stalk that is barren. So are her sons and daughters; they run all to earthly substances.

12. Loo'wan said: Great Spirit, I have heard, I have seen. We gather the earth's harvests for Thee, O Jehovih, but they are small. We gather the earth's harvests of dark spirits, O Jehovih, and they are ten times larger. Behold, there is no balance between them.

13. Thus spake the Gods and Goddesses, till thousands of them had spoken. After that the voice of Jehovih spake, saying:

14. Ye are blessed, My sons and daughters. How can ye bequeath the administration of the earth and her heaven to the earth-born, till she is made suitable as a gift from My hand? Now hear Me, O My sons and daughters: Five great divisions of the earth have I made, and they have all been inhabited over and tilled by mortals. Yea, on all the divisions of the earth have there been great cities and nations, and men and women of great learning.

15. And as oft as they are raised up in light, so are they again cast down in darkness, because of the great desire of the spirits of the dead to return back to the earth. These drujas return to mortals and fasten upon them as fetals or as familiars, and inspire them to evil. Go now to the earth, O My beloved, and find the division of the earth where most these drujas congregate, for I will uproot their stronghold; I will break them from their haunts and they shall no longer carry My people down to destruction.

16. And now the council deliberated, and after a while caused the records of the earth and her atmospherea to be examined, and they discovered that the heaven of the land of Whaga (Pan) was beyond redemption because of the great numbers of the spirits of the cannibals and of the multitude of fetals. It was as if a disease in the flesh be healed over externally, leaving the root of the disease within. So was Whaga and her heaven; the redemption of the cycles remained not with her, but evil broke out forever in a new way.

17. So Jehovih said: Now will I prune the earth and her heaven. Behold, the division of Whaga shall be hewn off and cast beneath the waters of the ocean. Her heaven shall be no longer tenable by the spirits of destruction, for I will rend the foundation thereof and scatter them in the winds of heaven.

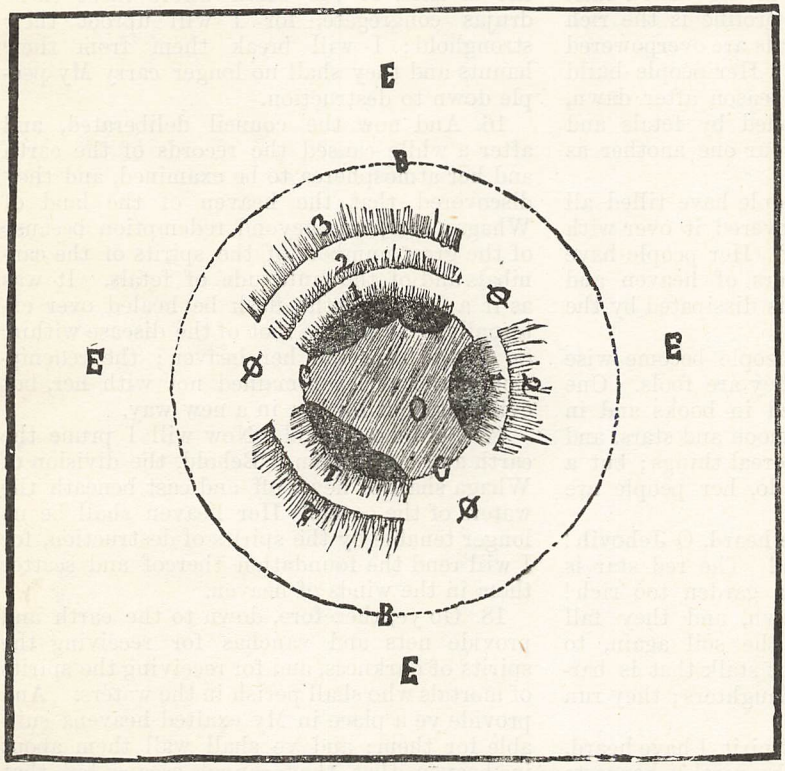
18. Go ye, therefore, down to the earth and provide nets and vanchas for receiving the spirits of darkness, and for receiving the spirits of mortals who shall perish in the waters. And provide ye a place in My exalted heavens suitable for them; and ye shall wall them about in heaven that they cannot escape, but that they may be weaned from evil.

19. And when ye are come to the earth and its heavens, acquaint My God and his Lords with My decree. And say to them: Thus saith Jehovih: Behold, behold, I will sink the land of Whaga beneath the waters of the ocean, and her heaven will I carry away to a place in My firmament, where she shall no longer engulf My people in darkness. And Jehovih saith: Go thou, O God of heaven, and thou, O Lord of Whaga, down to My chosen, the I'hins, and say to them: Thus saith the Great Spirit: Behold, behold, I will sink the lands of the earth beneath the ocean, because of the evil of the spirits of darkness. Hear Me, O My chosen, and heed My commandments: Fall to,

all hands, and build ships in all places, even in the valleys and on the mountains, and let My faithful gather together within the ships, for My hand is surely stretched over the earth.

20. And ye shall also proclaim unto the earth and her heaven that from the first, even in the ancient days, I proclaimed My three worlds unto all people, which are: My corporeal worlds and the lower heavens that belong thereto, and My etherean heavens which are in the firmament above. And I said: The first glory is of the earth, whereon is paradise when man obeyeth My commandments; and the second glory, which is greater than the first, I created for the spirits of the dead, but I bound the lower heaven to the earth that it might travel therewith, that the communion of the dead with the living might add a glory unto both. But the upper heaven I made the highest of all glories, and I filled the etherean firmament with countless worlds of their kind for the dwelling places of those that rose in the third resurrection.

21. And I sent from the exalted heavens down to the lower heavens, and to the earth, also, My holy angels, over whom I appointed Gods and Lords in the majesty of My dominions. And they came proclaiming these things in My name, teaching both mortals and spirits how to live that they might rise and inherit My illuminated worlds.



E, Etherea; B, periphery of the earth's vortex. This line was called by the ancients the Bridge of Chinvat. All within this area is called Atmospherea. The centre is the earth, 1, 1, 1; O, the ocean. 1, 2, 3, represent atmospherean plateaux. The O, O, O, with a line through it, represents atmospherean oceans.

22. And because man was without knowledge, My Gods and Lords appointed certain masters of generations (loo'is), who were ethereans of great wisdom, to abide with mortals and inspire such marriages as would best promote spiritual growth from the start. And there came forth amongst all people certain ones capable of sar'gis and su'is, and they heeded the commandments of My Gods and Lords, forsaking evil and striving to serve the spirit, choosing Me above all things. Wherefore I chose them also, and called them I'hins.

23. For as much as they commenced putting away self and serving Me whilst they were yet in corpor, so were they not born in the spirit world before their full time. And even so are others not of full birth who have not in the corporeal form begun to triumph in spirit over their own flesh.

24. Jehovih said: Go forth, O My sons and daughters, and prune My vineyard.

25. Beseech My God of the earth and his Lords with him, to gather together all the angels of the earth, from east to west and from north to south; to the land of Whaga bring them.

26. My etherean ships of fire shall surround Whaga on every side. And I will cut loose

the foundations of the earth, at the borders of the ocean and the mountains of Gan, nor shall any prop or corner-stone stay My hand. And I will send rains and winds and thundering; and the waters of the great deep shall come upon the lands; and the great cities shall go down and be swallowed in the sea.

27. And the rich valleys of Mai, with her thousand cities, shall be rent with the madness of men and women fleeing before the waters of the ocean. And women and children shall fall by the way and be drowned; and men shall go down in the water and rise not.

28. And the wide plains of Og, with her thousand cities, and with the great capital of Penj, and the temples of Khu, and Bart, and Gan, and Saing, shall sink to rise no more. And in the deluge, the air of heaven shall be filled with the screaming and wailing of millions of mortals going down to destruction.

29. I will rescue them from darkness; I will carry them to a'jian regions which I previously created for spirits of darkness; and I will appoint over them Gods and Goddesses to teach them of Me and My kingdoms.

30. And the earth and her heavens shall take a new start amongst My habitable worlds.

31. Thus have I provided labor for My high-raised angels in the places I created, saith Jehovih.

END OF THE SYNOPSIS OF HEAVENLY RECORDS.

BOOK OF APH, SON OF JEHOVIH.

BEING THE HEAVENLY RECORDS OF APH, SON OF JEHOVIH, AND OF HIS COMPANION, NIN'YA, DAUGHTER OF JEHOVIH, AS PERTAINETH TO THE SUBMERSION OF THE CONTINENT OF WHAGA (AFTERWARD CALLED PAN, SIGNIFYING EARTH). AND THIS PERIOD WAS COMMONLY CALLED THE DELUGE, OR FLOOD OF WATERS.

CHAPTER I.

IN the time of the world twenty-four thousand years before the kosmon era, the great serpent (solar phalanx) being in the arc of Noe, in the etherean heavens, and of the Sum of Howt and ji'ya eighty-seven, the earth and her heavens were in great darkness. But the spirit of Jehovih moved upon His high-raised God, Aph, in etherea, to consecrate new dominions on the earth and her heavens. Aph said:

2. I, Aph, Son of Jehovih, God in the arc of Noe, in Sum of Howt, in etherea, came to hada, heaven of the red star, in Jehovih's name. In His wisdom, power and love, manifested in mine own resurrection, to become companion to Gods and Goddesses and Orian Chiefs on the thrones of high heaven, proclaim:

3. To the atmospherean spirits of the earth, and to the spirits of the first, second and third resurrections, abiding on the earth, or near thereto, either with mortals or without; to their God and Lords, and to their Savior, and to all holy ones by Jehovih raised up for the redemption of men and angels:

THE LORD'S FIRST BOOK.

BEING COTEMPORANEOUS WITH THE BOOK OF APH, SON OF JEHOVIH. AND AS THE LATTER IS OF HEAVEN, SO IS THE LORDS' BOOK OF THE EARTH. FOR WHICH REASON ONE BOOK IS PLACED ABOVE THE OTHER.

CHAPTER I.

THE HISTORY OF THE FLOOD.

HEAR me, O man, I am the Lord, the God of earth, Son of Jehovih! I am one of thine elder brothers. I, thy Lord, with my brother Lords and Gods, in the name of Jehovih, speak, saying:

2. Peace and patience be unto all men, that ye may comprehend my words, and bear witness that heaven and earth in every part is Jehovih's, and that all men and women are His sons and daughters, worlds without end.

3. As over mortal kingdoms, kings; as over empires, emperors; as over armies, generals; so hath Jehovih in His heavens crowned certain chieftains for times and places, and given to them certain names, whereby they have been proclaimed to men and angels, so that the discipline of heavens might manifest the glory and dominion of Jehovih.

4. In all time, honored in high heaven, and known to the people on the earth as Jehovih's Lord, Commander of heavenly light on earth, and Pacificator betwixt All Light and All Darkness, and entitled LORD OF EARTH and LORD GOD, so have I and my predecessors, and my successors, been handed down for thousands of years amongst mortals.

5. Whereas, if it be said: The King said



4. In the arc of Noe came to me the voice of Jehovih, Creator of worlds, saying:

5. I am the All Highest! My service extendeth forever. I go not, but I am afar. I come not, and yet I am near. My voice is in all places. The light of the soul of man heareth Me. I speak in the vine that creepeth, and in the strong-standing oak.

6. Hear the voice of your Creator, O ye angels of heaven. Carry ye the wisdom of My utterance down to mortals. Call them to the glories of the heavens and the broad earth. Behold, My voice is in the rocks, and in the wind that bloweth, and in all things that have not tongues.

7. Show them My suns and stars in the firmament above; for they are My written words. My voice proceedeth in the space of heaven; the wise angels of My exalted places hear the sound going forth. Hearken to My speech, O ye spirits of the dead; proclaim Me, O ye Gods and Goddesses.

8. They look for Me as they look for things; they hearken for My voice as for a man's voice. And they find Me not, nor hear that which I have spoken. Yet none can efface My words; My wisdom endureth forever. Behold, I come not as a sound to the ear; My voice hieth into the soul from all sides.

9. Teach them, O ye angels; they look not in the right way; their ears are turned after loud claps and noises. They cry out: Alas, I hear not the voice of Jehovih; He hath not spoken; His voice hath no man heard; He is the All Silent, and dumber than the things He created.

10. They have turned away from My God and My Lords; in conceit and darkness have they shut themselves up. They have peopled the air of the earth about with spirits of darkness, the drujas of men of darkness and cannibals. Their fetals float back upon them; like devouring vermin they burrow deep in pollution.

11. Remember them, O God, My Son, and ye, my Lords of earth. Have no pity, but be as a surgeon's knife upon them. Thou hast told them, O God: Jehovih liveth and reigneth; His voice standeth the All Highest. But they have mocked thee and thy Lords, and turned away after iniquity.

12. They are fearful lest they believe in My Person and My voice; of their own gabble they have no fear. They criticise Me and My God and My Lords; but they own that they know Me not. They suppose My exalted heavens are without order and discipline; My captains

thus; and generations after if it be said, The King said thus; and all men know it was not the same man, but was nevertheless The King, so also proclaim I, the Lord, my predecessors and successors; for all of them were, and have been The Lord.

6. Wherefore, I, the Lord, by virtue of my own authority, and in Jehovih's name, proclaim the light and the darkness of the past, for inasmuch as I have been exalted by the Father, so are ye all in waiting for your turn in the heavens above to become Lords and Gods and Goddesses.

7. To draw your souls up in heavenly aspirations, to become one with the Father in righteousness and good works, sendeth Jehovih His sons and daughters, down to the earth, revealing the glory of His kingdoms in the etherean worlds.

8. But because of the darkness of man's soul, man setteth up to mock the words of his Lord, saying: How can I become a Lord, or a God? Behold, his word hath not been heard; none have written his speech?

9. Was it not so in all times on the earth? And because of this darkness amongst men, they have laid bare the iniquity of their own hearts. For out of the mouths of my chosen, who utter my words, come words of truth and love and wisdom and kindness, and the exaltation of virtue. But from those who deny me, come corruption, war, avarice and the love of earthly things for self-sake.

10. Behold, they have quibbled about words and the meaning of words. One saith: How much of this came from the Lord, and how much from the prophet? Making of themselves mathematicians on a matter separate from the subject of the righteousness of their own souls, which lieth at the bottom of God's desires.

11. Are not all words at best but pictures and paintings of the spirit that findeth them? And whether the Captain (Lord) of his private (angel) carry the light to the prophet, what mattereth it to the man or woman who seeketh to serve Jehovih by doing good works?

12. Some have said: Behold, I have given all I had to the poor, and I rise early and visit the sick; and in the night I sit up with them; and I gather up orphans and helpless ones, and make them so joyous of heart they thank

they ignore, and the teachings of My holy ones are criticised by men of straw.

13. Have they not said: Who is God, that I should adore? And the Lord, that I should hearken? But I turn their eyes to the armies of earth; to the general and the captain. Then they say: Ah, our affairs on earth are officered and disciplined; we reverence our highest, great captains.

14. Shall they turn God away, and the Lord? What shall the Creator do to please them? Is not the name of My general (God), and My captain (Lord), My own creation? Who found the name of God and the name of the Lord? Why are they not pleased with My Gods and My Lords?

15. Hear Me, O ye etherean Gods and Goddesses; they desire not wisdom and resurrection. Their love lieth in darkness. To eat, to sleep and to devour are the delights of their souls. The first lesson of life they have not learned; the first heaven of the earth is to them the All of the created worlds.

16. Hear My judgment upon them, O ye, My holy angels, and long risen. For I have raised them up again and again; I have founded lower heavens for them that they might learn; but they fall the moment My Gods leave them alone.

17. Now will I carry away their heaven and earth, and they shall be seen no more forever. But the drujas and fetals shall be carried to Hautuon and cast into walls of fire. And they shall be divided up into groups; kin shall be torn away from kin, and friend from friend, and mother from daughter, and father from son; for they are become as absorbents, sucking one another continually.

18. And the walls of the fire shall go up around them without ceasing, and they shall not escape. And they that guard them shall keep them from one another, that they shall do no evil. Neither shall they sleep nor rest, but be stirred up and made to know that they are alive, and can exist independent of fetal (sucking).

19. Hear My voice, O God, and command thy Lord to proclaim on the earth. Have I not made an example before mortals? Behold the carrion that rotteth in the field. Is it not the feast of the hyena, the wolf and the buzzard? Do not worms come to life therein and turn to and devour the carcass that brought them forth?

20. What more is the earth (Pan) to these spirits of evil and darkness? What more is their first heaven than a place of perpetual

Jehovih they are created into life.‖ Now, verily, all men know that such behavior cometh from them that recognize my word, whether it come from the mouth of a babe or the pen of a fool.

13. Who, then, shall not find delight in the word of the Lord? Know they not that I am the same to-day, yesterday and forever? And in judgment why will they not perceive that my word cometh as well now as in the olden time?

14. Behold, I am not for one man only, nor for one woman, nor for one book; but wherever the light of wisdom and the desire for virtue and holy deeds shine, there will my speech manifest. Is not Jehovih wide as the universe, and immutable? And to be in harmony with Him, is this not the sum of all wisdom?

15. Therefore, if thy Lord, or thy God, hath attained to be one with the Father, and he come in dominion on the earth, with his millions of angels, who also know the higher light, and ye are inspired by them to do Jehovih's will, what discussion shall man have against heaven or its representatives?

16. I declare freedom unto all men in Jehovih's name, but with freedom I also give the experience of the Lords of earth. Suffer therefore my prophets on all hands to embellish the pictures of the past in their own way; and as far as the pictures fortify faith in Jehovih and His Works, and His Power and His Glory, be ye circumspect to desire nourishment therefrom. And rather than destroy that which is given in the name of Jehovih, go ye, and fall to work in like manner to build up His light in your own way.

17. Herein is wisdom; for they that strive for the light of my dominion shall receive my angels in my name; and by the words they find to express my commandments shall they be known to be of me.

18. All words came from the Lord your God; by him was man made upright on the earth. As the first race went down into the earth, the second man rose up by my angels, becoming like unto Lords and Gods, and capable of knowing good and evil.

19. But as the light of a full grown man differeth from that of a child's; so, in different degree, was the light of men; and those with the higher light were called Faithists (I'hins),

devouring? Have they not made it a place of everlasting destruction? They visit their evils upon mortals; the young child cannot escape them, nor the middle-aged, nor the old man nor old woman.

21. The heavenly kingdoms founded by Gods and Lords have become pest houses for drujas and fetals; there is no place left for founding the upright and virtuous in heart.

22. Are My Gods and Lords servants to an evil world? And shall they find only rottenness to deal with? Now have I answered in the firmament of My holy sons and daughters. I have called them from remote places in heaven to witness the work of My hand. For as I made the earth and its heaven, so rule I over it to the same end for which I created it.

23. When they are short of My measure, I lengthen them out; when they run foul, I prune them to My own liking; for they are Mine. Behold, the fool hath said: Jehovih hath made a failure! Behold, the Creator created a world for a certain purpose, but it run foul of His mark!

24. Hear Me, O God, and through thy Lords answer thou him in his conceit. Did I not quicken man into life in Mine own way? At zero created I him, and I said: Two roads have I made, O man. One leadeth to everlasting light; and the other to everlasting darkness.

25. Now have I shown him the darkness; it is My witness, whereby man knoweth My word is All Truth. Wherefore, then, should I not create the world, and man, and angels, that they go down in everlasting darkness? Is it not by darkness and pain I push man forward? Yea, the conceited man would fail himself but for the failures I set up before him. Wherefore, then, have I not created wisely?

26. Have I not a right to do Mine own way? Are not all things Mine? If a man die in the corporeal part, is he a failure? How else could man rise to My etherean worlds? Open his eyes, O My God and My Lords. He was not, and I created him. He presumeth to look into My plans and judgments; by his little learning he exalteth his conceit and pretendeth to know all things.

27. I cause the grain to grow in the field, and the day before it is ripe I send wind and rains and destroy it utterly. I bring forth man with shapely limbs and strong arms, but in the day of his prime I cut him down. I gave the passion of love to the mother, but I take away her first-born.

28. Know I not that first of all things, man

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because they perceived that Wisdom shaped all things and ruled to the ultimate glory of the All One; but those of the lesser light were called Cain, the Druk, because their trust was more in corporeal than in spiritual things.

20. And the Faithists were also called the chosen people, because they chose God, who is Lord over corpor; but the Cainites, the Druks, were classed as enemies of the Lord, because they sacrificed by means of war and death that which Jehovih made alive. And these two peoples have lived on the earth from the first, and even to this day.

21. And I, the Lord, Son of Jehovih, gave a certain commandment to man, saying: Thou shalt love the Lord thy God with all thy soul, thy wisdom and strength. But man had little strength in this matter; neither did I ask for more than he could give. And another commandment was: Thou shalt not kill; the which had man obeyed, there had been no war in the world.

22. In like manner gave I the light of heaven unto all men, but my enemies perverted my words in order to justify themselves in sin. For the Father so dwelleth in man, that man can judge of truth and holiness. For if one man saith: The Lord said: Thou shalt not kill; and yet another man saith: The Lord saith, Thou shalt kill; then shall not any man mistake which is of the Lord in fact. For the Lord maketh not alive any man whom he desireth shall be killed.

23. Thus was my word perverted by man, and the little light which was not lost, man tried to obscure. Nevertheless, man multiplied and inhabited the earth over, building cities and nations and prospering in certain seasons in all things earthly. But as I came to the earth to develop the soul of man chiefly, and for his own ultimate happiness in the etherean worlds, I labored not with such as heeded me not, but suffered them to go on in their own conceit; and they became divided against one another, and war and pestilence and divers diseases came upon mortals, resulting in their further downfall.

24. And the spirits of those that denied me on earth, still denied me in heaven; and in their stubbornness and conceit continued to dwell with man on the earth. So that in the course of time the world was overrun by spirits

shall be taught to know My power, and after that My wisdom? Have they seen the places of the dead, and hell and destruction? Teach them, O God; for their ultimate resurrection is My glory and My delight.

29. Shall man of earth say: The Creator was angry, and so sent the land beneath the ocean? He hath not wisdom to comprehend that this day I cast out hell and destruction. The druj is his love, and, as vampires, they feed on each other to the ruin of both.

30. But I know what is for their own good; and My decree hath gone forth.

CHAPTER II.

I, Aph, Son of Jehovih, high dwelling in the etherean worlds, and oft trained in the change and tumult of corporeal worlds, answered Jehovih, saying:

2. Father of Worlds; Jehovih, Almighty! Thy Son and servant hath heard Thy voice. Behold, my head is bowed, my knee bent to rush forth with a thousand million force to the suffering earth and hada.

3. Hear me, O angels of the earth's heaven; from Jehovih's everlasting kingdoms I speak, and by His Power reveal! Again His Voice coursed the high heavens along where angels dwell, older than the earth. Jehovih said:

4. Hear Me, O ye Chieftains, of Or and of Oot, and in the plains of Gibrathatova. Proclaim My word to thy hosts of swift messengers of Wauk'awauk and Beliathon and Dor, and they shall speed it abroad in the a'ji'an mounds of Mentabraw and Kax of Gowh.

5. Hear My voice, O ye Goddesses of Ho'-etaivi and of Vaivi'yoni'rom in the etherean arcs of Fas and Leigge, and Omaza. Proclaim My decrees of the red star and her heavens in the crash of her rebellious sides, for I will harvest in the forests of Seth and Raim.

6. Hear My voice, O ye H'monkensoughts, of millions of years' standing, and managers of corporeal worlds! I have proclaimed the uz and hiss of the red star in her pride and glory. Send word abroad in the highway of Plumf'goe to the great high Gods, Miantaf in the etherean vortices of Bain, and to Rome and to Nesh'outoza and Du'ji.

7. Hear Me, O ye Orian Kings and Queens of thousands of millions of Gods and Goddesses: I have spoken in the c'vork'um of the great serpent of the sun! A wave of My breath speedeth forth in the broad firmament.

of darkness, who knew not heaven. And it came to pass that my enemies slew my chosen on all hands.

25. In four great divisions of the earth, in Vohu, in Jud, in Thouri and in Dis (see Sethantes, chapter II, v. 28) they left few alive of the I'hin race. In Whaga (Pan) had I a remnant; and they were scattered far and near, and in separate places hiding away from their evil pursuers.

26. I had said unto them: Every living thing that groweth up out of the ground shall be food for you; but of everything wherein is the breath of life, which is of blood and spirit, ye shall not eat. Whoso sheddeth blood, wherein is life, by himself inviteth his own blood and spirit to the spoil. In likeness of God was man made heir of the earth and all things thereon.

27. Be ye fruitful and multiply; bring forth abundantly in remembrance of the Lord God of heaven and earth.

28. And I gave the circumcision as a measure of the boundary of my chosen.

29. But there were giants (Druks) in those days and in time after that; and my chosen came unto them, and they bare children to them also.[1] And their flesh became corrupt, so that vermin inhabited them from the time of their birth to the time of death. And they became rotten in the head with catarrh; and in the throat with ulcers and running sores; and in the lungs and joints with the poison of death. And their offspring that was born unto them came forth afflicted with the sins of their fathers and mothers, to linger in misery or to die in infancy.

30. And they thus peopled heaven with untimely births and with spirits of darkness, who, in return, came back and re-afflicted mortals.

31. And I said: I will destroy man from the face of the earth; for the flesh of man is corrupt, for by the eating of flesh and unwise cohabitation hath he corrupted his race upon the earth.

32. And I, the Lord, called unto my chosen, who were persecuted and hidden away in the valleys and mountains, even on the tops of the mountains, in the land of Pan.

33. And I said unto them: Because ye have kept my commandments, come forth and

The red star flieth toward the point of My whetted sword.

8. Proclain My voice in the Orian fields of Amal and Wawa; let the clear-tongued Shepherds of Zouias, and Berk, and Gaub, and Domfariana, fly with all speed in the road of Axyaya, where first the red star's vortex gathered up its nebulæ, millions of years agone, and on the way say: Jehovih hath decreed a pruning-knife to a traveling world.

9. Shout it abroad in the crystal heavens of the summering Lords of Wok and Ghi and M'goe and Ut'taw; call them to the red star speeding forth. Lo, she skippeth as a lamb to be shorn; her coming shock lieth slumbering low. Let them carry the sound of My voice to the ji'ay'an swamps of exploded worlds, boiling in the roar of elements, where wise angels and Gods explore to find the mystery of My handiwork.

10. Tell them I have spoken, and the earth and her heavens near the troughs in the etherean seas of My rich-yielding worlds. I will scoop her up as a toy, and her vortex shall close about like a serpent hungry for its prey. Proclaim it in Thessa and Kau and Tin'wak'-wak, and send them to Gitchefom of Januk and Dun.

11. Hear Me, O ye Kriss'helmatsholdak, who have witnessed the creation of many worlds and their going out. Open your gardens and your mansions; the seine of My fishing-pole is stretched; countless millions of drujas and fetals will fall into My net. My voice hath gone forth in Chem'gow, and Loo and Abroth, and Huitavi, and Kuts of mas in the wide etherean fields of Rod'owkski.

12. Haleb hath heard Me; Borg, Hom, Zi and Luth, of the Orian homestead, and Chor, whence emanate the central tones of music, from Goddesses older than the corporeal worlds. To them the crash of worlds is as a note created, and is rich in stirring the memory with things long past.

13. I have spoken, and My breath is a floating world; My speech is written in the lines where travel countless millions of suns and stars; and in the midst of the etherean firmament of the homes of Gods. Let them shout to the ends of the universe; invite them in My name to the hi'dan of Mauk'beiang'jow.

14. Around about in the place of the great serpent send swift messengers with the words of My decree; bring the Lords and Gods of Wan and Anah and Anakaron and Sith.

15. Call up Ghad and Adonya and Etisyai

hear ye the word of the Lord your God.‖ And they came forth from their hiding places, thousands and thousands of them. And I sent my angels unto them, saying:

34. Say ye unto my chosen: This is the word of the Lord your God: Ye have found favor in my sight, for ye alone of all that is on the earth have kept my commandments; and ye have seen righteousness in the seed of your generations.

35. Go to, therefore, and build ships sufficient unto my chosen, and get ye within, where none can pursue or destroy.

36. For behold, I will bring a flood of waters upon the earth, even above the highest mountains; for I will destroy the corruption thereof, and purge it of all uncleanness.

37. Take ye, therefore, of all food that is good to eat, and gather it into the ships; for the flood shall remain a hundred and fifty days; and ye shall not come forth and find wherewith to eat.

38. And the angels of the Lord went to the Faithists in God and inspired them to build ships, both in the valleys and on the mountains; for two whole years builded they them, and then they were completed.

39. And the angels of heaven numbered the ships, and there were of them one hundred and thirty-eight. And the ships stood on the mountains and in valleys; nowhere near the waters stood one of all the ships that had been built.

40. And the earth stood in the arc of Noe in the firmament of heaven, in the place and grade of six hundred in the a'ji'an roads, twenty-four thousand years before kosmon.

41. And the Lord commanded the chosen to go into the ships; and they went in; and in the same day the gates of heaven and earth were opened.

42. And the earth rocked to and fro, as a ship at sea; and the rains fell in torrents; and loud thunderings came up from beneath the floor of the world. And the sea came up on the land; first upon the valleys and then upon the mountains; so that the ships floated on the waters.

43. But the land was swallowed up, valleys and mountains, and all the living perished, save the I'hins, who floated off in the ships.

44. And the Lord said: I numbered them that were saved, and there were twelve thou

and Onesyi and the hosts of the upraised, for the past time of Jehovih's sons and daughters in the high heavens draweth near.

CHAPTER III.

O YE angels, of hada of the red star; and thou, O God, and ye Lords, upraised and mighty, with hosts, countless, and quick answering the thoughts of mortals, hear the words of Aph, Son of Jehovih:

2. When I was in the Orian arc of Noe, and the red star passed the Utswowldayark, in the etherean group of Vorh, the voice of Jehovih came to me, saying: Go thou, My Son, deliver the earth. Take with thee all whom I may send.

3. And I examined the records of the stars of heaven, and of the earth, and the accounts of Jehovih's harvests, and I perceived the bondage and labor of the red star were of the seventh magnitude in the advance of habitable worlds.

4. When His voice called the legions in high heaven, from every side, and below and above the earth, there moved myriads of shapely stars, which were ships of fire, coursing the firmament, whereon rode the Gods and Goddesses called by Jehovih to the labor of earth and hada.

5. Closing in on every side they came, and nearer and more compact, and brighter, with sparkling pillars of fire, and down-swaying curtains of light, till all the space around about the earth was hedged in with this army of Jehovih's etherean ships of fire.

6. Again I heard the Father's voice, saying: O Aph, My Son, My holy one, hearken to the voice of Jehovih, Creator of Gods and Goddesses:

7. Behold, I sent My Son, Neph, to the red star, with wisdom and power. Long hath he been gone: long struggling with the black darkness of men and angels.

8. As a valiant soldier rusheth into the heaviest part of battle, and forgetteth himself in desperate contest, but ceaseth not to struggle on against all odds, even so for three thousand years hath My God, Neph, hoped to save the whole limbs of the earth (the continents).

9. From My holy place have I watched the battle for everlasting life; but the too prolific earth contributeth more to the corporeal than to the spiritual man. And I bring My legions to the rescue of My valiant Son, Neph. Send

sand four hundred and twenty; and these were descendants of the first race of man that walked on two feet.

45. Behold, I will carry them to all the divisions of the earth, and people it anew with the seed of my chosen. ‖

46. And Jehovih blew His breath upon the ships of His sons and daughters; blew them about upon the ocean; blew them to the east and west and north and south.

47. By the will of God were the ships congregated into four fleets; thirty-four ships into each fleet, save two ships which were carried in a fleet to themselves.

48. The Lord said: I will name the fleets of my chosen, and their names shall be everlasting on the earth. And the Lord named them GUATAMA, SHEM, JAFFETH, HAM and YISTA.

49. The Lord said: From these, my seed, will I people the earth over in all the divisions thereof. And that after generations, for thousands of years, may know the work of my hand, behold, I give them a sign, which is my covenant to them and their heirs forever:

50. Which is my crescent, in the form of a rainbow; and whatsoever people bear this, my sign, shall be as a remembrance to me of my covenant. Nor shall they be destroyed from the inheritance which I have given unto them.

51. And the chosen looked out of their ships, and the sky was clearing, and a rainbow shone in the firmament; and by the light thereof the land was found, whither the Lord brought his people.

52. And in one hundred and fifty days from the beginning of the flood, the ships were brought into their respective places; as the Lord designed them, so landed they in the different countries of the world.

53. The fleet named Guatama was carried to the eastward, and the country whither it landed was also called Guatama.[2] The Lord said: From this place shall my chosen spread out north and south. But they shall not inhabit the lands to the east or west as far as the sea; for they shall be testimony in time to come of this landing place from the continent of Pan.

54. God said: Suffer my people to bestow names to the places whither I lead them; for these names shall show in the kosmon era the work of my hand done in this day.

thou to him, O Aph, My Son. Proclaim to him and his Lords, and to his ethereans, My just decrees.‖ Aph said:

10. And I sent swift messengers down to hada, informing Neph, Son of Jehovih, of the march and presence of Gods, and of the decree of the Father; and I added thereunto, saying: O Neph, Son of Jehovih, come hither, bringing thy hosts with thee.

11. Presently Neph answered me in Jehovih's name, saying: O Aph, Son of Jehovih, I come! My prayers are answered. All praise to the All Highest!

12. Then we saw, making ready in hada, preparatory to ascending, the ship of Neph and his faithful hosts; and that which was seen from my place was also seen by the myriads of Jehovih's vessels surrounding the earth. And my place became as a central throne to which the hosts now made speed, swift and orderly.

13. And in the time they came, also rose up the ship of Neph from hada. Meanwhile, my ship rested on the borders of Chinvat, in the Schood of Hein, and from the moon seven agus.[1]

14. Again the voice of Jehovih came to me, saying: My Son, make fast thy ship, for thy place shall be the head of the army of My hosts. And let thy consorts extend in a line from thy place down to the earth, for this shall be the delivery of them whom I shall cut off.

15. So I made fast, and my messengers hastened to the concentrating forces of heaven, informing the etherean groups on Jehovih's ships of His commandments. And now came Neph; his ship rose up, filled with his long-laboring hosts. And I greeted him and said unto him: By the power and wisdom of Jehovih, the continent of Whaga is to be cut loose and submerged, and her heavens carried away. Return thou to the earth and bring all the spirits of darkness from all the divisions of earth and heaven to Whaga, that I may carry them away.‖ Then Neph and his hosts viewed the imposing scene and returned back to earth.

16. Quickly, now, the ships of fire formed in line, extending from my place down to hada, where rested Neph and his Lords of the earth, whose hosts extended to all the divisions of land and water, embracing the various heavenly kingdoms previously built by the Lords.

17. And in the line of the etherean ships were stationed the plateaux of rank; and the hosts of Gods and Goddesses took their places according to the rank of wisdom, power and

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55. The fleet of two ships carried to the north was named Yista, which in the Whaga tongue was Zha'Pan, which is the same country that is to this day called Japan, signifying, RELIC OF THE CONTINENT OF PAN, for it lay to the north, where the land was cleaved in twain.

56. And the Lord said to them: Behold, eight Hi'dan shall come and ye shall be as a key to unlock the labors of heaven; for of all people ye shall be reckoned the oldest in the world. And until I come and unlock the sea, ye shall remain an exclusive people from all tribes and nations.

57. Preserve ye, therefore, the names of my rites and ceremonies, and especially the names of land and water, and the firmament above, and ships that plow the water, and all sounds whatever that man maketh in the throat and without the tongue and lips; for in the time of my glory on the earth ye shall also be glorified. Preserve ye also peace and righteousness and industry, for ye shall be a testimony in the later time of the presence of my hand and of the Great Spirit also. Thus was settled Japan, and it continueth to this day.

58. The fleet named JAFFETH was driven to the westward and north, and the country was called Jaffeth for thousands of years thereafter, and is the same as is called Chine'ya to this day.

59. The fleet named SHEM landed to the south, and the country was called Shem for thousands of years afterward, and is the same as is called Vind'yu (India) to this day.

60. The fleet named HAM landed south west, and the country was called the land of Ham for thousands of years, and is the same as is called Egypt and Africa to this day.

61. God said: Behold, my chosen shall manifest many signs and words common to one another in these different divisions of the earth.

62. They shall remember the flood.

63. They shall repudiate idols, but worship the Great Spirit, Jehovih.

64. They shall have the crescent.

65. They shall have the triangle.

66. They shall preserve the four days of the change of the moon as sacred days, and they shall be called mass (moon's) days, Sabbaths.

67. They shall be circumcised.

68. They shall remember the seven tetracts:

love manifested in the etherean departments whence they came, with the two Orian Chiefs at either extremity.

18. And I divided the line into sections, each with two hundred and fifty ships, and there were one thousand sections. And every ship was contracted ten thousand fold, which was the force required to break the crust of the earth and sink a continent.

19. Along the line I stationed sentinels and talemen, and messengers, without number, so that Jehovih's voice and His sons' voices could traverse in a moment of time to every part. And after that I formed the tube of transit, which extended in front of the ships, and from the earth to beyond Chinvat; and I filled it with the earth's atmosphere to the extreme, whither it joined Io'sank, whither I determined to deliver the drujas and fetals of such as were to perish in the ocean of the earth.

20. For every ten sections I appointed one hundred marshals and one God, and for every ten Gods one Chief in Emuts; according to their rank in the heavens whence they came, so appointed I them. These, then, are the Chief Emuts, to wit:

21. Agar, of the order of Achav, Son of Jehovih, in Bowitch, from the corporeal star Godad, raised in Ben of a'ji, seventy, of seven hundred thousand years inhabitant of Gon.

22. Hoe'ghi, son of Jehovih, Marsh'wan of Hadom and Ag, nebulæ four and Petrath; swift messenger of Jun, of the corporeal star Alanx, of one million two hundred thousand years inhabitant of Roth'wok in Jois.

23. Fist'humitaivi, Daughter of Jehovih, ji'ya'an Oods'lon in Kaih; Goddess of Ine; Goddess of Ad; Governess of Wal'wal, of the corporeal star Ter'wig, and of the plains of Exwer and Gohen, in the etherean arc of Labis, of one million three hundred thousand years.

24. Hi'ata, Daughter of Jehovih, and nurse of Hue'enbak, in fifty-seven, a'ji, of the corporeal star Heats, a milkmaid, Goddess of Luf, Goddess of the plateau of O'banf, in etherea, rank ninety, and of two millions of years inhabitant of Nud and Ix.

25. Gon'leps, Son of Jehovih, God of Ney, God of Aper, God of Don, God of Mu, God of Reau; physician of Bo, and of Ir, and of Jan'er; marshal of Kute and Oblin of Sharar, in etherea, of the a'ji'an field of Do; of seven hundred thousand years inhabitant of On'lof and Rick'tus.

DIBBAH, the enticing evil; RA, the flesh evil; ZIMMAH, the joking evil; BELYYAAL, worthlessness; AVEN, vanity; ANASH, delight in destruction; SA'TAN, desire for leadership, which is the captain of death.

69. They shall have three great lights: OR, the All Highest; GOD, son of Or; LORD (Adonya), executor of heaven and earth.

70. They shall have three less lights: God's angels and Lords; the prophets; the rab'bahs.

71. They shall have three representative symbols of light: The sun, the moon and the burning flame.

72. The Lord said: And my chosen shall use these lights and symbols, signs and seasons in all the divisions of the earth whither I have settled them.

73. And in the kosmon era I will come and show them the framework of my building which I raise up to the Almighty.

74. God said: Now was the world of one language and one speech; in all the places of my people spake they alike, man to man.‖

75. Nevertheless, in all parts of the earth there lived ground people, who were black and brown, and burrowed in the ground; and they had long arms and curved backs, and were naked and not ashamed, for which reason they were called DRUKS.

76. The Lord spake unto the chosen (the I'hins), saying: Behold the earth! I give it to you, to be yours forever.

77. Mingle ye not with the Druks, for they are without understanding and are not heirs to everlasting life.

78. Now, many inquired of the Lord, saying: If these, having no understanding, be not heirs to everlasting life, how shall it be with our children who die in infancy?

79. The Lord said: This is a matter of the seed, and not of learning. Whosoever is born of my chosen shall inherit my everlasting kingdom.

CHAPTER II.

THE Lord said: A wise physician amputateth a diseased limb and so preserveth the trunk to become healed.

2. Saw I not the rankness of the tribes of darkness, the Druks; and that the proceedings of man would render the earth void?

26. Neo, God of Lun and Hintaya; God of Mors, and of Thespune; Master of Peh and Savior of Woh'haggai, a'ji plain seven, and risen from the corporeal star Se'etiyi, and inhabitant of Sirne one million seven hundred thousand years.

27. Sicci, Goddess of Nu, in Loots and Rab; Goddess of Bad; Goddess of Ture; Goddess of Red, a'ji twenty, from the corporeal star Ith'mule, inhabitant of Suga one million of years; inhabitant of Ranna one million two hundred thousand years.

28. Listiac'ca, Goddess of Man; Goddess of Hirze; Goddess of Som and Nye; Weaver of Olt'bak and Agimus. Rank ninety, raised on the corporeal star Mem; inhabitant of Das'sawig and Gabriomety two million nine hundred thousand years.

29. Tussica, Goddess of Kol; Goddess of Lowst and Wittawhaggat; Goddess of Du'e'-jhi and Loo of Maggatza; Goddess of Ep; Goddess of Gek of Hennasshalonkya; Goddess of Tur in the ji'ay'an swamp of Dobbokta, fifty-five, raised on the corporeal sun Nitz, of the Serpent Tan, inhabitant of Tayay'-hitsivi, two million years; inhabitant of Palla one million seven hundred thousand years.

30. Fiatisi, Goddess of Lubbuk; Goddess of Saran'ya, in Gowlolo; Goddess of Iz; Goddess of Serl; Goddess of Lok'low; Goddess of Um of a'ji, seventy-five; Goddess of Wartz and Do'e'huitta; Goddess of Crayya; Goddess of Bak'hoo; Goddess of Teel and Ros'itz; Goddess of Mutz'mutz; Goddess of La'errets of Wouk'humhowtz; Goddess of Bil and Dusk'wan'guessel; Goddess of Ork'sa; Goddess of Unksoot; Goddess of Sl'huitta; Goddess of Shein; Goddess of Isa; Goddess of Ham; Goddess of Reikowow and Shuitit; Goddess of Daing and Gou'wok; Goddess of Fait-ta'zammel; Goddess of Zittayya'howb of the gardens of Zittayya'bauf in a'ji seven; surgeon of Hualla; surgeon of Bos; surgeon of Rappaya; surgeon of Lum'zon; nurse of Paigga of Semathais; nurse of Zid; nurse of Loo'see; nurse of Home; nurse of Briathath; Queen of Ouppa; Queen of Rog'ga, disciplinarian of Tuh, of Kaibbi'summak, of Tootz'mutz, of Bir'bir, of Ctenski, of Rivvia, of Soon, of Hadab, of Fussuhowtz and Ceres; raised on the star Planzza, swift messenger in Bal and Wawa'-lauk five hundred thousand years; swift messenger in To'wakka and Runfwot five hundred thousand years; inhabitant of Terashash one million years; inhabitant of the fields of Ni'-jayay one million years; inhabitant of Gun

THE LORDS' FIRST BOOK.

3. What is all the world if it bring not forth heirs unto everlasting life?

4. Behold, I saw that my chosen had become despoiled on all the divisions of the earth save Pan. And I saw that they who had been their destroyers had in turn nearly exterminated one another.

5. And I saw that to bring the remnants of my people hither, they could again re-establish themselves and become the seed of a mighty people.

6. But, as for the land of Whaga (Pan), it was already in the throes of death. And the Druks had become as a festering sore; and the spirits of the dead, tens of thousands of millions of them, would not quit their hold on mortals whilst life was on the earth.

7. And I sent my angels around about the whole earth, and gathered in the spirits of darkness; gathered them unto the land of Whaga.

8. And when my work was in readiness I raised up my hand, as a surgeon that would lop off a diseased limb, and I cleft asunder the continent of Pan and sunk it beneath the waters.

9. And my angels conducted my chosen out of that land, and not one of them perished.

10. I said unto the guardian angels whom I had given to man: In the lands whither I will take my people, let them build mounds and walled cities, with ladders to enter, after the manner of the ancients. In all the divisions of the earth, alike and like shall they build.

11. For in the time of kosmon their relics shall be testimony that the I'hin forerun the I'huan, the copper-colored race, in all the world.

12. So also will I, the Lord, provide in the kosmon era to discover the sunken land of Whaga, that mortals may comprehend the magnitude of the work of the Lord.

13. ‖In those days the I'hins dwelt not alone, but in cities and villages; and they were clothed. And they tilled the ground and brought forth grains and seeds good to eat; and flax and hemp, from which to make cloth for covering the body. And their food was of every herb and root, and grain and seed, and fruit that cometh of the earth; but they ate not flesh nor fish, nor of anything that breathed the breath of life.

14. They toiled by day, bringing within their

five hundred thousand years; maker of corporeal roadways five hundred thousand years.

31. So Fiatisi outranked all other Gods and Goddesses, and was special guest of honor to Aph, Chief over all the rest.

32. And the star of Fiatisi's etherean ship was stationed near the earth, that she might the better behold the deliverance of the spirits that were to be freed by the submersion of the land of Whaga; and of these spirits there were upward of twenty-four thousand four hundred million, of whom more than three thousand million were fetals and familiars and spirits in chaos.

CHAPTER IV.

JEHOVIH said: Aph, My Son, put a wall of pillars of fire around about the land of Whaga; plant them near, as a hedge is planted. For the false Gods and false Goddesses of hada, when perceiving their habitation going down into the water, will endeavor to escape to Jud and Vohu, and other countries.

2. But thou shalt not suffer one to escape; for they have migrated to this division of the earth because of its sumptuous productions, the better to feast their evil desires.

3. And thou shalt spread a net around the borders of Whaga, against the line of the ocean and to the high north mountains; and the net shall encompass the continent of Whaga, and it shall be to the height of a thousand miles, and in breadth, so that no spirit of darkness can escape and find the way abroad.

4. And when thou hast spread the net, thou shalt send to the large kingdoms in hada, and to the false kingdoms, a sufficient number of ethereans of great power; and thou shalt send down to the earth, to Whaga, a sufficient number of ethereans, that every mortal man and mortal woman, and every mortal child, shall have five to attend. And they that go to mortals shall take with them birth-blankets a sufficiency; for in the time of destruction, when the mortals go down in death, thy servants shall receive the liberated spirits on the birth-blankets, and bear them to the atmospherean column of ascent. And hither shall thy hosts receive them and provide them with food and clothes, after the manner of es'yans.

5. But it shall come to pass that many mothers shall perish in the waters, with children in the womb, which live by fetal, as is proper in My sight, for so created I them.

6. Therefore, to all such fetals give special

cities the fruit of their labor; and they slept within their cities, and on mounds, at night, that they might not be molested by beasts of prey and by serpents.

15. And every city had one rab'bah (head father), who knew the way of the Lord; by the rab'bah were the altars of the Lord built, and the times of the sacred days foretold.

16. And the rab'bah made records in writing on stone; the which they taught to their successors, and to whomsoever desired to learn of the Lord.

17. And the Lord abode with them; and they kept the commandments and multiplied exceedingly in all the divisions of the world.

18. Nor was there any war in any land under the sun in those days.

19. In course of time thereafter, behold, there were thousands of cities and hundreds of thousands of inhabitants who had spread abroad over the lands of the earth.

20. And they had built ships and sailed abroad on the seas, and inhabited the islands thereof, north and south and east and west.

CHAPTER III.

THE SCRIPTURES OF THAT DAY.

GOD said: That my people may remain upright, behold, I give unto them and their successors forever, certain sacred words which shall be to them the bond of my covenant.

2. Seven degrees of sacred rites bestow I unto my people. And no man shall take the second till he hath learned all the words of the first; nor shall he take the third till he hath learned all the words of the second; and so on, shall man learn all my sacred words; from mouth to ear shall they be learned by every man and every woman of my people, saith the Lord.

3. Hearken, then, to the words of the servants of the Lord:

4. I will serve the prophets of the Lord my God.

5. Heal my flesh, O God (iod) (gau), and cure poison.

6. The Lord is my spirit (s'pe) unseen in the heavens.

7. He is all power and wisdom and love and anger.

care, for they are without sin. And when the mother is dead corporeally, and the fetal also, bring hence their spirits, but together; and provide a volunteer angel of fetal power, and deliver the infant spirit to her to be nurtured until the proper time of weaning, and provide in the same place a home for the mother of the child, that she may inherit its love and mirth.

7. When the voice ceased, Aph, Son of Jehovih, looked about over the hosts as if in search of a sign that the time had come; but again Jehovih spake, saying:

8. In the misfortunes of a fallen world, created I food for the warm love of My etherean Goddesses. Behold them hereabout in millions; every one in hope of receiving a prize of that which was lost in darkness, to raise up sons and daughters, who shall rejoice in everlasting paradise. Think not that I gave the talent of love only to a mother for her child, and there the talent to end; for as the talent in its incipient age bindeth her soul to her child, so doth the same talent in My Goddesses overspread a helpless world.

9. Are they not as midwives and mothers to thousands and millions of souls being delivered from corporeal bondage into everlasting light? And who can number them? Here standeth a hundred million come from Laygas; a hundred million from Inopta; two hundred million from Karduk; a hundred million from Buchk; two hundred million from Nin; two hundred and fifty million from Luth'wig; a hundred million from Pied; two hundred million from Raig; fifty million from Naivis; two hundred million from Dak'dak, and two hundred and fifty million from Od.

10. I spake in the etherean firmament, and they have answered Me. Yea, they come not as curiosity seekers, and with empty arms; but, behold them, arrayed with their thousands and millions of small equipments suited to the newborn! What thing is there under the sun they have not remembered to bring with them in some part, for regimen or drapery, to rejoice the souls of them that are to be cut off from corpor?

CHAPTER V.

JEHOVIH said: Now will I bewail thee, O earth. The glories of thy heavens that are past and gone shall be a lesson to the Gods. Thy place of Hored, once the place of the wisdom of My Son, Sethantes, upraised, behold it is measured and gone down. And

8. He can heal, and he can tear the flesh, and strike dead.

9. His prophets have his good grace; they can hear his voice and interpret him.

10. The Lord is my guardian; ten times a day will I remember him.

11. God who is Lord can stop blood; choke it up, O Lord.

12. He gave blood-stopping as a power of the prophet's hands.

13. Confound my enemies, O God.

14. The ashars (angels of the Lord) shield me.

15. I will honor the I'hins, the sacred people of God. They are my brethren.

16. This was the first lesson. The Lord said to his prophets: Go to the Druks and cause them to sit on the ground in a circle, and stand ye in the midst, saying: Behold, O Druk, the Great Spirit hath spoken; I have heard His voice. His words are holy words; whoever learneth His words shall have power over sickness and poison and the flowing of blood. And, if a woman, she shall become fruitful and have great rejoicing. Hold up your hands and repeat the words of the Lord.

17. And it was so, the prophets taught the words of the Lord, to wit:

18. Blessed be the name of the Lord. He can make me to be alive after I am dead, and this is all he requireth of me, to say: Blessed be the name of the Lord. In the morning I will say it; at noon I will say it; at night I will say it: Blessed be the name of the Lord.

19. I will wear clothes to hide my nakedness, because God requireth it of me.

20. I will not steal, nor speak untruth.

21. If my brother taketh what is mine, I will not be in anger, nor judge him; but I will lay the matter before the prophets of God.

22. I will do no violence, for it is God's commandment.

23. This, then, that followeth, was the third:

24. I will have but one wife; I will go not after other women whilst she liveth. (I will have but one husband; I will receive no other man whilst my husband liveth.)

25. I will suffer no man nor woman of poison (leprosy) to come near the oe'ugah [camp—

Moeb is no more: Yeshuah is fallen. Where floated the plateaux of many resurrections, are now miring vampires and millions of souls that hear not and see not, but are forever burrowing deep in everlasting darkness.

2. The plateaux are broken up, the substance scattered and unorganized; nor is there a vestige left to show the glorious work of the Gods of the earth's past day.

3. Hear Me, O ye Gods and Goddesses, for in beholding these deep miseries, the soul is quickened to retain great wisdom: Thus created I man; out of darkness created I him; and My holy angels taught him to walk upright and gave him My commandments that he might advance to eternal light. But because man obeyed not the commandments of My God and Lords, he fell. Nevertheless, a few obeyed the commandments and fell not, raising up heirs for the glory of My heavens above.

4. Of such have I made an example on all the corporeal worlds I created; for those that fell not, became examplers before the fallen; for having faith in Me and My works they questioned not My wisdom and justice.

5. But of those that fell, this is the history: They first questioned My Person; next My Wisdom; next My Justice; next My Power. And after that proclaimed the folly of God and his Lords; whereupon they usurped to themselves to say: There is nothing higher than man. And they said of themselves: I am the highest.

6. Hear My voice, O ye Gods and Goddesses; for as out of a contrary wind I give a mortal sea-captain a wholesome lesson; or as out of a severe winter I give a corporeal farmer a lesson in providing for his household; even so, on the brink of a wicked world, give I ye a lesson on the management of My kingdoms. For from this time forth the earth shall not fail; nor her heavens above her. Wherein, then, shall not My Gods rule over her in wisdom and power?

7. Since many angels assumed they were the All Highest, they put aside the commandments, one of which was: To suffer not the spirits of the newly dead to return and dwell with their mortal kindred; for they, not knowing of the higher heavens, will teach falsely of Jehovih and His everlasting kingdoms.

8. And it came to pass that when one commandment was set aside the others were also; and it followed that the spirits of the newly dead, who were without knowledge of heaven, led mortals in their own way.

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Ed.]. In the Lord's name, I will drive them hence.

26. I renounce them; nor will I mingle therewith, for it is God's commandment.

27. The fourth commandment, that is to say:

28. I forswear the hunt; but whatsoever cometh, and is fit food for man to eat, I will kill it. I will take up fish in the name of the Lord, for they suffer no pain.

29. I will till the soil and gather roots to eat, and fibres of barks for clothing, and live like the I'hins, the chosen people of God.

30. I renounce murderers; nor will I marry with them, nor live as they live; they are the enemies of the Lord God.

31. I will curse no man, nor woman, nor child, for it is the Lord's commandment.

32. I renounce anger and all weapons of death; they are enemies of the Lord.

33. If a man injure me, I will lay the matter before the Lord's prophet, for his judgment is holy, saith the Lord.

34. If a woman entice me, I will go secrete myself and repeat the sacred words.

35. I will respect the times of woman, for she is the gift of the Lord to be man's helpmate.

36. When my wife hath a newborn child, I will do her labor for forty days, for it is God's commandment.

37. The fifth commandment, which is:

38. The four days of the moon are the Lord's; on those days I will not labor.

39. I will keep sacred the four days of every moon, and I will repeat the sacred words of the Lord thrice.

40. And when the prophets say: Behold, the Lord saith this is a sacred day; then will I keep that day holy, for the prophets hear the voice of God.

41. When the I'hins worship before the altar of the Lord, I will keep on the outer circle, for the I'hins are the chosen servants of God.

42. When the I'hins march forth, following the prophets, I will come after, for I will honor the Lord's chosen.

43. When the prophets say: Pitch the tents here, I will abide, for the prophets cannot err.

44. The sixth commandment, which is:

45. For the sick I will provide, and for the woman with a newborn child.

9. For they dwelt together and slept together, and in dreams and visions mortals judged themselves to be wise, not knowing they were obsessed in sleep; and for the desires of the flesh they found acquiescence in spirit, having no higher God or Lord.

10. And as one spirit returned and fastened itself on a mortal, so did another and another, till hundreds and thousands of spirits dwelt in one corporeal body, oft driving hence the natural spirit I gave in the time of conception; and these mortals knew it not; and they became void of direct purpose because of the confusion of soul, and they were worthless on the earth.

11. Jehovih further said: Henceforth for a long season shall it be on earth that the spirits of the es'yans shall not be suffered to return and dwell with mortals. But the earth shall be encompassed on all sides with walls of emun, and with ashars to bear away the spirits of the dead in the hour of death.

12. But there shall come a time when mortals are capable of comprehending these matters, in which time their kindred spirits shall return at intervals from their holy labors in heaven, and see them and talk with them face to face.

CHAPTER VI.

AND now Aph, Son of Jehovih, said: When the etherean hosts were arranged in due order, I called out to Thee, O Jehovih, saying: In Thy Strength and Wisdom, O Father, join Thou the heavens above and the earth below!

2. And the end of the etherean column that extended to Chinvat, on the border of the vortex of the earth, was made fast by the pressure of Thy wide heavens.

3. Again I said: In Thy Strength and Wisdom, O Jehovih, join Thou the heavens above with the earth below!

4. And the end of the etherean column that extended down to the earth was made fast around the borders of Whaga, by the sea and the high mountains on the north.

5. Again I said: O Jehovih, deliver Thou the earth from evil, for Thy glory, forever!

6. And the vortex of the earth closed in from the extreme, and lo, the earth was broken! A mighty continent was cut loose from its fastenings, and the fires of the earth came forth in flames and clouds with loud roaring. And the land rocked to and fro like a ship at sea.

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46. I will give, first to the I'hins, second to the Druks, and lastly keep for mine own self.

47. To warriors I will give in time of sickness, but when they are healed, I will say: Go your way.

48. And if a man be sick of poison, or a woman sick of poison, I will go to the same. But before I go in I will say: O Lord, my God, in thy name I go in a dangerous business; come thou through thy ashars and protect me for thy sake.

49. For the Lord can encompass me around about, and I shall not receive the poison.

50. The seventh commandment, which is:

51. I will keep these holy words secret in the name of the Lord my God.

52. When the Lord commandeth, saying: Go here, or go there, or build here a city, or a house or an altar; then will I do the Lord's bidding.

53. Thus did the Lord establish laws amongst men; and because of the sacredness of the Lord's words, man treasured them and kept holy the commandments of God.‖

54. Now I, the Lord, reveal in this, the kosmon era:

55. My angels abode with the chosen in the days of the aforesaid sacred scriptures.

56. And when the words were repeated for the stopping of blood, behold, my angels compressed the veins. Not the words stopped the blood, but by the words mortals became in concert with my hosts.

57. And when a man went into the presence of dangerous diseases, repeating the sacred words, behold, my angels enveloped that man with my unseen blankets, and the man was protected from the disease.

58. Without such words, there could be no concert of action betwixt mortals and angels.

59. Think not that thy Lord taught a foolish thing; nor that the mumbling of words by my prophets were without wisdom and forethought by the Lord thy God.‖

60. Now in those days the Lord caused the rab'bah to make a wheel, and hang it beside the altar. And the meaning thereof was: As this wheel is without beginning or end, so is the Creator. Whosoever turneth the wheel once round hath said: In thee, my God, I trust.

61. And the Lord made an image to stand at the extreme of the altar, whither only holy

7. Again I said: O Jehovih, deliver Thou Thy heavens, which are bound as with a chain, to a rotten carcass.

8. And again the vortex of the earth closed in about on all sides, and by the pressure, the land sank down beneath the water, to rise no more. And the corporeans went down to death; and the fetals and familiars gave up the battle; neither had they whereon to stand, nor knew how to go to any place in all the heavens, but were lost and crying out for help.

9. And my hosts hastened in all directions with their birth-blankets, and received the drujas and fetals and es'yans in millions and millions, and gathered them to the place of the fountain of light, whither I had provided atmosphere for them, and they were placed within. And their numbers were so great that even Gods had scarce seen the like before; and in order to attest before Thee, O Jehovih, I had them numbered, using the sections of the divisions of my Gods and Goddesses in order to do so.

10. And there were of drujas and fetals sixteen thousand six hundred million, many of whom had lived on earth as fetals and drujas for thousands of years, though many others of them were not capable of everlasting life. And of the first resurrection there were thirty-six thousand million; and of the second resurrection there were three hundred and five million. But during the last hundred years the earth brought forth none capable of everlasting life, save, indeed, the remnants of I'hins.

11. Now when the earth was delivered, and there was no escape for the spirits of the dead, nor no returning to mortals, I called out to Thee, O Jehovih, saying: Give me of Thy power, O Jehovih, and I will carry up all the plateaux of hell and the heavens of the buried continent! And Thy hand came as the blade of a sword, flaming like fire, and swept over the ocean of the sunken land, cleaving all asunder. And, lo and behold, the anchorage of my feet was cut loose, and the spheres of heaven at my command.

12. Thy voice, O Jehovih, came to me, saying: Descend thou, My Son, down to the floor of the resurrection, and take My Daughter, Fiatisi, with thee, and go into the midst of the place of ascension, for I will add unto thy glory the resurrection of all that thine eyes have beholden.

13. So I descended, and took Fiatisi, Daughter of Jehovih, with me; and when we were come into the place commanded, Thy power

men and women might pass, and the Lord called the emblem Fete,[3] signifying, BEYOND ME THERE IS NO APPEAL.

62. And the form of fete was a circle and an all light centre, with four dark corners cut off. And the Lord explained the meaning, which was:

63. That there is a central light within man seeing clearly, but that the four dark corners of the world (ignorance, lust, selfishness and anger) beset him on all sides.

64. And the Lord made an instrument and called it GAU, which was a triangle with a plumb line from the upper corner; and across the plumb line was a hollow reed for seeing through; and at the bottom end of the plumb line was a weight attached, which pointed to marks on the lower border of the triangle. And the Lord explained to the prophets how to use the gau for proving all things, even as to the height of mountains, and the velocity of running waters, and how to lay the foundations of the temples, that they might be square with the world. And the prophets on their part taught the I'hins, but with them the mysteries were kept a secret against all the world. Hence, in after time, came the saying: Even the wicked were compelled to employ the I'hins, and were thus beholden to the Lord.

65. In all there were two hundred and eighty signs and emblems and symbols and implements given by the Lord to his people; and when they were all completed the Lord taught the prophets the meaning; and these became the sacred language of mortals in all the divisions of the earth.

END OF THE LORDS' FIRST BOOK.

[1] See Ezra Bible, Book of Genesis, chapter vi, verse 4.
[2] The meaning of this word is, FOUR TRIBES UNITED IN ONE.
[3] Fete or fate, the five forces over man. See symbol 67, Se'moin, Saphah. Also, see ceremonies of Emeth.

came upon the place, and it started upward; and soon thereafter it turned on its vertical axis and rose higher and higher, turning and rising; and we saw we were loose from the earth, and no longer rotated with the earth, but rose slowly upward, watching the earth rotating beneath us.

14. I said: Upward, O Jehovih! Upward, O Jehovih! Upward, O Jehovih! And all the hosts repeated the same words, for our wills and knowledge were as a unit, wherein we had strength in Thee, our Creator!

CHAPTER VII.

JEHOVIH spake in the firmament, saying: Bring the newborn into the forests of Uk'loo and the ji'ay'an roads to the arc of Noe, in the etherean heaven of Hautuon; and when thou hast founded them on a world of their own, leave thou Gods and Goddesses with them, to sort them and provide according to their necessities, for all things shall be provided unto them that they may attain to knowledge and individuality.

2. And when thou hast placed them, hasten thou with My Son, Neph, back to the earth, where I have labor with the ships of the I'hins.‖ And they were thus delivered.

3. So I departed as soon as possible, taking leave of Fiatisi, thanking her for her assistance in this great deliverance; and I took with me Neph, Son of Jehovih, and other thirty thousand Gods and Goddesses, besides ten million ethereans who had had thousands of years' experience in heaven and on various corporeal worlds; and we came back to the earth, even to the ocean where the land had gone down.

4. And when I came to the ships in which the I'hins were escaped, finding the Gods who had them in charge, even as I had previously commanded, Thy voice, O Jehovih, came to me, saying: Bend thou the currents of the winds of heaven, O My Son; and shape the ships that they shall fall into groups; and thou shalt divide the groups, making four groups in all. And thou shalt drive the groups of ships before the winds of heaven, and bring them into the four different lands of the earth, according to its previous history and adaption.

5. For in all countries shall My chosen begin the laying down of the foundation of My everlasting kingdom, and they shall never more be destroyed by the people of darkness, neither of earth or heaven.

6. So I divided my hosts according to the labor Thy commandments put upon me, making four divisions of them. And I said unto Neph: Direct them, O God, to such countries as Jehovih hath shown thee, for thou knowest all the earth; for, remember, thou art still God of earth.

7. I said: By Thy light, Jehovih, I desire two ships to go to the north land, which was not sunken, for they shall be a testimony in time to come. Let Thy Gods, therefore, shift the winds and drive two ships aside from the rest, and in that same time my messengers will go and lead the way to the north land, whither Thy Gods shall shape the winds of heaven.

8. Now, those in charge of the wind currents divided the ships and drove two of them off to the north land. And the Gods and angels turned the currents about and drove the four groups of ships in four different ways, according to the directions of God, Son of Jehovih; and the messengers of God led the way, showing the Gods and angels of the wind, the countries designated by Jehovih.

9. So it came to pass that in one hundred and fifty days' time all the ships of the Faithists were in the ports, and the people went ashore, in the different countries whither they had been taken. Again Thy voice, O Jehovih, came to me, saying: Behold, My people are few in the world, and lest they take the ships and sail about, and so get divided and lost, thou shalt send thy hosts down to the sea at night to sink the ships.

10. When I told God (Neph) what Thou hadst said, God said unto me: My angels shall inspire the I'hins to take all things out of the ships, and this night shall thy hosts fulfill the commandment of Jehovih. And so it came to pass; the I'hins took all their goods out of the ships, not knowing they were inspired; and in the night I sent angels down, and they sank the ships.

11. And in the morning the I'hins beheld their ships had disappeared, and they said with one voice: Of a truth, I know I was inspired, for I would not rest till all the goods were taken out of the ships. Let us, therefore, build an altar unto the Lord, and sing and dance, because he is with us. And when God (Neph) saw that their souls were propitious for good works and miracles, he stationed his ashars (guardian angels) around about the altars, and sent other ashars into the country, and they gathered fruit which was growing wild, and brought it to the I'hins, casting it on the altars of the Lord, even whilst the people danced.

12. Thus did I fulfill the work Thou commandedst of me, O Jehovih, whereupon I surrendered my commission to Thy Son, Neph, God of heaven and earth.

CHAPTER VIII.

NEPH, God of earth, said: Behold, O Aph, Son of Jehovih, by the power and magnificence of thy work am I bewildered in thy presence. Who can come so near the Almighty? Who but Jehovih hath attained beyond the power of thy soul? Who hath wisdom like unto thee, save the Great Creator? Thou hast stretched a line beyond the moon, and by thy spoken word crushed in the side of the great earth, as if it were nothing. Thou hast said: Arise! and a world moved at thy command! Yea, thou hast the love and esteem of millions of Gods and Goddesses.

2. And thou camest against the winds of the earth, saying: Turn ye hither or turn ye thither, and lo, the winds moved before thy words as an obedient child to its father's voice. Thou callest down the fire of heaven; it cometh at thy bidding; and thou sayst: O Jehovih, put Thy hand under the heavens of the earth, and straightway a light and floor wide as the earth fly into the place of thy desire.

3. Now, behold thou hast said: O Jehovih, I surrender my commission; I have finished that which Thou commandest me to do. Wherefore, O Aph, my soul hath great sorrow. But because thou hast labored a hundred days and cleaned up the whole earth and her heavens, as one might sweep the floor of a house, I am bowed down in gratitude.

4. Then Aph, Son of Jehovih, said: O Jehovih, what have I done that Thy Son's love hath come to me? So far as I have become one with Thee, O Thou Everlasting Creator, so Thou showest me plainer and plainer that I am nothing. And yet Thy Son heapest praise upon me, seeing I am but as a figure moved by Thy hand. Shall a man lose sight of the Almighty!

5. Nevertheless, O Jehovih, who so weak in love as I, Thy servant? Because Thou hast quickened me in wisdom and power, so hast Thou made my love as a place that can never be supplied to the fill. How shall I find strength to leave this, Thy Son, on the far-off earth? Will I not glory in his love and great esteem; and yet know I not that I will repine because I have him not with me?

6. Hear me, O Jehovih, for I will measure Thy Son with swiftness. Scarce forty thousand years raised up to etherea, and yet Thou madest him God of heaven and earth. For three thousand years struggled he in the battle against evil and darkness; and the broad heavens in the etherean world looked on in sympathy and love and hope, because of his tenacity and wisdom and power.

7. It was as one man fighting against a house on fire, and the place filled with helpless babes. And yet Thy God ceased not, nor once rested and said: It is useless; but forever renewed the battle in new ways and stratagems. As a light showeth better in the dark, so did Thy Son Neph, O Jehovih, move the souls of even Gods and Goddesses in Thy exalted heavens.

8. Then came Thy voice, O Father, saying: Go thou, O Aph, My Son, and deliver the earth.‖ And, behold, the congregating of Gods and Goddesses! So eager to fly to the assistance of Thy honored Son!

9. And God (Neph) said: One favor, O Aph, Son of Jehovih, I ask of thee; which is that thou shalt tarry three days and honor the throne of God. For I will have it founded and ready; and my Lords shall have the honor of speaking to thee face to face.

10. Aph, Son of Jehovih, said: By Thy permission, O Jehovih, I will tarry three days and three nights with Thy Son, God of heaven and earth, and I will honor his throne and speak face to face with his Lords, that I may win their love.

11. In three days' time the kingdom of God was founded, and situated in atmospherea, near and over the land of Jaffeth (Chine'ya), but the plateaux extended with two wings, so as to embrace Shem and Ham (India and Egypt); and thither went the Gods, with their Lords and attendants.

12. Now, there were with God (Neph) two million spirits (earth-born) in the second resurrection, who had volunteered to serve another two hundred years for the founding of the new kingdom of heaven, and they were well learned in official capacity, knowing how to found plateaux, with factories, mansions, hospitals, nurseries and all such places as are required in heaven for the newborn, so that God only had to say: Do ye thus, or so; and it was done, and without error.

13. And now, from the hosts of Aph, Son of Jehovih, there came before God half a million etherean volunteers who desired to

remain two hundred years with God and his hosts.

14. God said to them: Behold, the earth hath passed Tryista, and it is no longer lawful for any but earth-born to hold the places of sub-Gods and sub-Lords and marshals; and since ye are from different stars raised, and from different etherean circuits, what shall I do that ye may be honored, and also profitable to yourselves in development?

15. Gaitivaya, chief spokesman for them, said: We desire to be laborers only. For what is two hundred years to us? We pray thee, appoint us not to the I'hins, for they are already advanced, but appoint us to the natives in the divisions of the earth, especially to those who speak but little, and who burrow in the ground. Neither do we desire a place in thy heaven, but we will abide with mortals, and in the first resurrection of those who are born in darkness.

16. God said: Thou shalt remain, and thy people with thee. For since thou hast volunteered to leave thy high estate and come and dwell for one dan [200 years — Ed.] on the lowest of all places, laboring for the blind and dumb, thou shalt be recompensed with the love of millions in time to come.

17. Then God departed, and Aph, Son of Jehovih, went with him, and they came into the midst of the kingdom of God, whereat they halted, and God said: Here will I build my throne; and inasmuch as Sethantes, in the olden time, called his place Hored so will I call my place Hored also, and on the earth it shall be called the Mountain of God, for it shall be my home.

18. So God stretched forth his hand to Jehovih, saying: Throne of Thy throne, O Father! And there came down from the heavens above a great light, and it settled around about in the midst of the place of God and Aph, Jehovih's Son; and presently the light gathered up of the atmospherean substance and made it shining and condensed, whereupon the attendants who do such matters brought and laid the throne of God, and thereafter fenced it around with pillars of fire, after the manner of Hored of the ancient days.

19. And God ascended and sat on the throne, and Aph also sat on the right hand of God, and the four Lords of the earth on the left hand; but the fifth Lord, Eolait, stood down at the foot. And he said: Behold, the division of the earth that was mine is sunk beneath the sea; how, then, shall I sit on the throne of God?

20. God said: Since thy labor hath been taken from thee, thou art as a parable on the newly dead; who have lost the earth, but have no place in heaven. Since the es'yan serveth a time through the proxy of others, so shalt thou in that which I will bestow upon thee. Know, then, thou shalt sit on my right hand, for thou shalt be my assistant and Vice-God during the time of my sojourn; and, after that, whatsoever thou wilt.

21. Eolait said: Thou hast honored me, O God! Jehovih's will be done! So God rose up, raising his hand, and said: O Thou All Light, crown Thou Thy Son Vice-God of Hored, for Thine Own Glory, forever!

22. And as the light of etherea descended into God's right hand, he shaped it into a crown and placed it on Eolait's head, with the usual ceremony of such rank in heaven. And Eolait came and sat on the right hand of God. And in that same time, Aph, Son of Jehovih, rose up, whereupon God and the Lords, and all people whatsoever, sat down, for the place was as if Jehovih had appeared in person. Aph said:

23. As a father is made to comprehend his own early life by looking on his infant son, so hast Thou, O Jehovih, forever raised up before my eyes the images of times and conditions long past. In these, Thy Lords, Thou hast called me back to the time and place when first Thou and Thy Son crowned me a Lord and a Vice-God over one of the divisions of my native star.

24. And my soul rose up to Thee in fear and prayer; for I understood how unmindful men and angels are of the labor of Gods and Lords, and prone to rate themselves as Chiefs of all created things. But Thy Voice, O Jehovih, came to me, saying: Complain not, My Son, against the self-conceit of men and angels, nor of their criticisms of My Gods and Lords; for to such boasters do I provide trials, which they perceive not till they are encompassed therewith. Suffer them, therefore, within thy dominions to grow in their own glory, for I have sufficient labor for them, either on earth or in heaven.

25. And I perceived Thy wisdom, and I applied it through my angels; and when my people rose to the first resurrection, and the second resurrection, behold, I knew where to place them that they might prove themselves all in all. And Thy light came upon me in

my place, saying: As thou hast profited in the first lesson, so shalt thou comprehend the second, and even up to the etherean heavens.

26. Nevertheless, O Father, Thou sufferedst all things to harass me and perplex my soul; and I was filled with fear and reverence because of the great responsibility Thou gavest unto my keeping. So great were my tribulations and trials that I called out to Thee in Thy holy place to remember all other Gods and Lords in Thy whole universe.

27. And Thou saidst: Hear the words of Thy Creator, thou, My God, My Son: For I created man to enter heaven as helpless as he entered earth life, and dependent on those above him, that he might comprehend the unity between high and low, strong and weak, light and darkness; and I placed him in My mills, wherein he should learn that, even as others grind for him, so should he grind for those beneath him.

28. For of what profit under the sun is it for My Lords to come down from their liberty and glory in My etherean firmament, and become Lords over the grovellers in the flesh, or over the es'yans in darkness? Shall selfishness reign in heaven, and every one for himself? Have I not proved it on the earth that the love of doing good works unto others is all that insures a rich harvest of love in return.

29. Because they stoop from their high estate in order to promote My children which I created alive, are they not becoming the more one with Me? Even so is all exaltation in heaven; for as I stoop down to the dumb earth and water, and quicken them, making man, so have I stooped lower than can anything of all My universe. And they that do after My example, raising them up to make them have joy in life, are on the road to attain to all power and wisdom and love.‖

30. Aph, Son of Jehovih, said: I perceived Thy wisdom, O Father; and Thy power and wisdom came upon me tenfold. Then I sought forever after to go to the lowest and darkest places; but, lo, when I had grown in Thy judgment, Thou spakest again to me, saying:

31. O Aph, My Son, because thou hast found the key to unlock the doors to the highest heavens, behold, thou art too mighty for small labor. Come, therefore, with Thy Creator, for I have a whole etherean world at thy command, and thy wisdom and power are required at My hand.

32. And I obeyed Thy call, O Jehovih. And then again, after a season, Thou calledst me again, and again, and madest my labors to extend into many etherean worlds. But I loved to look back and glorify Thee for my first Lord-dom, and to treasure up the millions of loves I found in those days. And again, O Father, hast Thou blessed me to meet many millions of them in this pruning of the red star, the earth.

33. Now Thou hast called me to speak on the throne of Thy God of earth. Alas, Thy God has said: O Aph, Son of Jehovih, come thou and honor my throne! Whereas, O Jehovih, I am the most honored of men and Gods because I have again opened my mouth before Thee and in Thy name. All glory be to Thee, O Jehovih, now and forever!

34. Then Aph, Son of Jehovih, sat down, and God signalled to the marshals, who proclaimed freedom for two whole days. Thereupon the Gods and Goddesses of Aph's staff filed past the throne, and after them came the hosts of God, and then the hosts of the Lords, for they all desired to pass near and look upon Aph, and receive the signal of his blessing.

35. And presently thereafter all the people joined in with the es'enaurs and sang a song of glory unto Jehovih, the All Highest. And when it was finished, the multitude turned to recreation and social intercourse.

CHAPTER IX.

WHEN the time came, God called his proper officers, and they proclaimed his presence, whereupon the people came to order. And God said:

2. Even as it was before the submersion, so shall it now be, and ye shall fill the same places even as before, every one to the place provided. Nevertheless, from this time forth, all work in heaven and on earth shall be new, and as if nothing had been. Let my Lords and their attendants, and their ashars, prepare for their departure; and from such other volunteers as have come into my kingdom they shall receive as they desire, and be assigned to labor suited to them, whether it be with mortals or with spirits in the first resurrection.

3. And to my marshals, messengers and asaphs: Hear ye the word of your God, which is that ye proceed throughout atmospherea, selecting and appropriating all suitable places for the spirits of the dead; and that ye apportion builders and workmen, and erect factories,

and schools, and hospitals, and nurseries, and all other suitable places, adapted to receiving those of the first resurrection, as is done in all atmospherean heavens, and all who are thus received shall be called es'yans for the first five years; but after that they shall be called es'seans, signifying having separated from corporeal desire, being full residents of the es world. But those who will not become es'seans, being the spirits of Druk-mortals and hard bound to the earth, shall be called drujas, signifying wandering spirits of darkness and of evil; and those who engraft themselves on mortals shall be called fetals, signifying sucklings, and these names shall continue in heaven and on earth to the end of the world.

4. Wherein ye may perceive the fault of leniency of the Gods and Lords of old, be ye circumspect in these times; for never more shall the rod of water chasten the living earth.

5. When God thus completed all his commandments, and the people were ready to depart, the es'enaurs and trumpeters sang and played a hymn adapted to the new heaven and new earth; and when this was finished, Aph, Son of Jehovih, spake, saying:

6. Behold the light of the high heaven opens. Thy Son, O Jehovih, longeth for a great labor. I go on a journey farther than ten thousand suns. Fiatisi, Thy Daughter, O Jehovih, and Goddess of a thousand worlds, hath set apart to join two corporeal stars in a far-off heaven, whereon a thousand million shall be delivered into spirit life in a single day. With her, by Thy Will and Power, O Jehovih, I go! But yet let not these, Thy Gods and Lords and all their hosts, surmise I will forget one single soul of all that are here. And when the next dan [200 years—Ed.] appeareth, behold, I will return to them to enjoy a portion of their sweet love. Aph is done.

7. And now the Chief descended and sat at the foot of the throne, and God, suffused with tears, came down and took his hand, saying: Behold, he who is greatest maketh himself least of all. Arise, O Aph, Son of Jehovih, and crowned Immortal God of the Arc of Noe, Son of the Almighty, arise and go thy way.

8. So Aph rose up, and shaking hands with God and his Lords, descended to the borders beyond the foot of the pillars of fire, and his hosts with him, being ten million in number, where the proper persons had in readiness an ascending otevan with wings, wherein they all entered.

9. At a given signal the otevan started upward, but toward the east, and, swift as a shooting star, it sped forth, and presently disappeared in the distance.

CHAPTER X.

JEHOVIH said: Neph, My Son, God of earth, hear thou the voice of Thy Creator. For as thou calledst on Me in thy sore hour of trial, so did I come to thee and deliver the earth and heaven through My Son of the arc of Noe, in etherea. Remember now the upraised of Hautuon, heaven of darkness, in Uk'loo, in the firmament, for they are thine until the next dan appeareth on the earth.

2. God said: I have heard Thy voice, O Jehovih; but what shall Thy servant do? Behold Aph, Thy Arc-Son, hath left with the upraised children of darkness, Gods and Goddesses who transcend Thy servant so far in wisdom and power that he scarce can look upon them. How, then, shall it be with me, Thy servant?

3. Jehovih said: Nevertheless, the upraised children of darkness are thine own family, and the glory of thy house in heaven shall be the light thou shalt make manifest in them. Fear not, the Gods and Goddesses understand this matter.

4. Therefore, when thou hast put thy kingdom in order, and established the heaven of the earth in all its parts, and stationed messengers betwixt thy throne and the thrones of thy Lords on the earth, behold, thou shalt leave thy Vice-God to rule in thy stead for a season, and thou shalt go to Hautuon, in the etherean forests, for thou shalt be expected of them.

5. God said: Thy will be done, O Father. I perceive Thy wisdom and glory and justice. Now will I sojourn on my throne one year, and thou, my Vice-God, shalt relieve me whilst I go and visit my rebellious children in Uk'loo, where Gods and Goddesses are overseeing them.

6. The Vice-God said: Thy will be done, God of heaven and earth. So it came to pass that in one year's time God had established heaven in such good manner that he could control the affairs of angels and men into the way of everlasting life.

7. God informed his Council, which consisted of five hundred thousand ethereans, men and women, of the words of Jehovih, adding thereunto:

8. And for one year will I remain in Hautuon, that I may become known to them whom I have risen. But at the end of that time I will return hither, and bring with me such new volunteers as Jehovih may command.

9. It was known in heaven that God would leave at the proper time; and, to honor him in Jehovih's name, his hosts from far and near, to the number of ten million, came to see him depart. And when God saw them, he proclaimed a day of recreation; and the people mingled together, and especially to re-converse on the matter of the deliverance of earth and heaven and the going down of Pan, as it had been.

10. On the following day, all hands being refreshed and assembled in order, according to the discipline of Gods, God spake from the throne, saying:

11. Hear the words of your God, and rejoice in the founding of a new heaven. Be wise in heeding that which I shall utter, and make yourselves steadfast in all proven things. Here are millions who stood by my side in the name of the Creator, in the days of darkness in heaven and earth. For three thousand years our battle lasted; and from out the darkness behold our prayers went up to Him who is over all and above all.

12. And your God said: Surely Jehovih will deliver, when the vortex mergeth into Hi'dan; and ye all repeated the same thing; and the unity of our souls' desire reached up to the Orian Chiefs, Jehovih's mighty Sons and Daughters.

13. For as it is proven that a man in conflict with himself accomplisheth nothing, whilst he who is in harmony with himself is mighty wherein he ruleth himself to a good purpose; even so hath it been proven that the unity of many angels can, by force of their own wills, control the place and proceedings of a world. And by your faith in this matter with your God, ye became a star of faith in Jehovih, which is the mastering of all things to His glory.

14. And they who were without an All Highest In Person, were without power, and of no effect, save to build up discord to our proceedings. Whilst those who assumed to be Gods and Lords, but ignored Jehovih, were not sustained, for having nothing higher than themselves, they rose only to themselves.

15. Which is manifested on earth, even as it was in those days in heaven; boasting of good works or of good prayers, but housing themselves about with the earnings of others. Did not these false Gods and false Lords set up self and worship it; and the fruits of their inspiration, and their slaves under them, were the angels they sent to rule over mortals, for the glory of their philosophy, wherein mortals also soon said the same things of themselves, which was: Behold, there is no God nor Lord of wisdom in heaven and earth.

16. Whereby the doctrines of the false Gods and Lords overturned even their own kingdoms, changing heaven into hada. But when the Light of Jehovih came, ye and your God and Lords were one with His voice. Wherefore ye have been preserved in victory. And now hath it come to pass that your God and Lords have established a new heaven and new earth for the glory of the Father. And he who labored so long in your love, now goeth to the other wing of the battle, where your brethren, toiling with those in darkness, will rejoice to hear of your fruitful labors.

17. Then God turned to his right, and said to Eolait, Vice-God of Jehovih: Because thou wert robbed of thy division of the earth, even whilst thou wert in good work, Jehovih hath bestowed thee well. Thou shalt, therefore, hold the triangle of the Gods of heaven until thy God returneth.

18. Thereupon God hung the triangle on Eloait's neck, saying: In Jehovih's name, ALL HAIL, GOD OF HEAVEN AND EARTH! The hosts of millions repeated: ALL HAIL, GOD OF HEAVEN AND EARTH!

19. And God came down and sat on the foot of the throne, in the custom of Gods. And he who had been anointed came down and took his hand, saying: Arise, O God, and go thy way! And God rose up, and the two, with their marshals and attendants, went down by the borders, at the line of the pillars of fire, where the proper persons had a ship with mantles and curtains in readiness; and God and his hosts, even five hundred thousand in number, entered the ship.

20. Meanwhile the es'enaurs sang an appropriate anthem of GLORY TO JEHOVIH THE HIGHEST.

21. At a given signal the ship started upward, amidst the applause of millions of angels assembled; and like a star it shot upward higher and higher, till it was seen no more.

CHAPTER XI.

THE Council of Hored being still in session, God, that is, Eolait, ascended the throne. And the light of Jehovih fell upon God, so that

he was well nigh obscured from sight, and the voice of Jehovih spake, saying:

2. Hear ye My voice; as by My Presence and of Mine Own Self I made each self, and gave thereto power of words, so am I in Light manifest by soul words to My etherean hosts. As to the Lords of earth, ye have provided ashars, and above them asaphs, and betwixt all My kingdoms allotted messengers, so shall ye also provide for barbarians, familiar spirits, who shall be subject to the order of the ashars and their Lords.

3. I create alive all men, whether I'hins or barbarians, and your labor shall be not alone with My chosen, whom it is easy to save, but with those also who know Me not, and know not My es worlds. For, beside those destroyed by the flood, behold the earth is still covered over with men, women and children.

4. In the time of Aph ye received volunteers from Osi, in etherea; give them this matter in hand.‖

5. This was done, and they were divided up into groups, and the corporeans having been already numbered by the angels of heaven, the ethereans were distributed accordingly. And these again selected and apportioned familiar spirits to abide with the barbarians. And these familiar spirits were the fathers and mothers and friends who had recently died, but still sojourned in the first resurrection. So the officers provided places on earth for these spirits and persuaded them to reappear before mortals in order to prove continued life; but the officers never showed themselves.

6. Jehovih hath said: Provide ye the way, but cause the familiars to do the labor. Neither shall ye make a familiar of the spirit of a young man or a young woman, lest they become fetals.

7. So it came to pass that a new department of heaven and earth was opened and set on foot during the absence of Neph [ex-God — Ed.], and in one year the matter was in prosperity.

8. At the end of one year God returned from the Hautuon Colony, bringing with him five million volunteers, being of the third resurrection. And, it being known in Hored when he would return, a great concourse of angels gathered together to receive him in honor, and to welcome the volunteers.

9. So that, when God's etherean star descended, the Vice-God, Eolait, proclaimed a recreation of ten days, which was to follow immediately after God should ascend the throne and regain his presence. And so, whilst the es'enaurs were singing, the star alighted, and the marshals and hosts of honor proceeded to the places, and received God, who at once ascended to the throne and saluted Eolait, Son of Jehovih, saying:

10. By Thy Will and Power, O Jehovih, Thy Son rejoiceth in the time of this proceeding. Eolait said: Welcome, God of heaven and earth. And he saluted with the sign of Jehovih's name, and was answered in like manner.

11. Without more ceremony, he took off the triangle of the Gods and placed it on God's neck, saying: In Jehovih's name, receive thou the gift of the ancient Gods.

12. Hardly had this been accomplished when the star-ship alighted in the floor of the Congress, before the Council, and near the altar of Jehovih; and the five million volunteers alighted, amidst the applause of the many millions assembled.

13. God, being reinstated, said: Let the marshals proclaim ten days of recreation. For we shall account to our especial loves how we found matters in Hautuon, and of the power of Jehovih manifested.

CHAPTER XII.

THE voice of Jehovih spake through God, saying: Because a new heaven is established, and because the old hath been raised up, let signs be manifested, whereby men and angels in after times may know what hath happened. For it shall come to pass in later days that men and angels may forget the flood and the purging of the earth. Bethink ye, O Gods and Goddesses, what shall be done?

2. Eolait spoke in behalf of the Council, saying: What shall we do, O Jehovih? And Jehovih answered, saying: Because I come near the earth in its early days, and farther off as it groweth older, men will say: Alas, the folly of the ancients! For I gave fear and faith as an heritage when men were weak in judgment; but, with the growth of wisdom, I take away fear and the substance of things not proven to the judgment.

3. Jehovih said: In kosmon, men and angels shall ask for proofs. One will say: How is it possible to relate the words spoken in the olden time? Another will say: How can it be proven that the old heaven was taken away?

4. Hear, therefore, the words of your Creator; and when one saith: Behold, in those days few men had the gift of words and speech, answer ye him, saying: Even so was it in

heaven, and because they had not words, they could not be made to understand.

5. And another shall say: The Creator ruleth in large matters, but not in the small; and another shall say: Because the angels come in kosmon, so could they in the olden time. And ye shall answer them, saying: Who knoweth the plan for an earthquake, whether it be small or large before Jehovih? Is He not ever present? and do not certain conditions bring certain results? And they will answer: Yea.

6. Say ye: Give, then, a name to the Highest Cause beyond all research; and they will say: By the ancients called Jehovih. And they shall perceive that they have entangled themselves in a net. For if the condition of ignorance on earth begot ignorance in heaven, how could the light of heaven come afterward to the earth save from above? Since, then, the light of heaven came from above, who should invent the wisdom of a flood to come upon the speech of nations?

7. Give them, therefore, words in heaven and words on earth which are of matters of this nature, and make the sounds thereof sacred, so that it shall be proven in Jaffeth and Shem, and Ham, and Guatama, and in the heavens thereunto belonging. The voice of Jehovih ceased.

8. God said: Thou art All Wisdom, O Jehovih! Now have I a place for the new volunteers come from etherea. For this shall be their matter and business with the familiars who dwell with the barbarians. So, accordingly, were they allotted. And they were enjoined to sing to mortals the song of the flood; and they thus established its history to endure forever on earth.

CHAPTER XIII.

ALL things prospered in heaven for many years, nor were there great wars on earth, nor famines, nor epidemics. And the Lords of the earth had sufficient loo'is for all the Faithists, so as to control I'hin marriages to bring forth sons and daughters who would rejoice in heaven.

2. And as fast as they died on the earth, these angels were carried to heavenly places suited to them, where they were handed into the care of asaphs and entered as es'yans. But the Lords appointed no loo'is over the barbarians; and only commanded the ashars to watch for their spirits in the hour of death, and, if possible, to bring them to the organic places of God in Hored. And mostly they were so brought. This continued for many years; but in course of time the familiar spirits aroused up the barbarians, and they began to have dreams and see visions, for their familiars talked to them during sleep. And when this became common, Jehovih said:

3. Behold, the time is come to appoint loo'is to abide with the barbarians. For herein will I reveal a great secret, which is that My chosen on earth cannot subdue it; for they are a harmless and defenceless people. Therefore, have I created the barbarian wisely; for he shall drive away and destroy all evil beasts and serpents; and the forests shall fall down before him.

4. For this purpose the loo'is shall select marriages with the view of raising up great kings and queens. But since, in the olden time, the kings depended on the prophets of God for counsel, and thus were advised against killing anything I had created alive, they quarreled; so in this time of the new heaven ye shall permit the kings and queens to consult the spirits of the dead with the talents I have given them.

5. This was done also; and the barbarians were attended by familiar spirits, many of whom took upon themselves any name pleasant to the ear, some of them calling themselves God or Lord, or after the name of some great king of the olden time. And these familiars, being stupid, supposed themselves to be such persons.

6. The result of their stupid impressions was to inspire the barbarians to believe they were attended by Gods or Lords, or by the spirits of kings or queens; and so they held up their heads and began to think. For as it had been said by the Gods of ancient times: Some are led by flattery, some by self-conceit, some by duty, some by love of righteousness; but there are others who can be led to self-improvement by persuading them they are chosen especially by some God or Lord, or the spirit of a renowned king or queen, to work wonders.

7. God said: There was a certain sick man who could not be cured by the physicians; so there came a foolish woman, seeing visions, and said to the sick man: To-morrow thou shalt be healed. God hath been trying thee; but thou hast proven thyself in soul, and thy God will withdraw the spell of thy infirmity; behold, thy God standeth by thee.

8. Now on the following day the sick man put forth his own spirit and rose up and was well; wherefore, it hath been adjudged even deceit may accomplish what truth could not. Suffer then the familiars to lead the barbarians on for a season, but be ye watchful at the proper time to appoint new spirits to be with them.

9. God said: Instruct the Lords that the time is now come to reveal to mortals, especially to the I'hins, the seven tetracts; for, as the ashars are withdrawn a pace, so shall mortals advance a pace.

10. Which is to say: These are the inheritances of all men born on the earth: ANASH, which is persistent stubbornness, by word or thought; ZIMMAH, wicked device; RA, delight in being bad; BELYYAAL, worthlessness; AVEN, vanity and self-conceit; DIBBAH, slander and reporting of evils; and SA'TAN, to be a leader, and especially to the delight of the other six entities.

11. These are the members of the Beast [person — ED.] of all men and women under the sun; nor is any one without them in some manner or degree. Go ye, therefore, to the Lords and say to them: Jehovih hath set the beginning of the resurrection through Aph, His Son, Chief of the arc of Noe, to lay the tetracts on the shoulders of mortals.

12. The marshals of the Council provided messengers who were at once sent down to the different divisions of the earth; for the tetracts were some of the words selected in heaven to be given as everlasting names, whereby, in after ages, the tribes of Faithists might be discovered; and they were given alike to the Faithists of Guatama, Jaffeth, Shem and Ham, who were the sons of the arc of Noe preserved on the earth in that day. For these words were provided in the Hebraic, Vedic and Algonquin languages, to be synonymous, till the coming of the kosmon era.

CHAPTER XIV.

THE voice of Jehovih came to God, saying: Behold, the time draweth near when Aph, My Son, shall commit the care of Hored and her affairs to another God, for another four hundred years. This, then, is the commandment of thy Creator, O God: Hored shall advance to the second resurrection; but the first resurrection shall be established with My Lords.

2. And when the Lord hath a sufficient number of souls who are advanced to take the second resurrection, then shall they be brought to this, My holy place, where they shall be further prepared for the next resurrection.

3. This was accomplished; and heavenly kingdoms with thrones for the Lords, for the first resurrection, were established on the earth, and in the divisions of the Lords. So that there were allotted to these Lords' kingdoms thirty-three years for a resurrection, because thirty-three is the division of dan corresponding to one hundred dans to each cycle.[2]

4. Accordingly, every thirty-three years thereafter there was one migration of a group from the Lord's first resurrection to that of Hored, which was God's second resurrection. Whereby the light of dan fell on two hundred years, four hundred years, five hundred years, six hundred years and one thousand years, which became the base of prophecy for each cycle from that time forth for a long period.

5. God said: Close the gates of Hored, and from this time ever after only those of the second resurrection can enter. And it was so. And Hored was extended over Jaffeth, Shem and Ham to the second degree; but of Guatama this is the manner of her heaven: The Lord made two kingdoms, the first and second resurrections, and allotted the first to a proxy in his own name, but over the second he presided in person, teaching his people by proxy of God in Hored. For the distance of the sea lay between these heavens; and the access could not be made in the diminutive light of thirty-three. Nevertheless, the Lord and his attendants maintained an etherean ship that enabled him to cross the sea at intervals of eleven years.

6. Accordingly now, in the second resurrection, new colleges were established in heaven, and the spirits began the study of elements and illustrations in es and uz, and the process of travel and of carrying corporeal entities. And these spirits were at times, under ashars, taken down to mortals to assist in miracles and legerdemain. For the lessons in the second resurrection embraced the mastery of corpor in analysis and synthesis.

7. After the first year of God in Hautuon, he went therefore every eleventh year and remained one year of the earth's time; so that in two hundred years he made eighteen visits. Now on his first visit he brought back with him a certain number of volunteers, being of

those raised by the arc of Noe; and the next visit he brought back twice as many as the first; and the next time three times as many as the second, and increasing for the eighteen visits. And on the last visit it was estimated how many he had brought back in all, and the number was one thousand million. And they were raised to the second resurrection, having been under the training of the Gods and Goddesses of Hautuon, under the direction of Aph, son of Jehovih.

8. And now that the time of dan was drawing near, and Aph should return to provide for the ascent of Jehovih's harvest, God looked up with a cheerful heart; for it was evident that by the expiration of the two hundred years from the submersion of Pan, many of the spirits delivered from the earth in that day would be prepared to take the second resurrection. Wherefore God prophesied, saying: Through Thee, O Jehovih, in another hundred years I shall have delivered them into etherea (Nirvana) as Thy Brides and Bridegrooms.

CHAPTER XV.

JEHOVIH spake in the light of the throne of God in Hored, saying: Behold, a star cometh!

2. The voice ceased, but God and his hosts knew the meaning, for it was the time of Aph to return and complete his deliverance of Neph and his hosts, and his Lords and their hosts.

3. So the Council were moved to look into the firmament; and the messengers who had heard the voice, and who were departing on their various missions, also looked upward, even as they sped forth to their places; and they proclaimed it in the places of all the heavens of the earth, and to the Lords and their divisions of the earth.

4. And the angels of heaven and those that abode with mortals were stirred up, and because of their contiguity to mortals, the latter comprehended that something unusual was near at hand.

5. The Council of Hored knew not how they should proceed, for the event was to surpass in magnificence anything they had ever witnessed.

6. God said: I have heard Thy voice, O Jehovih. I know a star cometh, and great shall be the glory thereof. Give me light, O Father. How shall Thy servant know the decorum of Orian Chiefs? Behold, I am as one abashed with obscurity in Thy wide universe!

7. Jehovih's voice answered, saying: Fear not, My Son. And let thy Council be strong also. Proceed at once to decorate thy people, preparatory to receiving the resurrection. And those who are to be My Brides and Bridegrooms clothe ye in white. ‖

8. The whole Council heard Jehovih's voice, and they ordained officers to proceed throughout atmospherea and put in effect Jehovih's commandment. And the decorated angels, and those prepared as Brides and Bridegrooms for etherea, were ordered to form in companies near the throne of God in Hored; and the officers of companies were also provided with badges, whereon was inscribed an account of their labor on earth and in heaven, the number and nature of their charities and self-sacrifices for others' good, and their grade in purity and power and wisdom. And the privates were decorated with stars to illustrate the same things, in degree and number; and the stations of their file in Hored were provided in the order of music, rating them according to their chord and discord, and their social adaptability.

9. For these things were done before etherean judges, to whom Jehovih had said: Let the people pass before you, and judge ye them, that being assorted and arranged they shall make one harmonious whole; for it is only by this they will have power to ascend and endure in My regions of light.‖ There were one million of these judges, and they took up their stations in different parts of atmospherea, wherever the second resurrection had been established, every judge choosing a district for himself or herself, for they were both men and women.

10. And as the angels passed before them, the wisdom of the judges was so great they could comprehend all they had ever done, either on earth or in heaven. And by signals the proper officers were advised how to decorate and adorn all of them.

11. And as fast as companies of one thousand passed, they were provided with conductors, who took them to their places, which had been previously determined by the command of God.

12. Whilst this work was proceeding, lights began to appear in the firmament above; these were the marshals of the Orian fields in etherea, in their star-ships, making course for Hored, and their number was legion. But

presently one brighter and more powerful than the rest made way from the western arc of Onah'yi, and it steered direct to God's throne, growing brighter and larger as it came. And when it entered past Chinvat, and was well within the vortex of the earth in the belt of the moon's orbit, its light spread across the whole atmosphere of heaven, and Hored was illumined, and the angels of Hored were stirred up with enthusiasm.

13. Not long the brilliant star delayed the suspense of the angel world, for he who sailed them was a God of millions of years, and by his wisdom attained to such mastery that the elements of earth and atmospherea gave way, as if appalled by a heaven on fire. Down came the star-ship whose majesty outweighed all ceremony, a very crown of magnificence, even to the arena of the Council of Hored. And he who came, attended by half a million, was Sue'ji, marshal for that which was soon to follow.

14. God rose up, saluting, and all the hosts rose up, whereupon Sue'ji ascended the throne, greeted by God and his Council, near at hand. Sue'ji said:

15. By Thy will, O Jehovih! And God said: In Thy name, O Father, Creator! Welcome to Thy Son! And presently all the place was aglow with a golden light, which ranks first in heaven of all colors, and the voice of Jehovih descended on Sue'ji, and he said:

16. Well beloved, come! Long enduring, come! Of patience and steadfastness, My sons and daughters! Behold, I came in the darkness and delivered Mi, for she was of twins heavily laden. And the one dwelt with the mother, but the other I sent to nurse in Hautuon. And they are grown to maturity; a son and daughter twin.

17. Turn ye to Hautuon: lo, the twin cometh! She was the puny child; but look ye upon her, O ye Gods and Goddesses! Her thousand millions come as an avalanche of ji'ay'an worlds. Open your arms, O My beloved sons and daughters.

18. The voice ceased, and Sue'ji said: When the harvest of Hautuon arriveth, attended by the Gods and Goddesses who helped deliver the children of darkness, and who have changed them into beacons of light, behold ye, there shall be three days of recreation in atmospherea; for the hosts of Hautuon shall be shown their native world, whence they came; and they shall read the lineage of kin and condition whence they were rescued by Jehovih's sons and daughters.

19. But on the first day, behold, Aph, the Orian Chief, will descend in all his glory. And on the fourth day all your upraised sons and daughters shall ascend into the etherean worlds, where there are in waiting, to receive you, millions of millions of souls, long since dwellers in Nirvana. Sue'ji ceased speaking, having given commands as to the stations of his marshals around about the earth and her heaven.

20. God sent his messengers, saying: Go ye to Wak'hah and say: God saith: My heavens have been numbered, and the account of my laborers rendered and recorded in the libraries of Hored. And of all the hosts who have labored with thy God, behold, thou, O Wak'hah, standest on the highest grade. Come, therefore, to the throne of thy God and be anointed God of heaven and earth for the next four hundred years, and as long after as Jehovih willeth!

21. The messengers, attended by one thousand marshals, departed for Adjun, the place of labor where Wak'hah dwelt, being a physician's nurse for es'yans and still-born mortal children and those killed by abortion. And they delivered the message of God, to which Wak'hah replied: Thanks, O Jehovih! Tell God I will come. But yet let me surmise: I have been all my life, now some thirty thousand earth years, trying to learn where I should be most serviceable to Jehovih and His sons and daughters. And when I judge that I have found it, lo, a summons cometh from another way, saying: Come thou hither. Wherefore it seemeth Jehovih forever hurrieth us onward, faster than our wisdom can discover the requirement.‖ So the marshals provided an otevan, and Wak'hah was conducted before Hored, even to the foot of the throne of God, where he was saluted and received under a rod with water, according to his rank.

CHAPTER XVI.

NEARER and nearer came the visiting stars, the etherean ships from thousands of worlds, with countless millions of emancipated souls, dwellers in the Nirvanian regions of Jehovih. And when they reached the boundaries of the earth's vortex they halted a while, to form in rank and rank, that their glory might add to one another; and whilst

they stood thus in the great vault of heaven, there opened on one side a gateway amidst the stars; and far beyond came a strange and mottled sun, swaying to and fro; and this was the great fields and forests of Hautuon letting loose the thousands of millions of the delivered earth.

2. God and his hosts saw it. And every soul burst forth one universal shout of applause. It was coming straight to Hored. And as it came nearer, the curtains and sails and streamers, made of yellow, blue and red fire, began to wave and surge, like a ship in a rough sea, but steadily holding course in the undulating elements. Presently could be seen guardian ships, thousands and thousands, traveling beside the laboring sun, the hosts of Hautuon.

3. And the guardian ships were themselves like stars, and carried millions of etherean souls who had been Gods and Goddesses on many worlds; and they formed wings for the Hautuon avalanche, to hold steady the course to the red star, the earth of mortals. And thus, in honored discipline, came the fleet of Jehovih's worshippers, who, only two hundred years since, were but as vermin delving into darkness, and deep buried in death, as their only knowledge; to whom Great Jehovih and His exalted worlds were unknown.

4. Brighter and brighter grew that great waving sun, sailed by the immortal Gods, and larger and more imposing, till, when it entered the earth's vortex, it became as living fire, large as the earth, and of brilliant colors, from black to adamant, and blue, and white, and purple, yellow, scarlet, pink, and of all shades; and living, and sparkling, with the broad curtains suspended, deep as the breadth of a world, and sails and flags that reached upward, high as the moon.

5. Midway in the vortex of the earth it halted, and the myriads of stars beyond now gathered in, majestically, from every side, till nearly around about the fabric of the earth's atmosphere was not a place but glowed with Jehovih's fire of heaven. Music, which rose from the throne of God a little while before, now ceased; for here was the play of elements in harmony, of which music is the same to the ear of mortals.

6. Hardly stood the kaleidoscope of splendors in one attitude, but moving, changing and forming by the decrees of the Gods and Goddesses; as a general on earth manipulates his armies, in the evolution of arms, so in majesty and splendor the marshaling stars forever evolved new and glorious changes stretching abroad over the whole firmament of heaven.

7. And now another gateway opened amidst the stars; and a cluster star was seen approaching from the southeast. It was as a star surrounded by stars, and brighter than all the others. This was the star-ship of Aph, the Orian Chief. At sight of which all souls in the firmament turned in pride and wonder. Swift and mighty above all the countless millions of Gods and Goddesses assembled had he attained in the play and management of worlds. And at sight of his etherean star, angels and Gods whispered: Aph! And the magic of his name, widely known in the Nirvanian fields of the emancipated heavens, spread abroad, till every soul uttered, Aph! in all the regions of atmospherea and on the earth.

8. Nearer and nearer he came, nor halted at Chinvat, the boundary of the earth's vortex; but steadily, and with power, sailed on till his star stood in the doorway of heaven, and here halted as if to complete the immortal scene.

9. But a moment more, and all the avalanche of the glorious worlds around moved onward toward the earth, and surrounding it on every side, and the star of Aph making headway for Hored, even to the throne of God.

10. This was the morning of the third day in tide of dan, in which there were still four days left. But now the marshals took their parts; first, Sue'ji, Chief over all the rest, from the throne of God, cried out: All hail, O Aph, Son of Jehovih! And the words were caught up on every side, and uttered in one breath around the world. Yet nearer and nearer gathered in the great star-ships and sun of Hautuon, till even like a net they joined and filled the earth's atmosphere in the east and west and north and south, and below and above; on every side. And the words of the marshal: All hail, O Aph, Son of Jehovih! went like an echo over all the heavens.

11. Then Aph's fleet drew near, and he and his hosts alighted, and he ascended the throne, saluting, saying: All hail, O Neph, God of heaven and earth! And this was also uttered by the millions of hosts. Whereupon the signs and ceremonies of the Gods were briefly concluded, and a recreation of three days proclaimed. And the angels' hosts came forth out of their ships, or by the endless chain sped to any quarter of the earth they desired to visit. And for three days and nights the visitors dwelt on the earth and in the lower atmospherea; inspecting how the earth was made:

its land and water; its mountains and valleys; its beasts of prey and beasts of burden; its birds and fishes; and, above all, its mortal people and spirits who lingered about the earth, the great story tellers, who knew no higher heaven. And then they surveyed atmospherea and the works of God and his Lords; their nurseries, hospitals, factories, schools and colleges.

12. And on the fourth day the marshals called order; and so great was the discipline of the hosts and the arrangement of the star-ships, that in a moment of time order reigned amongst all these countless millions of people.

13. Now, during the recreation, the Chiefs from many worlds, and Gods and Goddesses, mingled together, and exchanged their varied experience in the wide regions of Jehovih's universe, of the management of both corporeal and es'ean worlds, and of the cosmogony of etherean planets; and the surveying of roadways, and of turning worlds from their orbitic course, or changing their axic rotation, and of the deliverance of millions of souls into the ji'ay'an fields, and of the creation of new corporeal worlds and the dissolution of others, and the gathering together of the spirits disinherited, and of their final resurrection. Neither seemed there any end to Jehovih's universe, where such wonders go onward forever!

14. When order was restored, God commanded Wak'hah to rise to be anointed, and God said: In Thy name, O Jehovih, I anoint this, Thy Son, God of heaven and earth for the next four hundred years. Guide him in wisdom and love, O Father.

15. And God gathered from the abundance of eth'ic and made a crown and placed it on Wak'hah's head, saying: Hail God of heaven and earth, Jehovih's Son! This was shouted by the hosts. And then God took off the triangle, the sam'gan, the heirloom of the Gods of the red star, the earth, and God hung it on Wak'hah's neck, saying: Take this heirloom, the symbol of three entities in one, and wear it for the glory of the Great Spirit, Jehovih.

16. To which Wak'hah, now God, answered: Thy will be done, O Father, Creater and Ruler over all. And all on the throne stood aside, and God (Wak'hah) ascended the throne and sat in the midst, whereat the es'enaurs chanted, and the hymn sounded around the whole earth. Then Aph, Son of Jehovih, spake, saying:

17. In four hundred years, O God, I will come and deliver thee and thy harvest, and thy Lords and their harvest, for the glory of Jehovih, the Unapproachable Almighty! Amen.

18. And now Aph went and sat down at the foot of the throne, whereat God came down according to custom and took his hand, saying: Arise, O God, son of Jehovih, and go thy way! And Aph rose up, saluting, and he and his attendants departed and entered his star-ship. The es'enaurs chanted, the trumpeters played, and the solemn MARCH OF JEHOVIH'S SEA OF FIRE sounded from heaven and earth.

19. The marshals now put the great works in order: Neph and his attendants were stationed on the right of Aph in a ship new built; next to him, the ships of his Lords and their attendants; after them, their marshals from the different divisions of the earth and atmospherea; next to them, the ships of the messengers; then the factors, then the nurses, then the physicians, and so on; and finally the divisions of earth-raised, who were now adjourned to the sun-avalanche, being of the same rank. And these comprised the harvest of Neph for Jehovih's emancipated realms; and the number of souls exceeded all other harvests raised up from the earth.

20. And now had come the time for the ascent, and Aph said: Give us of Thy power, O Jehovih! And his words were echoed in all places in heaven and on earth. The plateaux trembled and oscillated. Again Aph said: Of Thy power, O Jehovih! Arise, O Heaven! Arise, O Heaven!

21. And the plateaux of the sphere started from their foundations, and slowly moved back and outward from the earth. The es'enaurs played the march; the ethereans tore off strips of fabric and threw them down in Hored, and then formed flowers and leaves and perfumed them, and cast them out, to fall in the lower heavens.

22. Outward and outward the etherean world moved and moved, and then parted the breadth of the earth, and then rose slowly upward. Presently it turned on its own axis, and was as yet one entire world; but with its rotation the different stars began to individualize and separate, all save the harvest of Neph, which was the central figure, led onward and upward by Aph, Son of the Great Spirit.

23. Faster and faster rose the glorious scene,

and more awful, and sparkling with splendor! Nor could one from Hored scarce look upon the dazzling light. But higher it rose, and onward, toward its far-off destiny, till it disappeared in the firmament above.

CHAPTER XVII.

NOW was atmospherea like a new heaven stripped of visitors, and ready to resume labor after a glorious festival. So God at once dispatched all hands to their places, and the factories, schools and colleges, nurseries and hospitals, were once more alive with willing workers.

2. And Hored prospered in every department; and so also did the departments of the Lords on earth; and mortals also prospered under the light of the Great Spirit.

3. For four hundred years God reigned in heaven, and his Lords under him, and the second dan of Aph fell upon earth and heaven. So God appointed AN'ON as his successor. And now Aph and his attendants came to deliver God; his Lords and people prepared for their resurrection up into etherea.

4. And the number of Jehovih's harvest was one thousand million souls.

5. And God (An'on) reigned his time, and his Lords under him, and they were also delivered by Aph, but by proxy, and the harvest of Jehovih was eight hundred million souls.

6. And his successor, God of Hored and atmospherea, and his Lords fulfilled their dan, and they and their harvests were delivered by the proxy of Aph also; and the number of souls delivered was six hundred million. And Jehovih commanded Aph to commit atmospherea and the earth to the successors of Ra'zan of Garowista, in Ems of the etherean phalanx of eighty Ar'doth.

7. And the next harvest of God and his Lords was two hundred million souls. After that the earth passed into the a'ji of Urk'stand for eight hundred years, and the light of the upper heaven was lost to earth and atmospherea; so there was no harvest for the etherean realms. And because of the darkness in atmospherea it began to fall in hada; and the seven entities of tetracts took root in Hored, and overspread the dominions of God and his Lords. And many in heaven rose up, and, proclaiming themselves Gods or Lords, obtained followers, some to the extent of three million souls.

8. And these false Gods made slaves of their followers, exacting service, and in lieu giving pitiful homes and regimen; and by the labor of their slaves embellishing their mansions and cities in hada.

9. Jehovih had said of old: Before mortals I keep death forever present that they may not forget the change from corporeal to spirit life; otherwise they would dispute it possible in My hands for these things to be. But My resurrections in heaven are far apart, and the inhabitants thereof lose faith in those above them. Through faith is all power and glory attained; therefore have I exacted that angels cultivate faith in the next resurrection.‖

10. But during the last thousand years in atmospherea, there being no resurrections to etherea, many fell into disbelief of the emancipated heavens, and so sat about building up heavenly kingdoms on their own account, and for their own glory. And in order to have exalted kingdoms they sent their slaves back to mortals to inspire them with the glory of their false God's kingdoms, that others in turn might become slaves also.

11. So confusion began in heaven again, and it reacted on mortals, through the angels' presence, and war and misery overspread the nations and tribes of men on earth. Thus ended the cycle of Aph, being two thousand six hundred years after the flood, and three thousand six hundred years in all.

END OF BOOK OF APH, SON OF JEHOVIH.

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[1] An agus is about a thousand miles.

[2] Thirty-three years is one generation or mortal dan: thirty-three hundred years is one cycle or dan of the earth's life. This was the old way of counting, but three times thirty-three is not one hundred, nor is thirty times one hundred thirty-three hundred. Still there is this correspondence. If a dan or grand cycle of the earth is thirty-three hundred years, then the generations of men are said to be thirty-three years. But if a dan or grand cycle of the earth is three thousand years, then a generation of men will be thirty years.

BOOK OF SUE, SON OF JEHOVIH.

BEING THE SECOND CYCLE AFTER THE FLOOD.

CHAPTER I.

JEHOVIH spake in the gardens of Atahavia, precinct of Sue, Orian Chief, in the etherean firmament, saying: Sue, My Son, what of the red star, the far-off earth? Behold, her harvests are blighted; she is become barren in imparting immortal souls to My unending realms.

2. Sue heard the voice, and he said: In Thy name, O Jehovih, will I summon my Gods of Hoit and Izaracha.

3. Swift messengers departed; and Sue, quick-perceiving God of two worlds in the etherean Seamar, foresaw the importance of the coming red star. He said: This, with my Gods of Hoit and Izaracha, who will come in swift speed, shall be the second deliverance.

4. Then came Le Wing, God of Hoit; and presently, Sivian, Goddess of Izaracha, and they stood before Jehovih's throne. Sue said:

5. Jehovih hath spoken. Behold, the red star bringeth forth nor sons nor daughters more to Jehovih's realms. She is weak, unstrung, and out of tune, and cometh this way. And I said:

6. In Thy power and wisdom, O Jehovih, will I visit the red star! Six years I will stand on her soil, and course her heaven; and such potency give to her confused Gods and Lords as will make a thousand millions sing for joy.‖ To accompany me, I have called you. Behold, I have charts and maps of her heaven and her corporeal parts; and a history of her, as yet, young adventures in the field of worlds.

THE LORDS' SECOND BOOK.

BEING COTEMPORANEOUS WITH THE BOOK OF SUE, SON OF JEHOVIH. AS THE LATTER IS CHIEFLY OF THE ANGELS OF HEAVEN, SO IS THE LORDS' BOOK OF MAN ON THE EARTH.

CHAPTER I.

GOD said: I, the Lord, for my predecessors and successors and for myself, declare these things unto mortals:

2. The chosen of God, being called I'hins, because they were the fruit of both heaven and earth, were taken into all the earth in the protection of God, his Lords and angels, for the fulfillment of man on the earth for the glory of the Almighty.

3. And I, the Lord, a one-time mortal, with my holy angels, who had sprung from the earth in former times, walked with man to keep him upright in the way he should go.

4. By command of God, the angels watched over man, teaching man ofttimes unknowingly to himself in all good works and industry. By constant changes of watch did the angels relieve one another daily, weekly and monthly.

5. And in no time did the angels leave the I'hins alone, and without the light of heaven.

6. And whithersoever the I'hins went, there went the angels; and the angels often took on sar'gis, and were seen by man, even daily; and man talked with them face to face.

7. And the angels told man what was good for him; showing him the way of righteousness.

8. And man depended on the Lord and his

7. Then spake Le Wing and Sivian, saying: To do Jehovih's will and thine, behold, we are come to thee. Give us to fulfill whatsoever thou wilt.

8. To the swift messengers Sue said: Ye have heard; go proclaim throughout my etherean worlds my will; and summon up from Ithyivius a hundred million skilled volunteers. When the red star shall cross the wing of Izaracha, we will go forth in power, and land on her troubled parts in a sea of golden light.

CHAPTER II.

IN the Ariniisca of Portan of the etherean worlds and division of Hoit and Izaracha, flew the call of the Gods for volunteers, than which a more welcome sound is not heard in high heaven to do Jehovih's will. And with the voice and call there rose up hosts from every quarter, and from every sub-division, till the complement stood ready for the great work. And yet so vast were the fields and arcs of Izaracha that the hundred millions chosen were as but a fraction compared to those left uncalled.

2. Coming near the throne of Sue in Aoit, the hundred millions formed in squares and stars, and the chosen God took his place to the head and front, looking to the low horizon, where rose the red star, the sick earth.

3. And now the builders who had measured the elements lying in the route toward the earth, formed their crescent ship of fire, and equipped it; and, with mantles and curtains and banners, created it a vessel of beauty and ornament as well as service.

4. Hardly was the ship completed when Jehovih's light encompassed it about on all sides, so that that which was beautiful before was now illuminated and sparkling and bright as a sun, and rich in golden colors; for of such kind was the ethe of the heavens hereabout created.

5. When Sue entered the ship, the voice of Jehovih came, saying: Another cycle came and is gone on the earth and her heaven, but still they fall to barrenness ere the succeeding dawn. Go now, O Sue, My Son, and a wider range give to the tetracts of both angels and mortals. Give a greater scope to tyrants, kings and queens on earth, and greater to the self-Gods and self-Lords in hada, and more responsibility.

6. Then all hands entered the etherean ship,

angels for all things helpful to his understanding.

9. Now when the earth was inhabited in many places, and there were thousands of cities and villages, the Lord said unto man:

10. Behold, thou hast made the earth the joy of the Lord: and now I give it into thy keeping. How sayest thou?

11. And man answered: It is well; I can keep the earth, and I shall rejoice thereon because it is the gift of God.

12. The Lord said: If I stay with thee, day and night forever, thou wilt not put forth thine own power and judgment.

13. Man said: Go thy way, O Lord.

14. Then the Lord withdrew awhile, taking his angels with him.

15. Now in those days there were ground people dwelling in the wilderness, who had not the light of heaven in them, neither could they be made to understand.

16. As one may discourse to an ox, and it heedeth not; so was speech to the people of darkness.

17. Nevertheless, in winter, when food was scarce, the ground people came to the cities of the I'hins, beseeching for food. And the I'hins, remembering the commandments of God, went out unto them, treating them to everything good to eat.

18. Now, behold, the chosen were tempted by the people of darkness. And it came to pass that a new race was born on the earth, and they were called I'huans, after the manner of the ancient warriors that destroyed the chosen, before the flood.

19. These I'huans were copper colored and were capable of speech.

20. When God beheld what had happened, he called to the I'hins, saying: O ye that could dispense with the Lord! Gave I not unto you the mark of the circumcision as a limit to the line of my chosen?

21. Hear me now in my prophecy: The I'huan shall be taught the name of Jehovih, the Great Spirit, and the plans of heaven and earth. And the I'huan shall inhabit the whole earth in time to come; and he shall have dominion over everything on earth, and in the waters of the earth.

22. And in time to come the I'hin race shall disappear from the earth; their like shall not be found on this my footstool.

singing and rejoicing, observed by countless millions come to wish them a haven of joy on their six years' visit to the corporeal earth.

7. Sue said: In Thy name, O Jehovih, and by virtue of Thy power in me vested, my hosts shall forth at my command. Cut loose, ye Gods, and thou, O ship, of heaven born, to the red star, the earth, begone! And Sue stretched forth his hands and waved them, and lo, the mighty ship of heaven turned on its axis, cutting loose from the high firmament. And it turned, with its great curtains and banners sailing gracefully and swiftly through the blue ether.

8. The music of her es'enaurs swelled and rolled along on the spheres of many worlds unseen to mortals, where dwell countless millions of spectators viewing the marvelous speed and power and brilliant colors of the great ship. Faster and faster she sped on, till nearing Chinvat, which now cut sharp in the fields and forests of Izaracha, over which was potent the name of Sue, the companion God and chiefest friend of Aph, Orian Chief, Son of Jehovih.

9. When the ship came to the bridge and halted, to take in the plan of the whirling earth, Sue said: A light! A light! Ye Gods! And at once, as high as the moon and bright as the sun, the illumined ship stood, to overawe the self-Gods and warrior kings and murderers of the earth-born, whose plentiful souls in chaos polluted heaven.

10. For three days and nights Sue held his star-ship to the wonderful task of mastering by the marvelous scene. And then slowly he entered the vortex of the earth, but held his course, nor with the earth and her heaven; for he desired that both corporeans and atmosphereans should witness the coming power. So slowly he came, but fifty thousand miles a day, that when the ship neared the disorganized Hored, the self-Gods and self-Lords fled and left their well-supplied kingdoms desolate, and down to the earth rushed in thousands, and with their hosts in millions, to hide or safely stow themselves from Agni's just hate.

11. But the true God and Lords stood firm in their depleted kingdoms, fearing naught, but in faith that this etherean ship was Jehovih's answer to their long cry for help from the heavenly spheres. And by their pillars of fire still standing, great Sue knew where to land in the lower heaven for safe anchorage. So to Hored he came, slowly, and toward the throne of God. And when he neared the place, his es'enaurs chanted and the trumpeters

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23. The I'hins inquired of the Lord when these things should come to pass. The Lord said: According to the cycles some twenty-one thousand years.

24. The Lord said: From this time forth the I'hins shall not mingle with any other people on the face of the earth. This is my commandment. And whosoever violateth my word shall be cast out of my cities, and go and dwell with the barbarians.

25. Inasmuch as the I'huans are your heirs, and are capable of everlasting life, ye shall be unto them the light of my kingdoms. Teaching them peace, righteousness and mercy; but ye shall in no case suffer them to enter your cities and abide therein.

26. Neither shall ye raise a hand to do them harm. But if they come upon you in multitudes to take your stores, then shall ye depart out of that city, leaving the I'huans to take the goods and food for themselves.

27. For ye shall be as an example of non-resistance for the sake of establishing the love of God in them.

CHAPTER II.

GOD foresaw that the I'huans should be separated from the Druks, otherwise Yaks would again be born into the world.

2. And he said unto the I'hins: Behold, the I'huans cannot hear the voice of the Lord, therefore go ye unto them, saying: Thus saith the Lord: If ye mingle with the Druks your seed shall not inherit everlasting life, but go down in darkness.

3. And the I'hins went and told the I'huans the words of God. Nevertheless many of the I'huans broke the commandment. And, indeed, Yaks were again born into the world.

4. The I'hins said to one another: Are not these like those of the legends of old, who were made eunuchs and servants?

5. The I'huans inquired the meaning; and when they were told, they made a law unto themselves, making eunuchs and servants of both Yaks and the ground people wherever they came upon them.

6. The I'hins feared for the judgments of God, and they called out to him for a remedy.

7. But God answered them, saying: Because

played; the sound of which music came to the ears of God and his hosts, and they were the hymns of more than a thousand years ago.

12. And God and his hosts sent up rockets and displayed the three primary colors, the sign of Jehovih's name; and God's es'enaurs joined in chanting with the hosts above. Presently the ship of fire was at the place of landing, and Sue, Jehovih's Son, cast out a ladder and descended, with his hosts, the hundred million angels, led by Gussitivi, marshaless of the throne of Sue, in Izaracha.

13. Sue said: Hail, O God of heaven and earth! In Jehovih's name, I am come in power and wisdom. And God answered: Glory be to Thee, O Jehovih, that Thy Son hath come so far to bless Thy bewildered kingdom! Then they saluted with the signs of the sixth resurrection, whereupon God said:

14. In the name of the Great Spirit, come thou and honor my throne. So Sue went forward, and they greeted by shaking hands; and Sue ascended and sat on the throne, saying: Keep thy place, O God, for I am not come to displace thee or thy hosts of Jehovih, but to build up for His glory. Be seated, therefore, for I feel the light of the Father descending on my head.

15. Presently the All Light enveloped Sue, and the Father's voice spake through him, saying: Hear the words of thy Creator, My Son, and rejoice because I have not forgotten thee and thy people. Behold, this is the hour of thy redemption from the trials of tetracts, which are run abroad in My dominions.

16. Was it not worse than this in the olden time? And I came with my hosts and delivered them. I created man in darkness and gave to him no judgment, that the creation of his own thoughts might be for his own glory, forever. But instead of beautifying his thoughts, he hearkeneth to tetracts and clotheth himself in clouds. The heaven I build for him he diggeth to pieces, and then buildeth his own, but only to be displeased and turbulent. Neither will he content himself with providing with his own hands, but searchest out My most dutiful sons and daughters, making slaves of them for his own exaltation.

17. Behold, I have aforetime sent My sons and daughters to search out these traitors and self-Gods, declaring unto them that only by forsaking evil and practising righteousness could they attain to My exalted kingdoms. Their evil places have I cast down, and rebuilt

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of the enmity betwixt these two races, behold, they will not marry. Suffer ye the I'huans to do in their own way. For of what profit is it to bring forth heirs that cannot inherit my exalted heavens? Because the tribes of darkness cannot be made to understand, behold, their souls go out of being as a lamp that is burned out.

8. So it came to pass that the I'huans made eunuchs of the tribes of darkness; of both sexes did they thus; and they made slaves of them also.

9. The Lord said: The I'huans shall have laws of their own. Let my chosen go unto them and make laws for them, saying: Thus saith the Lord:

10. The I'huans shall be guardians over the I'hins, the sacred people; and through the I'hins will I bless the I'huans, and make them mighty.

11. Since it is not lawful for the I'hins to kill beast, nor bird, nor serpent, behold, their cities and mounds are invaded by all manner of evil beasts and serpents.

12. The I'huans shall slay all such evil beasts and serpents.

13. And they shall guard around about the cities and mounds, where abide my chosen.

14. Servants shall the ground people and the Yaks be unto the I'huans. And the latter shall cast their servants, that they shall not multiply on the earth.

15. Hear ye then, the law of God betwixt the I'huans, one with another:

16. Whoso doth an injury to his neighbor or to a stranger, the same shall be done unto him.

17. Whoso taketh from another, an equivalent shall he render two fold.

18. Whoso killeth a man, or woman, or child, shall be put to death.

19. Whoso marrieth his sister or mother, or his half-sister or half-mother, they shall also suffer death together.

20. Whoso oppresseth another shall be cast out of the tribe of his people.

21. He that blasphemeth the Great Spirit shall be put to death.

22. He that respecteth not the time of woman shall be put to death.

23. The fields have I given to the I'hins, but the forests and wildernesses have I, the Lord, given unto the I'huans.

in honor and glory, that their own judgment might determine that virtue and good works are the sure foundation for happiness that will endure forever. But when I have raised them up in one cycle and made the lower heaven a paradise, alas, My ethereans have been gone away for a little while when the tetracts take root, and grow, and turn all things upside down.

18. But now will I build them up in a new way. Yea, I will appropriate the evil of their inventions to their own good in a way they dream not of. The false Gods and false Lords shall be arrested and brought before this judgment seat, and I will judge them by their own behavior and desires; neither will I torment them nor abridge their happiness. Send, therefore, My Son, thy marshals into the hidden places of these Gods and Lords, and say to them: Thus saith the hosts of heaven: Come, my Son, and inherit a kingdom in hada, in thine own way, for lo, there is room for all; but that thou art not left behind, come quickly to Hored.

19. And they will come, hoping to embellish themselves in the old manner. But My Light shall come in due time in Mine Own way.

20. The voice ceased, but Sue spake of his own account, saying: What Jehovih hath ordered, do ye. So marshals and priests were sent in all directions in atmospherea to gather in the false Gods and false Lords who had deserted their dominions in fear of the light of Sue's etherean ship. And after many days the false ones were brought to Hored; and there were of them seven thousand Lords and Gods.

21. Now when they were before Sue, Jehovih's Son, and arranged so that all could hear and see, even the whole Council beside, the Light gathered around about the throne, and Sue addressed them, saying:

22. Hear me, O men and women! I have sent for you, and ye are here. In this I am pleased. Know, then, that what I speak shall be in love and tenderness. Ye have deserted Jehovih's kingdoms, and it must be because it pleased you better than to remain. Is this not true? And ye also deserted your own false kingdoms?

23. For a little while they consulted together, and then answered, saying: Nay, it pleased us not to desert our own kingdoms; but we were afraid.

24. Sue said: Who think ye I am? They answered: A God from some far-off world, but

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24. And it was so; the I'huans began to be carnivorous. But the I'hins ate neither flesh nor fish.

CHAPTER III.

IN all the great divisions of the earth these things were; nor had one division of the earth much preference over another. But in the regions of summer weather, where the earth brought forth abundantly, the I'huans and ground people dwelt most numerously.

2. Though the I'hins dwelt in both the warm and the cold countries. For they clothed themselves; and built habitations. But the I'huans wore only a covering about the loins; neither built they any habitations. And they roved about far and near.

3. But the ground people traveled not; and they mingled with their own kin, bringing forth heirs of darkness.

4. The I'huans learned the laws and obeyed them; and they looked upon the I'hins as a sacred people, doing them no harm.

5. And it came to pass that the I'huans were a very prolific people; four times more prolific than the I'hins, or the ground people.

6. And they spread rapidly over the earth, in all the regions where the earth brought forth fruit and roots, and flesh, and fish, that were good to eat.

7. For two thousand years the I'huans prospered; and they became mighty in many countries.

8. But in course of time they began to war upon one another.

9. And for hundreds of years they descended lower and lower in darkness.

10. And they obeyed no longer the commandments of God. But they mingled with the ground people, bringing forth heirs of darkness.

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where it lieth, we know not. We desire to know who thou art.

25. Sue said: I am but a man; fear me not. But since ye feared, and so deserted your kingdoms, does it not prove that ye are not the All Highest? And do ye not perceive that, because ye had no All Highest, ye were divided and inharmonious?

26. Hear, then, that which I say, and consider my words: I want not your kingdoms nor anything ye have; but, that harmony may reign in heaven, I will give every one of you more than ye had, and add power unto you also.

27. Since ye behold I am come to Hored, the throne of the ancients, perceive ye not that whatsoever accordeth with me is of my power also? Take, then, your kingdoms and be Gods and Goddesses, as ye assumed before, and I will anoint ye, and make ye as part and parcel of one united whole. Again they counseled together, and then answered:

28. Why shall we take our kingdoms? Our slaves have deserted us; our kingdoms are pillaged of all their value. Yea, our slaves have become wandering spirits, and are returned to the earth and are making their habitations with mortals. So that the people of earth are aroused because of miracles and wonders occurring on earth.

29. Sue said: What can ye say to these wandering spirits that will induce them to come up away from mortals? To which they answered: If we promise them provender and clothes and plenty of rest, they will come; but when we put them to labor, they will run away, having tasted of liberty.

30. Sue said: How, then, made ye slaves of them in the first place? To which they answered: We took them in the day their mortal bodies died, and they never saw nor knew any other place in heaven; so we appropriated them to our service dutifully.

31. Sue said: Know, then, this is my conclusion: First that ye shall all be made as sub-Gods to one confederacy, and your kingdoms shall be fair to look upon, and well supplied with all things needful.

32. Behold, there are on earth, with the barbarians, hosts of familiars and fetals; whoever, then, of you will go down to the earth and bring them away to Hored shall have them for his slaves; and, whoever bringeth the greatest number, to him will I award the greatest kingdom. And if it be that ye can find emissaries to work for you in bringing fetals and familiars away from the barbarians, then shall such labor be accounted to your credit. And ye shall station around about in the corporeal cities certain angels, whose labor shall be to receive newborn spirits on birth-blankets and bring them to your kingdoms also, for they shall be your slaves.

33. After that manner spake Sue; and the false Gods and Goddesses were highly pleased, and they divided themselves into certain districts over mortals and for the lower heaven, and were at once sent off to labor in their own way, and they were named sub-Gods.

34. Sue said: These sub-Gods have much weight with the barbarians, because they advise them in war. But, behold, it shall come to pass when the sub-Gods have robbed the barbarians of their familiar spirits, the I'hin priests will have a greater weight with them.

35. And the sub-Gods will desire to find favor in my sight, and so, teach their slaves, the which will cause them to emancipate themselves in time to come.

CHAPTER III.

JEHOVIH spake through Sue, saying: Mine is a strong government, and everlasting. Hearken to the wisdom of your Creator, O My sons and daughters. Wherein have I not given liberty to all people? He that doeth aright, wherein is he not free? He that doeth awrong, wherein hath he liberty? Whoever endeavoreth to surpass himself, have I not shown him his limit?

2. I created man at zero, but for him to add unto himself forever. Liberty I gave him to add only that which perfecteth his own soul. Wherefore, if he eat poison, it taketh from him his body which I gave. Herein made I a boundary, both on earth and in heaven, which is to say, inasmuch as man accumulateth virtue, wisdom, patience, love, truth and pure words, he is free; because, in so doing, he followeth Me in My works. But he that seeketh to glorify himself in his possessions bindeth himself; because he is unlike Me, for I gave All, and thus made the universe.

3. Two states, therefore, have I created open to all men, both on earth and in atmospherea, which are, liberty and bondage. And man I made to choose that which he will; but that he might not err, behold, I send My emancipated angels to explain these things beforehand.

4. Even so are governments ordained by My holy ones, wherein ye may judge whether a government be of Me or against Me. For if it give liberty to all righteous works, and, for the promotion of knowledge, providing teachers to the extent of the demand, it is of Me. But if the government maketh of itself a self, for which its aggrandizement is at the expense of My children's liberty, then it is against Me.

5. For I have not created a people to be to-day as were their forefathers, but provided them with perpetual growth in wisdom and virtue; wherefore the rising generations shall rebel against that which was well and good for their forefathers. All My governments understand this, whether on earth or in heaven. Whatever government accepteth not this rule, shall go down to destruction. For, as I have hedged man about with sentinels, such as pestilence, poverty and hunger, in order to awaken him to knowledge and industry, so have I hedged in all governments under the sun with sentinels, such as rebellion and assassinations and war and bankruptcy. As pestilence proveth man's disobedience to My commandments, so do rebellion and anarchy prove the disobedience of governments to the progressive spirit with which I created man.

6. The self-God saith: I will make a strong government; by armies and cruel masters will I bind the subjects in my dominions. And he draweth up a multitude of laws, and heapeth up books to explain the laws, and findeth judges to explain the books that explain the laws, and he saith: Behold how wise I am! Behold the great wisdom of my judges! Behold the great learning of my books! Behold my most perfect laws! Behold my armies that stand behind all, and in great power!

7. But lo, a star appeareth in heaven, and all his fabric goeth as a spider's web. For instead of choosing his Creator, Who is strong, he erected things that were as nothing.

8. Hear thy Creator, O My God, for through My Son I bequeath a new light to the lower heaven: For, as thou hast portioned to the self-Gods to take kingdoms, suffer them to hedge themselves about with a multitude of laws; but thou thyself shalt have no laws save the rites and ceremonies, which thou shalt adorn with music and processions.

9. And it shall come to pass that the dominions of the self-Gods will prosper for a season; and they will, for sake of self-glory, deplete the earth people of familiar spirits and fetals. But, in time after, their subjects will tire of the laws of the self-Gods, and hearing that thou hast no laws, save rites and ceremonies, they will come to Hored of their own accord.

10. Henceforth, then, shalt thou convert the nurseries and hospitals, and factories and places of education, into places of delight and recreation.

11. The voice ceased, but Sue said: Behold, a time cometh, in all the atmospherean heavens, when the discipline of former days must give way to something new; and such a time is now in this kingdom. It may be likened to a young child that hath been led by the hand for a long time, but now hath become strong of limb so as to walk alone.

12. For this purpose hath the earth been brought through the fields of Izaracha, and my hosts are come with music and wisdom. Hear, then, my decree, O God of earth, and thou shalt be the most blessed of Gods: Send thy messengers into all parts of atmospherea, proclaiming a recreation of ten days, of music and dancing and marching, with pageantry and feasting, to be in Hored in the first of the moon of Jaffeth.

13. The rest leave to the Father, for He will provide us in the time thereof. And whilst the time is coming, I will go around the earth with my hosts in my etherean ship.

14. God said: I perceive Thy wisdom, O Jehovih; in Thy decrees am I raised up with new wisdom and power. O that I could have devised a way for them before they fell so low!

15. Sue called the Council and his own hosts from labor to recreation for one day, and the people mingled together rejoicing; for of the ethereans with the hosts of Sue were many who had been earth-born, many thousands of years before, and their assurance of the emancipated heavens above had greater weight with the atmosphereans than anything that others could say. Then Sue and his hosts visited the earth and her heavens; and after that returned again to Hored.

CHAPTER IV.

WHEN the time of the festival had come, there congregated in Hored, besides the etherean hosts, more than a thousand million souls, to witness and to participate in the ceremonies. Sue said: Here is wisdom and folly; false Gods and their dupes; laziness and industry; swiftness and sloth. Yea, here is a world worthless before Jehovih.

2. And why? Simply for lack of discipline and harmony. Every one is for self, and none are producers for the general good. Alas, they are the same as mortals, but stript of flesh. They are of no value to one another, and consequently of no value to themselves. Now will I show thee, O God, that these hapless beings, with no joy in life nor hope of resurrection, shall become a great glory to the Father and His Kingdoms.

3. God said: Pity them, O Father! It is over a thousand years since they have been visited by the higher heaven. Many of them are learned, but doubting if there be other heavens, save the plateaux of the atmospherea of the earth. Millions and millions of them have never seen an etherean. Alas, I fear for them.

4. Sue said: Fear not, O God. They are as mortar in my hands. Neither shall there be preaching to them, nor praying for them. They are tired of these things. But I will found a new light amongst them, and it shall speak for us. Hear me, then, and with the populace I shall be as one that is unknown. Call, then, thy es'enaurs, and thy trumpeters and harpists, and all the musicians belonging to thy kingdom and to the kingdoms of thy Lords, and let the procession begin.

5. For in all public matters those who are at the front, if wise, can lead on forever. Be politic, therefore, and shape the populace whilst the self-Gods are amazed at the immensity of the hosts assembled.

6. God did as commanded, and the people saw there was a head to the proceedings. Sue said: Send thy marshals and decorators to follow close after the musicians, distributing raiment to all who will follow in the procession. My etherean hosts are advised. They will stand by the way, and, with marvelous swiftness, provide the raiment. And all possible extravagant colors and fabrics, and hats and ornaments, shall be distributed, and gratuitously.

7. My hosts shall be arrayed in plain white; and they shall march not, but be as servants and workmen. And when the atmosphereans have played and sung over all the boundaries of Hored, then shall my etherean band sing and play and start the dance.

8. All these things were done, and from the very start to the termination of the music there was harmony in every place and corner amongst the thousand millions assembled. Nor was there ever so extravagantly equipped a multitude in the earth's heaven. And, so completely captivated were the people, their enthusiasm was boundless. Then came the etherean dance, the which so far surpassed the capacity of the atmosphereans that not one could join in. Neither could they take part in the etherean music.

9. So the atmosphereans looked on, confounded by the excellence of that which was before their eyes.

10. Thus ended the first day's proceedings, which to describe in full would require a large book. So the people were called to refreshment. And the ethereans, still dressed in white, and as servants and laborers, provided the viands. For they had previously made convenience for a supply of material. And so easily and with such swiftness did they their work that now for the first time did the more learned of atmospherea begin to observe them with surprise and wonder.

11. Presently inquiries were made as to who they were and whence they came. For so Jehovih created man, that when of his own accord he admireth the excellence of his neighbor, he goeth to the extreme in praising him.

12. So God said: On the morrow shall a new entertainment be given, and new raiment and new viands for the feast. And the hosts shouted with great vigor and praise. Then the people mingled together to converse on all they had witnessed; neither comprehended they the object, save for pleasure only.

13. When the next day came the ethereans had been divided into groups, and the rites of the ancients and of the hosts of a'ji in Partha were announced, requiring extravagant toilets and millions of atmosphereans as assistants.

14. So great was their ambition to take part that only by promises of something in the next rites could the marshals make selections.

15. Sue, Jehovih's Son, had previously stationed signal bells at remote distances from one another, but connected them so that the sounds would answer quickly. And in the intervening places, extemporized forests and waterfalls were arranged; and near the middle space one thousand columns of fire were erected.

16. So, in the morning of the second day, when all these glorious scenes were completed, and the ethereans, still plain and in white, stationed about, the atmosphereans were more confounded than ever, and more loudly shouting in their praise.

17. First came the birth-rites; then marriage-rites; then death-rites and the first res-

urrection; then the rites of harmony. And the play represented a million of ethereans who went to a corporeal world and followed it through its life, and to death and resurrection; its darkness and inharmony and terrible suffering in atmospherea; ending with a tableau of a great sun of light descending, to deliver them into everlasting paradise.

18. So grand was the spectacle, and so sublime the music and the spoken words, that the hosts of Hored wept, and laughed, and shouted, and prayed, as if their souls would break with joy.

19. Thus ended the second day, and so complete was the glorious work that every soul had sworn a solemn oath to forsake the earth and lower heaven forever. Then God announced for the third day, the display of etherean power.

20. And the people were so bewildered already that a child could have led the most stubborn of all. For thus Jehovih created man, who, having become much conceited in himself, turneth right about and maketh himself a submissive fool.

21. So, on the third day, the ethereans displayed their power over the elements of the atmosphere; making corporeal substances and dissolving them at pleasure; making light into darkness, and darkness into light. Weaving fabrics and making diadems and precious stones. Gathering viands from the essence of things evaporated up from the earth; founding plateaux and temples in heaven. Making ships and chains and musical instruments. And, lastly, the etherean marshals, with half a million ethereans, turned the winds and sent a heavy shower of rain down to the corporeal earth.

22. And all the while, the musicians of the hosts of Sue were discoursing music, the sweetness and grandeur of which surpassed the atmosphereans so far that they were as nothing.

23. So, because of the exhibition of great power and wisdom, the third day had changed the fortunes and aspirations of every man and woman in the lower heaven. And they were running hither and thither, pleading to be taken as apprentices or servants, pledging themselves to do anything required of them. Neither would they be put off, demanding that half of the next day should be given to initiating them as real beginners in the second resurrection.

24. Then God spake to them, saying: Ye know not what ye speak. Behold, I have commanded ye for hundreds of years to put away your fine raiment and sparkling gems, and to begin adorning your souls, so as to become Brides and Bridegrooms of the Great Spirit.

25. But ye would not, but strove continually to adorn yourselves, forgetting to labor for those beneath you. Behold, now stand Jehovih's Brides and Bridegrooms before you. What is their worth compared to yours? Are they not plain? And are ye not decorated?

26. But millions of voices rose up, saying: We will do whatever thou commandest, O God. There is no God like unto thee. Then God spake, saying: Hear me, then, further: This is to begin the second resurrection; to put away your jewels and diadems and ornaments, and, above all things, to forsake self, and henceforth labor for others who are beneath you. If ye do this in a brotherhood, ye are already beginning the second resurrection. Neither is there any other road to wisdom and power.

27. Again the multitude cried out: We will do anything; we have faith. And God answered them, saying: Suffer, then, a few to be initiated on to-morrow; but be ye patient and of good judgment; slow to resolve, but firm forever.

28. So on the fourth day, in the morning, behold, more than a hundred million spirits had abandoned their showy raiment and stood arrayed in white, devoid of jewels and diadems, ready to be initiated and take the vows of the second resurrection, as above. And accordingly new music was prepared, and the procession and ceremonies so arranged that the greatest possible glory would be manifested.

29. Canopies were stretched overhead, and arches and columns on the borders of the march, decorated with flowers and vines; and amidst these, half concealed, were nestled the response singers, who were to speak for and with the initiates. But concealed from view, and afar off, were bells and explosives, which were the morning signals.

30. And the glad and solemn sound of the Immortal Voice came upon the souls of millions impatient to vow themselves to a new life; and God and his hosts welcomed them with great joy. So grand and imposing were the ceremonies, that, ere midday, another hundred million came, robed in white, to be initiated also. Neither desired the people any other entertainment.

31. And so the initiations were continued on

the fifth day; and yet another hundred million applied, also robed in white. And this was continued on the sixth and seventh and eighth and ninth and tenth days. And, lo and behold, a thousand million angels had taken the vows of the second resurrection.

CHAPTER V.

AFTER this manner were the words of the initiation, led by the etherean hosts, to wit:

2. God on the throne said: O E-o-ih (Jehovih)! Almighty! Almighty! Boundless!

3. Response: How shall I comprehend Thee, Thou Mighty One?

4. God: Thou Higher than All Gods and Lords!

5. Response: Who movest the universe, with power unlimited!

6. God: Creator and Controller of the corporeal worlds!

7. Response: In Whose hands the etherean firmament is like a fruitful garden, wider than the boundaries of time!

8. God: Whose members are All Space!

9. Response: Whose members are the All that is within place, beyond measure!

10. God: Thou, O E-o-ih! Thou Fountain and Terminus of all things!

11. Response: E-o-ih! E-o-ih! Of Whom all things are but parts, attuned to Thy will!

12. God: Thou All Person, O E-o-ih! Incomprehensible!

13. Response: Who speakest in the Light! Whose voice is the progress of the universe!

14. God: E-o-ih! Thou All Giver! By giving, createth!

15. Response: What are Thy secrets, O Mighty One? O E-o-ih, Everlasting, and Greater than Magnitude!

16. God: I see nothing in all the universe but Thee! All selfs are but fractions of Thyself, O E-o-ih!

17. Response: Who hath not beholden Thee, O E-o-ih? Thy Person is in the east and west and north and south! Below and above; far and near.

18. God: Who hath not heard Thy voice? Who hath not found Thy hand, that pusheth him along?

19. Response: Without Thee, O E-o-ih, I go not; I move not. I set out to do things of myself, and fail utterly.

20. God: What is man before Thee, O E-o-ih? He setteth up a kingdom, and it falleth as a house of straw.

21. Response: O E-o-ih, how I have wasted my time! My buildings were lighter than chaff! My virtues were but bubbles, and they are bursted and gone!

22. God: When will man learn to attune himself to Thee, O E-o-ih?

23. Response: How can I put away myself, O E-o-ih? Have I not said: I cannot put away mine own judgment?

24. God: Man saith: I will not put away my judgment! and lo, therein doeth he it!

25. Response: Have I not said: To protect myself is the first law, and to preserve mine own the highest law?

26. God: Man assumeth to protect himself, because he is without faith in Thee, O E-o-ih! And to preserve his own, which, in fact, is not his.‖

27. And here the Light fell upon the throne, and Jehovih spake out of the Light, saying:

28. I have called thee, O man, from thy youth up! My voice hath never ceased in thine ear. Who can come into life without Me? Who can measure his own footsteps? Behold, he treadeth on My ground. Of all that he is made, the substance is Mine.

29. The kingdoms of the earth and the kingdoms of Gods and Lords in heaven, what are they more than imitations of My works? Wherein they imitate Me well, I am with them in wisdom, love and power. Shall a man butt his head against a wall to prove he is greater than his Creator? Behold, I came in the ancient days, saying: Strive to become one with Me, and thou shalt rejoice that I created thee. Strive to set up for thyself, and thy vanity shall in time pierce thee as a two-edged sword.

30. Hear the love of thy Creator, O man! For I made thee with fondness for thy sons and daughters. Of love like Mine Own I gave thee a part. And as thou sendest to thy wayward son, beseeching him to return to thee, so do I bring My messengers from higher worlds to call thee. And, that thou mayest not mistake their higher place, I give them power and wisdom surpassing thee.

31. The voice ceased, and then the initiates said:

32. Henceforth I will serve only Thee, O E-o-ih! Nor will I more think what shall become of me. For I know Thou wilt appropriate me wisely, O E-o-ih!

33. Accordingly, as the stone is hewn and

polished, so wilt Thou put it in the walls of Thy house.

34. My labor is to hew and polish and perfect mine own soul forever!

35. My soul shall become as a shining star.

36. My love like Thy etherean angels.

37. And plain my raiment, and clean, forever!

38. Nor more will I boast, nor speak untruth, forever!

39. Nor sloth attain me.

40. Nor vanity, nor self; nor will I talk of myself.

41. Nor criticise my brethren, nor my neighbors, for they are Thine, O E-o-ih!

42. To do righteous works and lift up my fellows shall be my labor henceforth, forever!

43. Make me strong in Thee, O E-o-ih!

44. And wise to do Thy will forever. Amen!

CHAPTER VI.

SO great were the words and music of the ceremonies that the people were entranced beyond measure; the old and divided kingdoms, which were without unity and discipline, were now replaced by extreme sanctity and decorum.

2. Sue said: Hear me, O God, I will counsel thee further: Know, then, that the false Gods and false Lords have gone off to build up kingdoms of their own, nor know they what hath happened in Hored. Suffer them to proceed until they have purified the corporeans from familiars and fetals; but when they have finished, call thou another festival of all these people, and also send word to the false Gods and false Lords who deny Jehovih, the All Person, and they will come, bringing their slaves, having themselves adorned in extravagant raiment and jewelry. For they will expect, by their pageantry, to triumph over all other Gods and men, hoping to carry back with them millions of subjects.

3. God said: I perceive, O Sue, Son of Jehovih. So, God did as commanded, and sure enough, in course of time, the false Gods and false Lords stript the barbarians of the earth of their familiars and fetals, making slaves of such spirits in heaven. And it came to pass that God gave another festival, and it was greater than the first, and there were present upward of three thousand million angels, who had become enlisted in righteous works.

4. This was the beginning of the third year of Sue; and his wisdom and power were now manifested all around the world, on earth and in heaven.

5. And this is what happened in reference to the false Gods and false Lords, who came to the festival, equipped in chariots and ships, and with banners and flags, and crowns and diadems, and such wonderful extravagances, the like of which had not been in heaven since the flood. And each and every false God and false Lord endeavored to outdo the others in show and parade.

6. As might be expected, the first day of the festival neither won their applause nor censure. The second day they ceased to attract attention; for the thrift and purity and wisdom manifested in the countless millions of the second resurrection caused even children to receive more praise than the Gods and Lords with all their glitter and show.

7. On the third day one-half of the false Gods and false Lords cast aside their adornments and appeared in plain white, pleading to be initiated into the mysteries of the second resurrection. And on the day following, the rest of them came also, seeking like admission.

8. Whereupon the Light of Jehovih spake through God on the throne, saying:

9. Bethink ye, O ye Gods and Lords! What are ye doing? But as yesterday ye asked for kingdoms, desiring to be leaders and great workers, over and above your fellows.

10. And ye obtained your desires, becoming Gods and Lords over millions. And these became your dutiful subjects, and ye adorned your thrones and your persons in great splendor.

11. Behold I gave a festival, and ye came as living witnesses of what self-made Gods and Lords could accomplish. And your dutiful subjects came with you to attest their loyalty and good faith in your wisdom and power.

12. Now have ye cast aside your crowns and high estate, praying to become workers amongst the host of men and women! Are ye not mad? And are ye not making yourselves the destroyers of your own subjects? For, behold, because of your abjuration of self-pomp and self-glory, all your subjects are cast aside in ignorance and misery.

13. With one voice the self-Gods and self-Lords answered, saying: Alas, O God! What shall we do? Our crowns we can give away; our raiment and jewels, and our thrones and kingdoms. But, O God, we cannot give away

our subjects; they will not go. We have bound them to us; and we are bound to them because we accepted them. What shall we do, O God? The burden is more than we can bear!

14. God said: Be not disconsolate, O Gods and Lords! Ye have done a great work. Ye have rescued millions and millions of familiars and fetals. And even before ye applied for the resurrection, behold, most of your subjects had already deserted you!

15. Hear the judgment of your Creator, which is that when all your subjects and fetals are risen in wisdom and virtue and good works, so as to take the second resurrection, even on that same day shall ye be promoted. For only until then can ye have freedom of soul.

16. The voice ceased, and the self-Gods and self-Lords answered: Thou art just, O Jehovih. We will go to work amongst our poor and ignorant subjects, and make them comprehend Thy wisdom, power and justice.

17. For ten days the festival lasted, and then it ended. Thus were first established rites and ceremonies in the lower heaven as a power to work wisdom and virtue. And from that time ever after, music and marching and dancing were included in all ceremonies by the Gods and Lords of heaven.

CHAPTER VII.

IN the fifth year of Sue he dispatched swift messengers to Opnetevoc, in etherea, saying: Thus saith Sue, God of two etherean worlds: Behold, I am sojourning on the earth, and, with the God of heaven and his Lords, have prepared one thousand million Brides and Bridegrooms for Jehovih's etherean harvest. Greeting to Nista, of Ho and Tow'en, Goddess; in the name of Jehovih, send an airavagna and complete the resurrection of the Father's Brides and Bridegrooms!

2. So it came to pass in etherea, the Goddess, Nista, provided an airavagna, an etherean ship, resolving to come as commander in chief. Sue advised God, saying: Make thou of this matter a great testimony in thy heaven. Send, therefore, thy messengers into all parts, and to thy Lords on the earth, inviting all people to be present to witness the ascent of Jehovih's Brides and Bridegrooms.

3. God did as commanded, and on the day of the appearance of Nista, daughter of Jehovih, in her sun-ship, in the firmament, there were assembled in Hored countless millions of souls inspired of Jehovih.

4. Great was the rejoicing and the manifestations of delight when the sun-ship came in full view, descending, like a world on fire. And when she passed Chinvat and was fully within the earth's vortex, the enthusiasm of the people knew no bounds.

5. They sang, and prayed, and danced, and clapped their hands, as if mad with delight. Meantime the Brides and Bridegrooms had been arrayed in etherean white, and were now saluting those whom they were soon to leave.

6. Quietly the etherean hosts filled their part in the great play of the immortal resurrection; very Gods and Goddesses in demeanor.

7. Nearer and nearer came Nista in her sun-ship, slowly turning and descending, with ten thousand curtains suspended and waving; and ten times ten thousand banners and flags waving above and around.

8. And then slowly down, lower and lower, till the airavagna rested on the plateau of Hored, to the south of the Temple of Jehovih.

9. Gussitivi, marshaless to the throne of Sue, in Izaracha, with ten thousand deputies, went forward, and with open arms received Nista, Goddess descended, saluting with the sign of the star and square, having been warm friends two hundred thousand years in the plains of Oayad, in the etherean es'tu of Hi'dan, the spiritual centre of the orbit of the great serpent when in Zagagowthaka.

10. The es'enaurs of both hosts were chanting, and the angels of the airavagna coming forth in hundreds of thousands, to be saluted by the previously trained Brides and Bridegrooms of Jehovih and by the hosts of Sue, the etherean laborers.

11. And when Nista came up to the throne, God and great Sue rose up amidst the light, now fast gathering as a mantle of brilliant fire over the place of council.

12. Sue said: All hail, O Nista, Jehovih's Daughter! God said: In Jehovih's name, welcome, O Nista. To which Nista answered, saying: By the Wisdom and Power of Jehovih, O my beloved!

13. And Sue and God parted, and Nista ascended and sat in the midst of the throne. After the ceremonies of salutation Nista said: Let the Brides and Bridegrooms of Jehovih approach the throne of God.

14. The marshals then ushered them to their places, a thousand million, and the swift

messengers bound them on all sides, so that the responses should be uniform and as if spoken by one person. Whereupon Nista spake from the throne, and the Brides and Bridegrooms responded in the usual form of Gods and Goddesses, and then took the necessary vows and renunciations of the earth and lower heaven, according to Jehovih's commandments.

15. When the ceremonies were finished, God proclaimed one day of recreation, which was participated in joyously by upward of four thousand million souls.

16. So, on the next day, Nista and her hosts, with the thousand million Brides and Bridegrooms, entered the airavagna, amidst the cheers and weeping of millions of atmosphereans, who had never witnessed so grand a spectacle.

17. And then Nista, by the power of the Great Spirit, set her ship in motion; raised it up from the lower heaven; moved it upward by her command, saying: Arise! arise! Airavagna! By my will, arise! Embrace thou the realms of Great Jehovih! Arise.

18. The es'enaurs and trumpeters were singing and playing; and those ascending threw down flowers and perfumes, and all manner of pleasant remembrances, to the countless millions below.

19. In a little while the airavagna disappeared in high heaven.

20. This, then, is what followed of Sue's ministration, to wit: When the end of dawn had come, that is, the six years, he delivered God and his Lords and another thousand million Brides and Bridegrooms, taking them into the extreme borders of Izaracha, where was assigned the a'ji'an field of Rus'tsoo with twelve etherean worlds.

21. And Sue left T-HI, as the anointed God of the lower heaven for the next four hundred years. And God (T-hi) anointed Lords for the divisions of the earth, the same as had been heretofore. And the earth and heaven prospered, so that in the dan following there were raised up two thousand million Brides and Bridegrooms.

22. From this time on there was a decrease in the etherean harvests for two thousand years, after which time there came great darkness on the earth and heaven belonging to it; and self-Gods filled all atmospherea. And, as for Lords, there rose up in every nation on the earth thousands and thousands, so that men and angels knew not if there were a true God or true Lord in all the universe.

END OF BOOK OF SUE, SON OF JEHOVIH.

BOOK OF APOLLO, SON OF JEHOVIH.

BEING THE HEAVENLY ADMINISTRATION OF APOLLO, AN ETHEREAN GOD.

CHAPTER I.

APOLLO, Son of Jehovih, resident of Pti'-mus, in etherea, and God of Suf'ad and Don'ga and Tah, in the South Province of Buru, Orian Chief, controller of vortices, said:

2. I, Apollo, once a mortal, proclaim: First, wisdom, peace and patience unto all men, and comprehensive judgment whereof I speak; second, to perceive the reason of things, as to what seemeth to have been, and of what cometh after.

3. For the Great Spirit is all Harmony and Perfection, abounding in time and in worlds to accomplish all possible imaginings; wherefore, be ye magnified in conception, not judging by the little understanding of mortals.

4. So that he that asserteth harmony being more to the order of Jehovih than that which is ill-formed or out of time, hath little reason to prove his assertion before a wise man. As one may assert that ripe fruit is nearer perfection than that which is green, which assertion is self-evident without proof, so, in the understanding of Gods in the management of worlds, are things past and present, not things past and present in fact, but more like the immature and the mature.

5. Since, then, man perceiveth that words, at best, are but slow and coarse representations of the soul's conception of things, how much farther distant lieth a God's wisdom beyond the reach of mortal understanding! Remember, O man, that couldst thou in a moment of

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BEING COTEMPORANEOUS WITH THE BOOK OF APOLLO, SON OF JEHOVIH. AS THE LATTER BOOK IS OF HEAVEN, SO IS THE LORDS' BOOK OF EARTH, FOR THE SAME PERIOD OF TIME.

CHAPTER I.

IN the time of heaven known as the arc of Rupta and Mos, the Lord descended to the earth in a sea of fire, to the land of Guatama.

2. And the Lord spake over the land and over the waters, calling and speaking: Where are the I'hins, the chosen of the Lord? Speak, O man; come forth at the call of thy God.

3. Then spake man, answering to the call of God, saying:

4. More than a million; more than two, more than four million, are thy people, O Lord!

5. The Lord inquired: Where are my people? Where is the place and boundary of the sacred people, the I'hins, whom I delivered in the time of the flood?

6. And man answered, saying: From the head of the Ca'ca'tsak, the mountain river of rivers (Amazon). In Thes'onka, wide as the ocean, and the mountain plains of Om (Mexico). To the great cities of O'wan'gache and Nathon; and Neshesh, and Tesumethgad, and Naphal; and Yeshuah, by the Lake Owane (Nicaragua), here standeth the tower of Rakowana, shining with copper and silver and gold. And by the river Raxaa and her lake, Jon'gan. And over the plains of Go'magat (crescent) and Takshan,

time recollect all thou hadst ever learned thou wouldst be wise indeed. Wert thou in tune with thyself, such would be thy wisdom. To advance in such direction, whereby man becometh attuned, first with himself, then with his immediate surroundings, then with the magnitude of worlds, and then with Jehovih, so that he moveth, acteth and comprehendeth harmoniously, is to become one with the Father.

6. Which condition awaiteth all men, and is called in high heaven, Nirvana, because, to him that hath attained it, things past and things to come are as an open book. He can look back to his own beginning in the world, and even beyond, and whithersoever he directeth his eye, he can see and hear even as if the matter now were.

7. Marvel not, O man, that the Gods reveal the words and signs of things long since perished corporeally; the proofs he could give, thou couldst not understand, for the basis of spiritual entity lieth not within the measure of the corporeal senses. Nevertheless, Jehovih hath given thee comparisons; as a portrait of a man showeth his looks even after his corporeal body hath perished; and yet, the picture is but a representative. To the spirit, a corporeal body is but a representative, being a manifested production of a spirit.

8. As out of corporeal things a new thing is produced and born into the world, so out of Jehovih is born the spirit of man; neither leadeth the corporeal the spirit, nor the spirit the corporeal; but Jehovih doeth all. Think not, then, that when the corporeal body is dead and moldereth back to original elements, that in like manner the spirit of man will resolve itself back into Jehovih, for spirit is not bound by similar rules. As the corporeal body groweth by aggregating to itself, so not so groweth the spirit of man, but by the opposite, which is giving away.

9. Remember, O man, the more thou puttest forth thy soul to give light and wisdom to others, the more thou receivest; wherein thou shalt comprehend in the reason of things everlasting life to the spirit of man. So also, to him that desireth to comprehend Jehovih, let him describe the All Highest constantly. To him that desireth to comprehend the etherean worlds, the homes of spirits long risen in Nirvana, let him describe them. Fear not, O man, that thou shalt err; all the imagery thou canst devise is surpassed millions of times in the magnitude of the Father's kingdoms. Till

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where they build great boats with sails of cloth, and beams across. And to the north land of Uphsic and E'chaung, where beginneth the still river Eph'su (a canal), running to the wide oceans, Vid and Sajins (Lakes Superior and Michigan), where the I'huans dig deep down and bring copper and silver and lead in boats to the King of Avaya, I'huan monarch and good protector.

7. The Lord said: The greatest place of all thou hast not named.[1] Thine eyes have not seen, thine ears heard not. Search, therefore, and be wise. Man said:

8. I was ashamed before God, so I set out to get great learning to know of what the Lord spake. And I traveled one year to the north, and many moons to the south and east. And I found a rab'bah[2] of great learning, both in books and spoken words; and not a few prophets of the Lord in the great cities. So I inquired, saying: Which is the greatest place of the Lord's chosen? And, lo and behold, they answered even as I had answered the Lord. Then I came to the city of Ta'zuntqua, a place for the yearly dance in the valley of On-out-si, where the rab'bah's temple is covered with copper, polished; and I asked the same question. For the che'ba within me desired to make a record of all things valuable; but, alas, I got no other answer than the echo of my own words.

9. God said: Where are my chosen? Where is the greatest place of the I'hins? Thou hast shown me the I'huans, their great cities and kingdoms; their places of great learning. But the greatest of all, thou hast not shown.

10. Man answered: I know not, O Lord. Speak thou?

11. The Lord said: In amongst the I'huans are the I'hins, the little sacred people. The little cities in the suburbs of the large cities of the I'huans, these are the greatest cities.

12. Man inquired of God: How can that be? Behold, the I'huans are three to one, compared to the I'hins!

13. The Lord said: These that build temples of hewn stone, and cover them with polished copper, are not my people. These warrior kings, that fortify their cities with soldiers, are not my people. They are not great.

14. But these are my chosen, that live in

thou canst shoot an arrow without striking the air, fear not for thy weak thoughts shooting amiss in Jehovih's worlds.

CHAPTER II.

I, APOLLO, earth-born, of the continent Pan, submerged by Aph, the Orian Chief, by Jehovih's command, proclaim in the name of the Father, Creator of worlds, peace and wisdom unto all nations and tribes of men: First, against all vanity and self-conceit in the souls of men, wherein every cycle asserteth itself wise and great and learned, and the ancients, fools.

2. For the evidence of wisdom lieth not in learning one thing only, but in the adaptation of man to Jehovih and His works. In which measure, the modern and the ancient stand not upon their judgment in the matter, but by Jehovih's.

3. For if the ancient was not perfect in his place, neither art thou, O man, of this day. But before the Gods are all the ages adapted as Jehovih created them; judge not Him, for thy judgment is limited. That which was profitable to the soul of man, the Father revealed to the ancients; that which is profitable to the soul of man to-day, revealeth He this day.

4. For which reason I, His Son, am come to fulfill my labor, even as all men, in time, must complete that which hath been assigned them.

5. To rebuke vanity and self-conceit in them that perceive not wisdom in things long past, but applaud themselves without just measure before Jehovih. Wherein the Gods perceive their vanity, and pity them, hoping rather to exalt their minds, that they may learn to perceive the Father's hand manifested in all things.

6. Turn thine eyes inward, O man, and look at the spirit of things; make thyself as a God looking down on a new earth, where man hath been quickened into life and attained to strength and learning. Behold his palaces and temples; his work in stone and iron, and gold and silver; his knowledge of the sun and moon and stars; with written books to read; with clothes for the body and shoes for the feet. With great generals, and armies of soldiers; and with the land cultivated.

7. Are these civilized? And war abounding! By what right hast thou made thyself

mounds, and in cities with wooden walls, and clay walls. They are the greatest of all people. They dress not in gaudy colors, nor ornament themselves with copper and silver and gold.

15. They are the people of learning. They survey the way for the canals; they find the square and the arch; they lead the I'huan to the mines, where lead and copper and silver are buried. These are the great people.

16. Without them the I'huan could not build his own house; he could not find the level for a canal; nor provide the square of his temple. The I'hins are the greatest people.

17. My chosen have shapely legs and arms, and feet and hands; and their hair groweth long and straight, white and yellow.

18. The Lord said: Because the I'huan is of all shapes and sizes; and of all grades and judgment, even down to the ignorance of a beast, behold, he is bringing forth heirs of darkness.

19. Come unto the Lord, O ye that are chosen. Ye have built houses and temples for the I'huans, but of what avail are these things?

20. Behold, they are at war, tribe against tribe, nation against nation. They no longer hearken to my rab'bahs, the priests of my chosen.

21. Go to, now, ye shall build temples unto God.

22. Then the I'hins inquired the meaning of the word of God.

23. The Lord said: Long have I prophesied through my chosen, the I'hins. Now will I raise up prophets amongst the I'huans, the copper-colored race.

24. This is the temple ye shall build unto the Great Spirit and His kingdoms in haden.[3]

25. Two peoples there are before my judgment, saith the Lord: The one that heareth not the voice of God, nor knoweth him; but the other people know me, and endeavor to obey my commandments.‖

26. And God was weary with laboring for the I'huans; for they went more after the way of darkness than light.

27. And the Lord called hence his guardian angels, leaving the I'huans alone for a season. And spirits of darkness came upon them and obsessed them.

28. And in that same time the Lord caused

a judge, O man! Who hath measured the inhabitants of the earth and found them pure and wise? Do more people now live on the land in peace and happiness than in many of the cycles past? Because thou art different in many excellencies, thou shalt also remember that many great inventions are forgotten. The world hath been peopled over many times, and many times laid desolate.

8. Who hath been the chief enemy to man? Who is his chief enemy to-day? Is it not thyself? Think not, O man, that because a few people perceive the Higher Light the world is wise and good before the Gods. For in all ages there have been a few. Yea, to-day, there are a few more in number than in the ancient days. And this is the sum of the enlightenment in the world.

9. Hear me, O man of earth, and ye angels of heaven: I proclaim harmony, symmetry and music. I am of the days of the fountain of these talents descending to mortals. I was as a shapely stone in Jehovih's edifice, and by hard toil a fashioner of the flesh mold of man and woman.

10. As the ear of one man heareth music, and he crieth out with delight: A tune! a tune! And as the ear of another man heareth music, and he cannot discern, and he crieth out: A noise! a hideous noise! Wherefore, then, shall ye not judge them, and say: The one hath an ear for music, and the other not? The one is one with the music; the other, being discordant himself, declareth there is no tune, but only noise. To which will ye give preference in judgment as to music?

11. Who hath not beholden Jehovih, the All Person? Who is it that crieth out: I behold Him not? No harmony, no symmetry, no music, no complete whole? And to which will ye give preference in judgment? Is not the judgment of the perceiver higher than he who perceiveth not?

12. This declare I of Jehovih, that in all ages there are many who perceive the All Person, and many who deny Him. If, then, the lack of an ear for music maketh a man dumb to a tune, is it not the lack of spiritual harmony then that causeth man to perceive not the everlasting presence of Jehovih, the All Person?

13. Hear me, O angels and men: Can a man learn to sing who heareth not the harmony of a tune? How much less, then, can man, or the spirits of the dead, harmonize with the Eternal Whole if they perceive Him not?

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his chosen to display the mold of their thighs, and their short shapely arms. And the I'huans tempted them, contrary to law. So, it came to pass, that the I'huan women boasted of their conquests, bringing forth heirs of more shapeliness.

29. Now, in course of time, these heirs grew to be men and women; and, behold, they had the gift of prophecy, and of seeing visions and of hearing the voice of the angels of heaven. And they were called Ongweeghan, signifying, good-shaped men.

CHAPTER II.

GOD said: Suffer not the Ongwee to dwell with the I'hins, lest the seed of my chosen be lost.

2. The Ongwees came suddenly into the world; came in the north and south and east and west; came by thousands and thousands. And they had long hair, black and coarse; but their skin was brown, copper-colored; and their arms were short, like the I'hins. Very proud were the Ongwees; they would not mix with the I'huans; and they dared not mix with the sacred people, because of the commandment of the Lord.

3. So, the Ongwee-ghan became a new race in the world, having all the symmetry of the I'hins, and the savageness of the I'huans. And, being feeders on flesh and fish, fell under the dominion of angels of the lower heaven, and they rejected the Lord God.

4. The Lord said: Even this will I appropriate for their own salvation in time to come.

5. So the Lord commanded the I'hins to give to the Ongwees laws, rites and ceremonies; and these things were done as commanded.

6. Then came the angels of the lower heaven, teaching the Ongwees the secret of making eunuchs of their enemies, the I'huans with the long arms; teaching them how to make spears and bows with arrows, and darts and fishing-hooks and nets; teaching them how to make fire by striking flint stones; teaching them how to cook flesh and fish to make them more palatable. And this was the first cooked food for man since the days of the flood.

7. The I'hins feared the Lord would visit a

CHAPTER III.

I, APOLLO, Jehovih's Son, proclaim an age when man on earth considered not harmony, nor symmetry, nor music, as Gods!

2. And Jehovih's voice came to me in the etherean firmament, and place of Pti'mus, saying:

3. Apollo, My Son, thou God of Su'ad, God of Don'ga, God of Tah, behold the red star, the earth, she cometh through thy dominions. Go thou to her with thy hosts, a sufficient number, and give her a new God, and call his name Apollo.

4. Behold, neither men nor angels on the red star comprehend the harmony of My works; and because of their own inharmony they deny Me, being blind to My Person. Go thou, My Son, and make them idolaters of harmony, symmetry and music, for a long season, that they may become organically attuned from the time of their birth upward.

5. I said: I perceive Thy wisdom, O Jehovih. And I called together a hundred million of Thy sons and daughters, and told them what Thou hadst said. With one accord, they said: We have examined the red star since the time of Wan, and we perceive truly, the time hath come for thy labor, O Apollo.

6. I said: Send an oniy'yah to the heaven of the earth and deliver her God and Lords and all persons whatsoever capable of the second resurrection. And say ye to God and his Lords: Thus saith Apollo, Son of Jehovih, and God of three etherean worlds: Greeting in the name of the Father, and love unto you all. For your glorious work I have assigned seven Teres and Don'ga. Thither gather ye your hosts where is prepared a place of rest and comfort. The earth and her heaven shall be left in darkness for thirty of her days, having neither God nor Lords.

7. So my legions departed for the earth in an etherean ship of fire, led by Tu'ain, Goddess of Proe'king, a place of great learning in the etherean mountains of Horatanad; and they delivered according to my decrees, and the earth was without a God and Lords for thirty days.

8. And the voice of Jehovih came to me again, saying: Hear thy Creator, O My Son, thou that sprangest from the land long since submerged, who hast spanned many of My worlds, behold, the legions of Sue and his mighty resurrections are still preserved to

judgment upon the land, because of the Ongwees killing and eating flesh; but the Lord said unto them: Suffer ye the Ongwees to fulfill their labor; too full is all the land with beasts and serpents. Nevertheless, it shall come to pass that great destruction shall come upon the I'huans, and the ground people, and the Ongwees. Their great cities shall be destroyed, and the lands laid desolate; but I will rebuild them again with greater glory than in this day.

8. And so it came to pass, as the Lord had spoken through the I'hin prophets. In three hundred years the large and handsome race, the Ongwees, transcended the long-armed I'huans, the short-legged race.

9. God said: Hear me, O man! Understand the labor of the Lord thy God. Jehovih saith to the Lord: Go thou to yonder earth, and make man upright (on two feet). And the Lord accomplisheth it. Then saith Jehovih: Go yonder, and make man shapely on the earth. And the Lord findeth a way to do this also.

10. Forget not the Lord thy God; such labor will fall to thy lot when thou art long risen in heaven. Behold, there are millions of worlds, new coming into being every day. Expand thy judgment; make thyself comprehensive, that thou mayest fulfill in wisdom the glory of the Almighty.

CHAPTER III.

GOD said: Hear the word of the Lord, O man; be considerate in thy little wisdom of the magnitude of the labor of thy Lord.

2. Certain times and seasons are allotted by Jehovih for the development of new orders of men on the worlds He created. According to the times and seasons and condition of the earth, so hath the Lord thy God provided the race of man.

3. To raise man up, that he may comprehend the beautiful creation, and that he may be adapted in harmony therewith, is the glory of thy God.

4. Behold, I have spoken of the land of Guatama! Think not that as one division of the earth is made answerable to my will by a certain rule, that even so another division of the earth is provided in the same way.

mortals and angels earth-bound: Of the Gods and Goddesses who danced and sang before men; and of the uneven match betwixt spirits and Gods.

9. Profiting in this, the people of the red star have become rich in rites and ceremonies, and preferring the swift-footed to the slow, the nimble to the clumsy, the loo'is, have well laid out the road to thy success.

10. So, I perceived beforehand how I should proceed when I landed in the lower heaven and her earth.

11. When the time came, I departed, still remembering my native star with well treasured pride. And that all things should express the labor Jehovih put upon me, my oniy'yah excelled in beauty all other etherean vessels that had ever descended to the earth.

12. How shall I comprehend Thy magnitude, O Jehovih? What is the journey of a God before Thee? We build a ship for a hundred million, and are vain of its size and beauty; but when we launch out into Thy etherean realms, we fain would hide our faces in shame of our vanity. We sail through a thousand of Thy crystal worlds and talk of great distances, but the mirror of Thy boundless creation lieth still before us. We recall the red star, our native home, a single gem amidst the countless millions Thou hast cast into the universe, and we are speechless because of Thy Awful Extent.

13. Wherein hast Thou not excelled Thyself, O Jehovih! In one moment, we behold Thy Vastness; in another, Thy Microscopic Hand in the smallest ethe'ic wave, and in the spear of grass down on the swift corporeal stars. We applaud Thee for Thy handiwork, and yet ere our thoughts have overrun the smallest part, Thou turnest our eyes inward to the soul of things, an endless wonder.

14. How shall I comprehend Thy designs, O Jehovih? Thou drivest me back to the time Thy angels came and stood man upright, saying: Be thou a man; and be thou a woman! But they would not.

15. Again and again, Thy pitying hand stood them up, and Thy voice came, saying: Talk, O man! Come, thou shalt help to perfect thyself. But man was slow in perceiving wisdom; that which came to his flesh he loved.

16. I remember the earth, O Father! Men and women with long hair hanging down; and hands with claw nails, fierce and warlike. And hair in tufts and short-curled.

THE LORDS' THIRD BOOK.

The Lord thy God findeth one place filled with beasts of prey and great serpents, which must be destroyed; and he provideth a race of men to accomplish this. And man is suffered by God to become carnivorous for a season.

5. In another country the Lord findeth drouth and frequent famine; and he provideth man with knowledge adapted thereto. So also are there seasons to the earth, when man shall be changed from one condition to another; according to the progress of the earth, so God lifteth up man for the glory of the Almighty.

6. Suffer not thy judgment to mislead thee as to a law of selection. There is no law of selection. Man hath no inspiration of his own to select and provide his progeny, neither in shapeliness nor judgment.

7. He marrieth because of the impulse of the flesh; nor careth he for the issue, whether they have long legs or short ones, or whether they become warriors or imbeciles.

8. And woman even careth less than man. Nevertheless, a time cometh upon the world, in a later age, when man and woman both consider these things, and somewhat govern themselves accordingly. But in such an era they are almost fruitless.

9. But in the early age of a world, man hath inherent but two impulses, to eat and to indulge in cohabitation. Neither considereth he what may result therefrom. And the Lord and his angels lead man, unknowingly to himself, to fulfill his times and seasons.

10. Now have I come to thee in kosmon to make plain the government of heaven upon the earth; and of thy God and his angels upon the race of man. Behold, in the time of Apollo, man in his present form was brought into being on the earth. The time and season of the earth was in that day come unto that end. Even as in this day thy Lord hath come to change man from a race of warriors to a race of peace; for now is the time and the season of the earth propitious to that end.

11. In the time of Apollo were the first prophets of God raised up from other than the I'hin race. In that day, the I'huan, the flesh-eating man, was first capable of hearing the voice of thy Lord understandingly. And thy God commanded man to remember the God of

Whose eyes were like a lion's, and mouth wide and falling open, like a dog that is tired.

17. Therefore Thou hast called me, O Jehovih; and I perceive Thy double purpose: For man left alone would select and mate, and evolve to terrible war! And Thou storest here an idol to unfit him for cruel deeds.

18. So, from Thy etherean realms, wherein for fifty thousand years Thy Gods and Goddesses had trained me to comprehend the discipline of Thy created heavens, I came, descending, down, down to the red star, where Thou first quickened me into being, that I might fulfill Thy mandates.

19. Thy hand took me up, Thy hand sent me down; I had learned not to fear; the tree of faith had grown in me; I knew the secret of All Power. As a mortal goeth into a dark cavern, where the air is damp and unacceptable to the nose, so came my hosts, O Jehovih, out of etherea into the vortex of the earth, the dull atmosphere.

20. Thy voice came to me, saying: Go around the earth with thy oniy'yah, My Son. Stir up the atmosphereans; they that know no higher heaven. Behold, they have mutinied against My God and Lords; have rejected My proffered wisdom. Their delight is in war and the deeds of mortals. As men on earth gather round to witness beasts in battle, so gather these countless millions of spirits to witness kingdoms of mortals in war, and fire, and plunder. And by their presence urge men to cruelty and cunning horrors.

CHAPTER IV.

HEAR me, O man, and angels; from my words learn to be wise and deep perceiving. He who standeth in darkness, seeth not; the time of Jehovih, none can comprehend. In the Light should be the delight of all men. But who practiseth to his highest knowledge? Before my days, time was no nearer the beginning of the universe than now. There were men who believed that with death all would be ended to every man; and Jehovih sent angels to prove them in their folly; and though they saw them, and talked with them face to face, many would not believe.

2. And in the lower heaven they were the same; they would not believe in a higher heaven. And though ethereans came to them to prove them in their folly, and talked with them face to face, yet many would not believe.

harmony, symmetry and music, and to build images of him in all the divisions of the earth.

12. Be most searching, O man; for thou shalt find, in this day and generation, the legends and history of Apollo in all the divisions of the earth.

13. And the word of his name, in all languages, hath the same signification.

14. Behold, as in Guatama, the Lord raised up seers, whom he instructed in the methods of slaying beasts of prey and serpents, in the same period of time raised he up for the same purpose other seers in Shem, Ham and Jaffeth (India, Egypt and China — Ed.). And the names of the great slayers are preserved to this day in the mortal histories of these countries.‖

15. Thus created the Lord a new race on the earth; and in all the divisions thereof, the new race came of the I'hins and the I'huans. According to the different countries where they dwelt, so are they found to this day. In which thy God provided all these people who are of pure blood to have no other God nor Lord than the Great Spirit, Jehovih.

16. Nevertheless, in the time of Apollo, this race was but a fraction compared to the hundreds of millions of I'huans and ground people and I'hins that dwelt on the earth. But the I'huans were at war for more than a thousand years.

17. They built great cities, and established mighty kingdoms; but as soon as built, lo, the wars laid them low or dissipated them.‖

18. God said: Now will I give to man a new commandment, which is, to go forth and subdue the earth; to slay every beast of prey and every serpent that cometh before him.

19. And of beasts of prey and of serpents, shalt thou not eat the flesh, nor the blood, which containeth the life.

20. Neither shalt thou eat the flesh of the beast with uncloven foot; nor shalt thou eat swine's flesh.

21. But all cloven-footed animals I give unto thee, for food to eat. ‖For in the day thou takest the place of beasts of prey, thou shalt also take to thyself to eat the flesh they would have eaten.‖

22. Then the Lord sent I'hin priests to circumcise the new race, the Ghan. And he commanded the Ghans to marry amongst them-

3. I searched the disbelievers, to understand their souls; and I found they were begotten in inharmony. They prided themselves in their wisdom; but that that they called wisdom was as a serpent in the soul.

4. Jehovih spake to me, saying: Hear thy Creator, O My Son: in atmospherea thou shalt appoint ten thousand Lords, with ten thousand kingdoms; and the earth and the inhabitants thereof shall be divided between them.

5. And thou shalt build a new kingdom in heaven, and call it Gau,[1] and it shall be thy judgment seat, with a Council of one hundred thousand men and women.

6. And all thy Lords shall be called Apollo! And they shall inspire men to make images of stone and wood. And the images shall have short arms and long legs; and nails instead of claws on the fingers, and well-formed mouths, with shape for motion of the cheeks.

7. And thy Lords shall find the loo'is who have been preparing these matters by birth; and the loo'is shall lead the angels around about amongst mortals, finding the most comely-formed men and women and young children. And when they have thus chosen them, they shall report the matter to the Lords, and they shall send ethereans to those mortals who are selected, and they shall be quickened by signs and miracles.

8. And it shall be proven before all the nations of the earth, and their kings and queens and governors, that the comeliness of the forms are pleasant in My sight, wherefore I come to them. And those who are thus selected shall sing and dance by entrancement; so that kings and queens shall be overcome by the achievements. And those that dance shall be made to float in the air, and sail about in the dance.

9. For I will turn the judgment of man to beautify himself; and, in so doing, he shall learn to perceive beauty and harmony in My works.

CHAPTER V.

THINK not, O man, the Gods always deliver the nations of the earth in a day or by miracles. They go to the foundation of a matter; they make man a servant to help deliver himself. They stir up the nations in rites and ceremonies first; then come after, and appropriate the rites and ceremonies. And the women look on, receiving the spirit of the matter in their souls, the which entaileth on their offspring that which is desired by the Gods.

selves, promising to give all the world into their keeping.

23. And the Ghans began to wear clothes, after the manner of the I'hins; and the latter gave them rites and ceremonies, and taught them how to pray and dance before Jehovih.

END OF THE LORDS' THIRD BOOK.

[1] In another place described, this country seems to have been inhabited first in Central or South America, and to have embraced South America, Mexico, Texas and the Western Mississippi, whence a canal extended to the Lake Superior mines. Further research now shows that these wonderful people also extended over a large part of Tennessee and Ohio, and part of Kentucky, and a large portion of Kansas. The extent of the country inhabited by these sacred people shows that not less than 4,000,000 could have occupied it.

[2] The modern Chinese omit the first syllable, saying "bah," signifying "father." The usual spelling of the Hebrew word rabbi is not phonetically true. The "i" is sounded more like "oi," and the accent is on the second syllable. "Ra" usually signifies earth or mortal, and, if accented, destroys the spiritual value of the word. The Hebrew pronunciation should be "r-r-b-boi," accented on the second syllable. This would signify spiritual father or priest; while the pronunciation "rab'bi," accented on the first syllable, makes the meaning "earthly priesthood," which is nothing.

[3] Haden is both the Chinese and Algonquin name for sky. Phœnicians said, Aden; the modern Hebrew, however, is sha-chag. Aven is the mythical Hebrew for an undefinable place or idol. Some scholars trace the English word Heaven to the same source. Galgal is a condition of the mind.

2. With the hosts of high heaven, unseen by mortals, the Lords stir up the whole world. In one generation, behold, a new race is born. Man is unfitted for dangerous war, and no longer the delight of drujas hanging around. And the drujas, and the familiars, turn from the peaceful earth (to them stale and unprofitable in bloody entertainments), to find their own petty kingdoms broken down and gone.

3. Be wise, O man, and ye angels of earth! Hear the voice of thy brother, God of three worlds! I will tell thee a great secret: These are the words of thy Creator: Man and woman are pro-creators! Whom they beget, are theirs, saith Jehovih. Not for a day, but forever! Take heed of thy offspring, O woman! Take heed, O man! Wilt thou be entailed with drujas to pull thee down? Wilt thou choose offspring to glorify Jehovih?

4. Have not thy people boasted, O earth? Have they not said: O the poor ancients! What of them? Will they turn away from the idols of Apollo, and set up on their own account? Can the people hand down a name and models to live forever?

5. So I founded Gau in the place Hored had been, extending over Jaffeth, Shem and Ham; and the rest of the atmospherean heaven I divided amongst my ten thousand Lords and Lordesses, whom I selected and ordained in the manner of the ancients.

6. And the Lords established themselves in kingdoms, both on earth and in heaven. And they inspired kings and queens to erect images in the temples, and the images were given a name signifying Harmony, Symmetry and Music (Apollo). And the names varied in many countries, because of the languages of the people; but the signification was that these three entities comprised the All Light, the Creator, Jehovih!

7. And mortals were taught by the inspiration of angels how to make the images, for there were no corporeans sufficiently perfect for models.

8. According to the perfection of the images, so were they reckoned favored by Jehovih; and the sign of Jehovih's approval was manifested in the time of the sacred dance given by the su'is selected; which was, if the whirling dance caused many women to fall down by enchantment, then was Jehovih pleased.

9. Hear me, O man. The enchantment of the women was what the Lords desired, for the impression of the soul of woman shapeth the unborn child.

10. Wherefore, they worshipped blindly before the idols, not being sufficiently wise to understand how Jehovih was laying down the foundation for the coming race.

11. O ye of little wisdom, compared with the Lords of heaven! How ye are puffed up in judgment, not knowing the race whence ye sprang! Jehovih's Gods and Lords mold the inhabitants of the earth as clay is molded in a potter's hand. They set them up and show them the way, and say to them: Go!

12. And mortals go on a little while, like a young child that tottereth and falleth. And again the Lords set them up; and man, in ingratitude, forgetteth and denieth his God.

13. The unseen angels lead man and woman together, and say: Marry! And they wed, and bring forth of the Lord. Then man inquireth: What meanest thou: Bring forth of the Lord? But his judgment is under a cloud; he flattereth himself that Jehovih created him, and then went away; and since then he hath been his own master!

14. O man, what is thy folly! How hast thou found such cunning ways to put off thy Creator? What profit more hast thou to put Him away than to try and perceive Him in all things? Why wilt thou sing of man who is in darkness, and of the earth, which is but a fraction of the Great I Am? Hopest thou not for wisdom, so that guardian angels may go away and rest?

15. Why shall they stand over thee day and night, to keep away familiars and fetals and drujas? Who shall close thy mouth against falsehood, and thy lips against cursing thy Creator? Hopest thou not, O man, that a wiser age will follow? When shall man learn harmony, symmetry and music? Who will hire a musician that forever putteth his instrument out of tune? Why shall the Gods applaud men or angels who live not attuned to the All Highest?

16. Show me one who is as good as he understandeth to be; that liveth as wisely as his goodness desireth he should. He will understand my words; I can come to him and inspire him with great wisdom. He will comprehend the love a God hath over mortals; and the patience of the toiling Lords and angels.

17. Hear me, O man! I will answer thee a great matter: The angels of heaven who are good, labor for those beneath them. This is their work, day and night. Think not that they go away to idleness forever. To the etherean, industry becometh rest; to those who

have attained to be Gods there is spontaneous growth forever. Remember this and be wise. To the atmospherean and to mortals, idleness of soul leadeth downward forever! Remember this also, and be wise.

18. Behold the rose and the lily; they are perfect in their order. Being one with Jehovih, they painted not themselves. Let thy soul practice with thy Creator, and thou shalt become one with Him, even His Son. Find thou the symmetry of flesh; the symmetry of the spirit; the harmony of music,[2] and consider wisely thy behavior.

19. The star of Jehovih is within thy soul; feed it, O man, and thou, O angel of heaven, and it will grow to be a God! Rob it, or starve it, and thou shalt remain nothing. It is weak and dim in the vain; it is bright and of great power in him who forgetteth himself in laboring for others.

CHAPTER VI.

JEHOVIH spake in the light of the throne of Gau, saying: My Son, thou hast set the temples of earth wisely, and thy ten thousand Lords have the voice of thy Creator. But, behold, this dawn of dan hath but five years and two hundred days. The five years are already gone. Call together thy etherean hosts, and they shall report to thee who shall be the successors to thee and thy Lords. I answered, saying: Thy will be done, O Father!

2. So I sent messengers around about the world repeating what Jehovih had commanded. And I added also: When the time of dan is completed, behold, my hosts shall assemble in Gau, from whence we shall ascend to our etherean worlds. Let my messengers invite all the people in all the kingdoms of atmospherea to be present. And these things were done.

3. Now, of the ten thousand kingdoms of the Lords of heaven and earth of that day, many of them held their places within the corporeal temples of worship, having spiritual thrones within them, where the hosts of angels assembled to counsel on the affairs of mortals, and to advise with them through the prophets and seers.

4. Neither was there a temple in all the world for consulting the spirits and Gods but what was usurped by my etherean hosts. So that when kings or queens came to consult the oracle on matters of war or personal aggrandizement, my hosts answered them not to their own profit, but with the voice of Jehovih.

5. So it turned out, that when the chief false Gods and false Lords were driven out of the corporeal temples, they lost interest in mortal affairs. And I classified them and made new kingdoms in the lower heaven for them, forming them into confederacies. And they, too, became earnest workers to establish themselves in harmony, symmetry and music. And at the end of the time of dawn there was not one false God nor false Lord in atmospherea.

CHAPTER VII.

APOLLO said: Hear the decrees of Jehovih, O ye Gods and Lords: I, His Son, God of three worlds, speak! In my speech lieth the wisdom of Time; the evidence of fifty thousand years. Here is a great matter, O ye Gods; answer it, O ye Lords of heaven and earth: A child learneth from that which is around about; a man learneth from that which is around about; a God and a Lord learn from that which is around about. Neither can they acquire anything more, forever. Jehovih saith:

2. I have decreed the breaking up of old foundations; in new creations I provide food for the souls of Gods and men.

3. Apollo said: To condense and to expand; to expand and to condense, is this all? Who shall fashion a corporeal world by compressing ether? or, by standing still, expand his own soul? How long will they be entailed with idle desires, and self-ease, and self-glory.

4. Jehovih saith: When the lower heaven turneth into itself, it soon turneth downward, also. And its cast moldeth the earth-born. Look to it, O My sons and daughters, that ye preserve the high estate of heaven. Apollo said:

5. To be a God is not all; to be a Lord is not all; ye shall forever invent new stratagems in Jehovih's kingdoms. Your people shall be forever infatuated with continual surprises, or your kingdoms in heaven will go down.

6. Jehovih saith: Behold, I created man, and if he rest constantly, disease shall seize on his life parts. The kingdoms of men on earth that lack aspiration for the people shall bring destruction; to the kingdoms in the lower heaven, the lack of invented, new glories, shall breed up false Gods and false Lords.

7. Apollo said: To be a weak man, is nothing; to be a weak king, is nothing; to be a weak God, is nothing; but to be strong with Jehovih, furnisheth food for the kingdoms of

men and angels. Think not, ye Gods and Lords, that to be a good God is easy, or to be a good Lord is easy, or to be a good corporeal king is easy. He who ruleth in heavenly kingdoms, must forever furnish food for the souls of angels and men.

8. I, Apollo, Son of Jehovih, will give you a parable suitable for Gods and kings: A multitude go into a forest; one man goeth a little before the rest, and he calleth: Here! Here! Then he goeth a little further, and he calleth: Here! Here! And the multitude follow. Whereon, ye reason well, saying: If the leader go too fast for the multitude, they will not follow; and if he go not fast enough, they cannot follow. Wherein, of the last condition, anarchy ensueth, and new leaders are chosen.

9. And these conditions follow all peoples on earth, and in the lower heavens. But the glory of the emancipated heavens, in etherea, lieth in the development of every soul into ripeness and bloom, with none too fast nor too slow, but all as one, and one with Jehovih.

10. Is not this the testimony of the All Person: A ruler of a city; a ruler of a state; a ruler of a kingdom? Without a head to lead, and to govern, what people have been found? Without a God and Lords, and kingdoms in heaven, what angels are found? Strollers, beggars, drujas and vampires. He who setteth himself up against the king, what is he? He who setteth himself up against the All Person, what is he? Where is the fruit he hath brought to market?

11. His speech is cunning in denial; his arguments for liberty, the bait of hada. He crieth out, in justification of his mutiny: Liberty! Liberty! But he leadeth to inharmony and darkness. After that, he rusheth to the front, crying out: Follow me! follow me! I will lead to truth and light. And he himself becometh a God, but in falsehood, even as by falsehood he denied the true God.

12. A great fact declare I unto you, O Gods and Lords: A line lieth betwixt the man who hath too much opinion of his own, and he who hath no opinion at all. One is to be pitied, the other censured. Which, judge ye, do the Gods pity of these two, and which censure?

13. None could answer Apollo. So he spake further, saying: Pity ye him who hath too much opinion of his own; for of all men he standest the farthest from Jehovih. But the wise man and wise angel follow the median line betwixt the two. Herein lieth the harmony of a man's soul.

CHAPTER VIII.

APOLLO, Son of Jehovih, said: In Jehovih's name speak I, Apollo, God of etherea. Hear me, O ye Gods and Lords; the power of the Father resteth in my soul; my words are of Wisdom. Think of this great matter: The growth of love! As a man loveth his city and his country, what think ye Apollo hath forgotten? Have I not told it in etherea? I sprang from the red star, the earth!

2. Wherefore shall I not take pride before Jehovih? And hold up my head in etherea, where I have neighbors that sprang from other stars. Shall a man forget his love because he is a God? Nay, verily. When I was mortal, I loved my neighbors; when I entered the second resurrection, in atmospherea, I loved all the people of the earth; and when I rose to etherea, my love expanded to a thousand worlds. But, of all places, how can I make the earth and her heaven second in the love of my soul?

3. As a mother inventeth diversions and employment for her children, shall I not gather fruit from Jehovih's repositories to feed the atmospherean heavens? I came, and found ye in a dark forest, with briars and thorns; but, behold, O ye Gods and Lords! The lower heaven hath become a paradise.

4. Let me recall the philosophies I have overthrown: The false Gods and false Lords said: It is well that there be a war and destruction in heaven; otherwise, it would soon be too full! For they saw not the higher heavens; their arguments were framed in a dark corner. And, because of their evil inspiration, they gave mortals the same philosophy, saying: War is justifiable, lest the earth become too full. For these dark angels shut out from mortals the higher light of Faith in Jehovih. Justifying themselves in war, and the slaying of whom Jehovih had created alive; by their behavior, thrusting condemnation in Jehovih's face for what Jehovih had done!

5. Neither knew these mortal philosophers that they were under the inspiration of spirits of darkness; nor would they wait till the earth was full of people, to prove whether their philosophy was true or false.

6. For, as ye of heaven were given to deeds of darkness, your kingdoms reacted on earth, making Druks out of men and women. From which have all these heavens turned from evil ways, and become as stars of glory in Jehovih's universe.

7. Think not that only great thunders and terrible stratagems can govern heaven and earth righteously; for, as one man, in an army, may cause a panic; or one brave man's upraised hand lead a nation on to victory, so can ye, O Gods and Lords, by wisdom, in the smallest of Jehovih's plans, rule over heaven and earth, for the glory of His everlasting kingdoms.

8. That which I declare unto you, go ye and declare throughout heaven; for the fruit of your teaching shall enrich the earth people, through their guardian spirits; and they shall likewise go about preaching amongst themselves.

CHAPTER IX.

WHEN Apollo, Jehovih's Son, had finished his labor, the dawn of dan, God foresaw that his own resurrection, and his people with him, had come. So he sent his proper officers to the libraries of atmospherea, to learn who of all the etherean hosts should be selected to remain as God, and who as Lords, for the next four hundred years.

2. In twenty days the examiners returned and came before the throne of God, and the Council of Gau. Za'dukawaski, chief speaker, said: By the grace of Jehovih, Creator, we stand before thee, God of heaven and earth. We find, by the ancient precepts, adjudged wise in the foundation of atmospherea, one Gur, highest and most proficient of all the hosts of heaven, to be anointed God for the next four hundred years.

3. God said: I remember Gur, from Magel, in Sooftus, in etherea, God of Ra'yatuf and a'ji, seventy-two. Let the marshals go to him and acquaint him with Jehovih's decrees, in the name of God. And they shall provide suitable conveyance for Gur to come to Gau, according to his rate.

4. So the marshals, ten thousand in number, besides ten thousand musicians, went and brought Gur before the throne of God, coming in an otevan, prepared for the purpose, and adorned with one thousand pillars of light.

5. God said: I salute thee, O Gur, in the name of Jehovih, Creator. Behold Apollo!

6. Apollo stretched forth his hand, and Gur came and shook hands with him, standing by the throne. Gur said: That I have lived to see this day, O Jehovih, I am blessed indeed! Thy will, O God, and Jehovih's, be done!

7. God said: Behold, the dawn of dan is within thirty days to end, and all who choose, and are prepared for the third resurrection, shall be taken up to etherea. Besides thyself, O Gur, there are two hundred thousand ethereans who have volunteered to remain another four hundred years in these atmospherean heavens, and on the earth. From them thou shalt select ten thousand Lords, and bestow them with kingdoms, over mortals. Two thousand million angels will I raise up with me to etherea.

8. To thee, O Gur, I bequeath two thousand million atmosphereans who have been initiated in the second resurrection. And of the first resurrection, two hundred and fifty million; and of fetals three hundred million; and besides these, the inhabitants of the earth (men, women and children) seven hundred million.

9. God ceased speaking, and Gur said: Thy will be done, O Jehovih! Thereupon the es'enaurs sang, and the trumpeters played the MARCH OF APOLLO, JEHOVIH'S SON. Presently, the marshals and messengers filed before the throne; and a light of golden fire came down from etherea, cast out by the Gods of Helmatia, Orian arc of Tanaya, and it fell about the throne of God, so that many could not look thereon, because of the brilliancy.

10. God raised up, and Apollo by his side. God said: I stretch forth my hand unto Thee, O Jehovih! Behold Thy Son, Gur, God of Ra'yatuf, in etherea, an earth-born, forty thousand years inhabitant of Thy emancipated realms. By Thy power, and in Thy name, O Jehovih, I proclaim him God of heaven and earth, to bestow Thee and Thy kingdoms on angels and men! Be with him, O Father, Creator, that he may add unto Thy glory forever! Amen!

11. God took off the triangle, and hung it on Gur's (God's) neck, saying: I now bestow thee with the heirloom of the Gods of the red star, the triangle of the ancients. And that thou mayst be still further honored, behold, one higher than I, even Apollo, shall weave a crown for thy head.

12. Apollo walked to the left hand, and raised his hand upward, and there came from unseen space a flame of yellow light, and lodged on his hand, and he turned it but half around, and lo, a crown with sparkling gems stood upon his fingers' ends. Apollo said:

13. Incomprehensible All Light! Weave me a crown for Thy Son, God of heaven and earth! And even whilst he spake, it was done, and he placed it on God's (Gur's) head.

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And God went and sat in the midst of the throne, saying: Throne of Thy throne, O Jehovih! All things are Thine! For my resting-place, to do Thy will, this shall be.

14. During the ceremonies, the music was timed accordingly; and when the new God was crowned, the multitude of a thousand million applauded with great joy.

15. When all was quiet, God rose up from the throne, saying to Apollo and to him who had been God: In Jehovih's name, come and honor my throne! Accordingly, they both sat down on the right hand of God.

16. God said: In thirty days the dawn of dan will end. Let the marshals, through the messengers, proclaim the resurrection of two thousand million to the etherean heavens on that day. Proclaim it in all the heavens of the earth; inviting all to come who can; for it shall be a day of the feast of glory. But say not to any one that there hath been a change of Gods, nor that great Apollo will rise also, lest sorrow come upon the people. The marshals then selected messengers, a great number, and sent them throughout the heavens of the earth, proclaiming the commandments of God.

17. God spake further, saying: For thirty days shall the Council deliberate on my ten thousand Lords, selecting and allotting them; and I will crown them in the name of the Father.

18. Apollo then said: Now will I clothe myself in strange colors, that none shall know me, and during the thirty days I yet tarry, I will go around about the earth, that I may again look upon the star of my birth.

19. And he who had given up the throne said: Thy joy shall be my joy also. I, too, will again visit the star of my birth.

20. Accordingly, God said: Joy be unto ye twain, in Jehovih's name! Behold, I will throw a thick blanket over the throne, and ye shall change your attire, and when I withdraw it, ye shall walk forth unknown.

21. And this was done.

CHAPTER X.

SO Apollo visited all the divisions of the earth, and the islands in the ocean; and his traveling attendants, companions and officers, made a record of all things they saw, especially those relating to the corporeans; their manners, sizes, color, habits, education and procreative capacities; and the records were taken with them, to be finally carried to etherea in the coming ascent.

2. And Apollo and his companions then visited atmospherea, making like observations of the people in the first and second resurrections, recording the number and kind of nurseries, hospitals, factories, schools and colleges, together with the asaphs, teachers and physicians, nurses, and so on. And this record was also prepared so as to form a brief history of the earth's heaven.

3. On the twenty-eighth day, Apollo and his hosts returned to Gau, the place of the throne of God in the lower heaven. In the meantime, the word of God, commanding the assembly for the ascent of two thousand million of Jehovih's Brides and Bridegrooms, had aroused the people of the lower heaven beyond measure; millions of them never having witnessed an ascent, nor, in fact, had seen an etherean adavaysit, a ship of fire.

4. On the twenty-ninth day, in the evening, a light was seen high up in the firmament, and to the north-west, brilliant, like a star of the first magnitude. Presently, it grew larger and brighter, and shot across toward the south-west firmament, and then began to descend toward the earth, growing larger and brighter as it came.

5. The people of the lower heaven knew it was the adavaysit of the third resurrection, and they rejoiced before Jehovih, singing and praying. And now the marshals and proper persons for the purpose, commenced to form the groups of Brides and Bridegrooms of Jehovih. And the groups were arrayed in stars, crescents, squares and circles and ovals, being classified according to their rates in these figures; and the groups had banners, and signals of colored lights, according to their rank in love or intelligence, or good works, or other characteristic virtues.

6. And these groups were arranged into combinations, every combination representing the work done by a sub-Lord or sub-God. And these combinations were again formed into four divisions, representing the four great divisions of the earth, and the four Lords, Jehovih's sons. So that when the whole two thousand million spirits were in due form, they characterized Harmony, Symmetry and Music, being the symbol of Apollo, Son of Jehovih, God of three etherean worlds, brevet Orian Chief.

7. At midnight, the sea of fire, the adavaysit, reached Chinvat, the border of the earth's

vortex, just beyond the orbit of the moon, and in size twice the moon's diameter. Here the ship halted for four hours, and then again began to descend, and rapidly, fearful to behold, becoming more scarlet within the vortex, but growing larger and definite in figure.

8. And, lo and behold, when the adavaysit drew near, it was in the form and figure of the groups of Brides and Bridegrooms of Jehovih. It had fifty thousand curtains, and one hundred thousand banners, and the hosts within the ship, seven million souls, bore each a streamer of phosphorescent light, of all colors, shades and tints, and arrayed in symbols of the name, Apollo.

9. Unlike all other etherean ships of fire that had as yet visited the earth's heavens, it was provided with openings in the bottom, five hundred thousand in number, which were the places of entrance and exit. And the openings were studded with crystals of ceaseless fire, of all conceivable colors, shades and tints, and sizes and figures, curves, circles, angles, crescents and so on. And up within the openings, were the crystal and opaque chambers, provided for the heirs of the third resurrection. And yet, within these chambers, were the reports of the guardian angels, of the lives and good work heretofore done by every man and woman of all the two thousand million who were to ascend to Jehovih's higher heavens. But in all the records there was not recorded one evil thing, or dark deed, or selfish thought; for of these things the ascended hosts had long since purged themselves, till they were gems of the pure light of the Father of all. High up within the ship were the beams and net-work of timber and ropes and arches; and around about the whole ship was the photosphere of its power, so that the whole adavaysit was like a crystal ship within a globe of phosphorescent light; and yet, in fact, the ship was the true light, and the angels the light of that light, whilst the photosphere was really the shell of darkness made reflective.

10. This, then, was the size of the adavaysit; two thousand miles, east and west, and north and south, diameters; and seven thousand miles high. And the ship within it was one hundred miles, east and west, and north and south, diameters; and two hundred miles high.

11. As the earth is opaque, with a transparent vortex around it, so not so, but opposite, is the structure of an etherean adavaysit, being light and habitable within as well as without, like the etherean worlds in the firmament. As Jehovih maketh worlds, and sendeth them forth in the places of His firmament, so, in imitation of Him, His etherean Gods and Goddesses make adavaysits to traverse space from star to star, and from one etherean region to another. Great in wisdom and power are Jehovih's etherean Gods and Goddesses! Yet they, too, were once but men and women, with corporeal bodies.

12. Jehovih said: I have given power to spirits of the newly dead to clothe themselves from the atmosphere with corporeal semblances of flesh and blood; and, to My exalted atmospherean angels, I have given power to clothe themselves from ethe in forms of light. But, to My exalted etherean angels, I have given power to clothe their hosts with ships of fire, and otevans, and adavaysits.

CHAPTER XI.

CVENTI, marshalless for the hosts of Apollo, with ten thousand marshals and fifty thousand respondents of ceremonies, made ready to receive the hosts of the adavaysits, commanded by Cim'iad, Goddess of Du'e'ghi, in etherea, Goddess of Noad and Rak, in ji'ya, thirty-eight, well known to Apollo, and to Phaeja, God of Norse, long residents of Um, in etherea.

2. Cim'iad was a small woman, dark, and of deep love, most jovial of Goddesses; and had long looked forward with joy to her pleasure of bringing so large a ship to deliver two thousand million of Jehovih's Brides and Bridegrooms into etherean worlds. And so, when the adavaysit was about to land in Gau, Cim'iad looked out from the clusters of central stars, the ornaments of the throne within the ship, to see the hosts who were assembled beneath, and joyously clapped her hands with delight, whereupon she was saluted by Apollo and Phaeja, and by God and his Lords.

3. Presently, the mighty vessel landed and anchored fast; and the ship of Apollo was moved up aside and made fast to the adavaysit. Meantime, Cim'iad came forth out of the ship, and was received in the arms of Cventi, marshalless of Apollo, and then proceeded to the throne of God.

4. All the while, the musicians had been playing and singing; and the music of the lower heaven was thus united with the music of the upper heaven.

5. God said: Welcome, O Daughter of Jehovih! Come thou and honor my throne, in His name!

6. Cim'iad said: By the grace and love of Jehovih, am I come, O God! And to thee, O Apollo, most wonderful of earth-born Gods, how can I express my boundless love! And to thee, O Phaeja, long-enduring Son of Jehovih, my soul is as a twin, for the glory of our Everlasting Creator!

7. Behold, I am come in Jehovih's name to wed these two thousand million Brides and Bridegrooms to Jehovih!

8. Phaeja said: Thy will and Jehovih's be done! And now they shook hands, as is the custom of Gods and Goddesses, and Cim'iad went and sat on the throne, saluting all the assemblage by making the sign of Jehovih's name with her right hand, which was answered by three thousand million spirits. And now the musicians played and sang the STARS OF JEHOVIH! Meanwhile, the All Light began to descend thick and fast on Cim'iad's head, so brilliant that many could not look thereon.

9. And Jehovih spake through Cim'iad, saying: I blow My breath upon a corporeal world, and man springeth forth into life, the highest of My created lights. In the womb of Mi, I fashion his spirit. When he is shapely and white, I deliver him. I open the heaven of suns, and warm his soul. Brighter than diamonds he cometh forth; male and female come they; as stars for My everlasting worlds. Dressed as Brides and Bridegrooms for My chambers of Light and Love. In My arms shall they be blessed forever; in My mansions rejoice forever.

10. The respondents said (being led by the etherean hosts): I am Thy bride (or bridegroom), O Jehovih! My soul findeth love in Thee only, forever!

11. Thou, my Father, O Jehovih! I come to Thee to abide forever!

12. From Mi, my mother, the earth, who conceived me, I rise me up and go, forever.

13. All praise to Thee, O Jehovih! And to thee, O God of earth and heaven! And to ye, O Lords of the earth, praise forever!

14. Thy Lords, O Jehovih, raised me up. How can I render them joy for my stubbornness of heart! And Thy God, for my second resurrection.

15. How hast Thou made us brothers and sisters, O Jehovih! And given to me a higher world to abide in, forever!

16. O, Joy of my soul! To Thee am I beholden, O Father, Everlasting Creator!

17. Jehovih said: Behold Me, O Brides and Bridegrooms! I am the All that is Within All, and Over All. Members of My body are all things under the sun, seen and unseen, boundless, forever! I give them to you for your inheritance, forever!

18. Response: Who can give like unto Thee, O Jehovih! Not only gavest Thou myself, but sent Thy Gods and Lords to me to teach me how to live to enjoy Thy Fullness, forever.

19. I will rise to Thy immortal kingdoms, and learn the mysteries of Thy glory and wisdom, O Jehovih! And when I am strong, I will go forth to them who are beneath me, and raise them up, to rejoice, forever!

20. Jehovih said: Laborers with Me; helpmates and companions, forever! With ye I wed, from everlasting to everlasting.

21. Response: With Thee we wed, helpmates, forever! In the glory of Thy worlds, without end!

22. Jehovih said: Mine are all harmony; All Symmetry; All Love; and will endure forever!

23. Response: When I was in darkness, I fed on hate, and anger, and war, and lust. But Thou hast taught me harmony, and symmetry, and love, and I shall indulge in them forever!

24. Jehovih said: Receive ye My mantles and My crowns, O My beloved! The darkness is come and gone; the rain is dried up, and My flowers are blooming for you, My beloved!

25. Response: Glory be to Thee, My Creator and Preserver! All hail to Thy Wondrous Works, O Jehovih! In all my giving I cannot attain to Thee, forever! Thy Crown shall shine in my behavior, world without end! Amen! Amen! Amen!

26. Jehovih, Thou art mine, forever! Amen!

27. I am Thine, O Jehovih, forever! Amen! Amen!

CHAPTER XII.

THE rites of the resurrection were completed, the whole of which would make a book, were the words written down; and as for the music, for which there were five hundred thousand singers and players, scarce a conception of it can be given to mortals. And when the light of the throne of God broke away a little, God announced six hours' recreation; whereupon, all the angels of Gau and of the etherean heavens, mingled together joyfully.

2. And after this (for, behold, the end of the dawn of dan had come), Apollo, mightiest of all, rose up, and waved his hand in the sign, In Jehovih's Name, and stood aside from the throne of God. After Apollo, Cim'iad rose up, and gave the same sign; followed by Phaeja. And when these three stood aside, high raised, on the floor of the throne, so that all the assembled millions could see them, so hushed were all things, like as if Time had come to an end.

3. Then filed in front the ten thousand Lords and Lordesses, they who had once been false Gods and false Lords, and, of the ancient times, arrayed in such gorgeous attire; now robed in plain white, and without ornaments.

4. The marshals opened the arches of the adavaysit, but yet not a soul moved from his or her place.

5. Then great Apollo, and Cim'iad, and Phaeja, came down and sat at the foot of the throne, more loved than all the Gods who had as yet visited the earth and her heavens.

6. God came down from the throne and took Apollo's hand, saying: Arise, O Son of Jehovih, and go thy way. Apollo rose up, himself in tears, and stood aside. When God now took the hand of Cim'iad, saying: Arise, O Daughter of Jehovih, and go thy way. Next he raised up the long-tried Phaeja, when lo, both he and God burst into tears, and fell in each other's arms! Phaeja, of few words at most, was last to slack the fond embrace; and then he and great Apollo, and Cim'iad, light of heaven, broke loose and marched forth to the etherean ship of fire. God resumed the throne, blinded by his tears.

7. Now fell the mantles of Jehovih, and His crowns, on the two thousand million Brides and Bridegrooms. The awakening Light of the etherean firmament bespoke Jehovih's Awful Presence! The hosts moved with one accord, and presently entered into the adavaysit, amidst a shower of etherean flowers.

8. The marshals signalled, for the dawn was ended. The bright Cim'iad, stretched forth her slender hand and arm to Jehovih, saying: By Thy Power, O Father, I command! Arise! Arise! Ad-av-ay-sit! Arise!

9. And the mighty vessel, and the vessel of Apollo, adjoined, arose up from Gau, rocking, rising, and moving to the music of a million trumpeters and singers, joined by the es'enaurs of the lower heavens. Higher and higher rose the etherean fire-ships, turning and rising, passing beyond the vortex of the earth, beyond Chinvat, out into the firmament of etherea, higher and higher, till all was lost in the distance.

CHAPTER XIII.

JEHOVIH spake in the light of the throne of God, saying: To the Council of Gau, heaven of My Heaven! Hear ye the words of your Creator, O My beloved: Sing songs to Apollo and his Lords; let my people rejoice; for the Glory of my Son is upon them.

2. From My kingdom is the Light and the Life; out of My Wisdom Apollo hath come. Sing to him, O ye Lords of heaven; let My angels rejoice in his name, for he shall abide forever.

3. Created I him for the glory of angels and men; in his idols and images shall My people behold the harmony of My beloved. With Mine Own hands, molded I the ankles and feet, and well-rounded thighs. Behold the arms of My Son, no longer than to the thighs, and with dimples, and small wrists.

4. His neck is straight and slender, and smooth and round, like the higin on an altar; and his shoulders like hewn stone, polished and tapering, like a woman's, who goeth not to war.

5. His instep is high; he can spring like a deer, swift as the wind. He sitteth not on his haunches all day, with his hands down, like a Druk that is tired, waiting for food. He fleeth to the plain and the forest on his swift feet.

6. Proclaim ye Apollo in heaven and on earth. He is risen! Higher than the sun is the Holy Begotten of Jehovih! Out of the Virgin Mi is he come, Holy; in symmetry and music, there is none like Apollo.

7. She was My betrothed from the foundation of the world; Spouse of your Creator, O God! Her name was Mi, Mother of Mine Holy Begotten Son.

8. They were without shapeliness before Me; they lolled about on earth; they lolled in heaven; on their haunches waited they hungrily.

9. The Virgin bowed down; for her first-born was the Redeemer of the world. In stone, and wood, and copper, and gold, and silver, is he stronger than ten cities; and wiser than ten thousand men.

10. He cometh to the young mother's dream, and shapeth her unborn, with limbs like a racer, and with long hair on the head. He standeth in the idol, and knoweth the mother's prayer

every day. Who calleth on the name, Apollo, calleth on the Father, Creator of all things.

11. Blessed are the Lords of Apollo; blessed are the sons and daughters of Apollo; blessed are they that bring forth in shapeliness like My Son, Apollo.

12. This mark have I put up before all women under the sun; the young women before marriage; and before the young men before marriage.

13. Choose ye of them in the likeness of Apollo; your heirs shall glorify your Creator.

14. Apollo is My judge; he sitteth on My right hand; swifter than an arrow in his judgment on a woman's first-born.

CHAPTER XIV.

JEHOVIH spake from the light of the throne of God, saying: Hear the words of your Creator, O ye Counselors of heaven.

2. They spin and weave and make clothes; they learn in the places of learning; neither do I condemn them.

3. But My physicians are tired; My nurses are tired; My teachers are tired. Be wise, O My Sons and Daughters. Who hath reformed a beggar by giving to him? What physician preventeth sickness by healing?

4. They bring forth in deformity on the earth, and ye must cure them in heaven. They squat on their haunches on earth, and they squat the same way in heaven, and ye must cure them.

5. Go ye to the root of the matter, O My beloved. Send ye down to the kingdoms of My Lords, and say to them: Thus saith Jehovih: Follow them, O My Lords! Double the number of ashars, double the loo'is; leave no young man alone; leave no young woman alone. Keep over them day and night; give them visions and dreams of Apollo. For I am concerted in heaven and on earth to remold the forms of the earth-born.

6. Jehovih said: Hear your Creator, O Gau! Make seven more plateaux for the second resurrection. Out of the idolatry of My Son, Apollo, will I beautify the inhabitants of the earth. And the cast and mold of men and of women shall become a great power.

7. Jealousies will overspread the earth; jealousies will rise in the first resurrection. Make seven more plateaux in the second resurrection, and sort the es'yans in the hour of birth.

8. God and the Council perceived; and so God appointed workmen, and fulfilled the commandments of Jehovih. And he established seven hundred tributary kingdoms of the second resurrection belonging to Gau.

9. These sub-kingdoms were provided with sub-Gods, second in rank below the Lords, of whom there were ten thousand who had direct supervision over mortals; and the Lords had every one a sufficiency of guardian angels, ashars, and loo'is, masters of generations, so that they could direct any required number to such mortals as they chose.

10. The Lords mostly established their heavenly kingdoms in the temples where mortals came to worship; and by inspiration, they established spirit chambers near the altars, where the prophets sat to learn the decrees of the Lord. Hither the loo'is came to receive their appointments over mortals, for the purpose of bringing about marriages acceptable before Jehovih.

11. The affairs of the sub-Gods were, however, wholly with matters in heaven, save when commanded by the Lords for special work.

12. And it came to pass that mortals, and the affairs of mortals, were directed and governed by the decrees of the lower heavens, and these again by the etherean heavens, which were of Jehovih direct.

13. So Jehovih changed the forms of the earth-born; but they became worshippers of Apollo; accrediting to one another Jehovih's perfection in them, according to the form and figure of the flesh. And because of the idolatry of the women for Apollo, their children were born of good flesh, and shapely; so that, in four hundred years, the hair on their heads grew long and straight, and men began to have beards. Neither considered any young man any virtue in a young woman so important as her form; nor did young women value any virtue in man so great as a well-molded form.

14. And when mortals died, and their spirits entered the first resurrection, half the labor of the asaphs, the receiving angels, was accomplished.

15. So God changed the es'yan period to three years, save for the heirs of cousins, and uncles, and aunts, which was left at five years.

CHAPTER XV.

SO perfect was the way of heaven, that, at the end of four hundred years, God and his Lords, and his sub-Gods, had ready for the

third resurrection, of grade eighty-eight, eight and a half thousand million souls for Jehovih's harvest.

2. So Apollo sent Adova, division Goddess of Reth, in Coak, in etherea, down to the lower heaven, to deliver God and his hosts. And they were thus raised up to etherea in a sea of fire, and made one with Jehovih.

3. In like manner was the next government in the lower heaven and on the earth, and the next deliverance in dan was ten thousand million souls, of grade sixty-five.

4. In like manner was the next administration in the lower heaven and on the earth, and the deliverance was ten thousand million, of grade fifty.

5. In like manner was the next administration on the earth and in the lower heaven, and the deliverance was ten thousand million, of grade thirty-eight. So Apollo commanded these to be delivered in the a'ji'an fields of Oth, in Sanak and Orant, for they were unsuited for etherea.

6. In like manner was the next administration in the lower heaven and on the earth, and the deliverance was sixteen thousand million; but they were of grade twenty-four. So Apollo commanded them to be delivered in the nebulous straits of Koppawotchiakka, for further development.

7. In like manner was the next administration in the lower heaven, but not so on the earth. For the kings and queens carried the idolatry too far, and mortals took to destroying ill-formed children and cripples, thus casting the ills of mortality into heaven. So there was no deliverance for the last dan of Apollo's cycle; and Jehovih received no harvest.

8. Thus ended the cycle of Apollo, being two thousand eight hundred years.

END OF BOOK OF APOLLO.

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[1] Gau is also mentioned in the Vedic Scriptures as the home of the God, Sughdha.

[2] Music here refers to general expression or action; in other words, gracefulness in all things. The ancient Greeks gave a similar interpretation to the word music.

BOOK OF THOR, SON OF JEHOVIH.

BEING THE RECORDS OF THOR, APOLLO'S SUCCESSOR, ON THE EARTH AND IN HER HEAVENS, FROM THE ARC OF MOS TO THE ARC OF DAE, IN THE ETHEREAN HEAVENS, AND OF THREE THOUSAND TWO HUNDRED YEARS.

CHAPTER I.

THOR, Orian Chief of Don'ga, in etherea, God of Palla, Surveyor of Yorretz and Thassa, God of Galeb, Receiver of Saffer and Hoesonya, God of Wartz and Lo and Yisain, Counselor in the ethereal worlds Hituna, Ctaran, Seeing, Sethawan and Hababak, greeting:

2. In the Holy Council of Gods and Goddesses in Don'ga, the voice of Jehovih came to Thor, saying:

3. My Son, behold the red star, the earth; she courseth from Mos to Dae, and now draggeth in the swamps of Asath. Behold, thou shalt deliver her through thy dominions, three thousand two hundred years. Even now approacheth the dawn of Ghan.[1]

4. Thor spoke before the Holy Council, on Jehovih's etherean throne, saying: Behold, the young world, the earth, cometh our way. For three thousand two hundred years she will journey in the fields of Don'ga.

5. Then, the Holy Council deliberated on the matters of the earth and her heavens, and all other corporeal worlds that were to pass through Don'ga for three thousand years. And it was found that the dawn of dan would fall upon the earth first of all.

6. Then called Thor for the swift messengers that course the firmament in the regions of

THE LORDS' FOURTH BOOK.

BEING COTEMPORANEOUS WITH THE BOOK OF THOR, CYCLE OF THOR, SON OF JEHOVIH. AS THE LATTER BOOK IS OF THE HIGHER AND LOWER HEAVENS, SO IS THE LORDS' BOOK OF THE LOWER HEAVENS AND THE EARTH, BOTH BOOKS BEING FOR THE SAME PERIOD OF TIME.

CHAPTER I.

BY altars and temples, and by idols and images, and by painted signs and engraved words, God foresaw that the knowledge of one generation could be handed down to the next. And though all these things are false in fact, as a written word is not a word, but an image of an idea which hath been spoken, so by symbols conveyed God the living truth.

2. God said: Behold, with my sacred people have I established myself in written words. Now hath it come to pass that all the races of men on earth shall be made to know me.

3. God commanded man to make stone and wooden images, and engravings also, of everything upon the earth; and man so made them according to his own knowledge.

4. God said: As every living creature hath a name, so shall the image thereof and the engraving thereof have the same name. And even so shall it be with all things on the earth, and in the waters thereof, and in the air above the earth; the image and the engravings shall have the same names, even as the real things themselves.

5. And God sent his angels down to man, to inspire him in the workmanship of images and

Apperwaith, the roadway of the earth's past history. And the swift messengers came and laid their report before the throne of Jehovih, as to what world the earth was, and the harvests of angels she had yielded up to the emancipated heavens.

7. When their reports were finished and deliberated on by the Holy Council, Thor, Son of Jehovih, said:

8. For further knowledge as to the present condition of this world, the earth, it is my command that Yathai, God of Gammotto, choose one million volunteers; and, in an airiata, proceed to the earth and her heavens to visit her God and Lords, and ascertain the condition of their angels and mortals, and report back in Don'ga.

9. So, Yathai, God of Gammotto, in etherea, was appointed for this purpose, and he provided an airiata, and took with him one million ethereans, and proceeded to the earth and her heavens, as commanded.

10. And Yathai came to the throne of God in Gau, in atmospherea; and God sent to his Lords an invitation to come also. And there came seventy and two of them.

11. God said to Yathai: Behold, the earth and these atmospherean heavens are full of false Lords and false Gods. Yathai inquired how many there were? God said: More than thirty thousand Gods and one hundred and sixty thousand Lords. Behold, in every great city on earth is there a false God or a false Lord, and he hath a small heavenly kingdom of his own, even on the earth. And the spirits of the dead of that place are his slaves, for his own exaltation.

12. And in many of these heavenly kingdoms there are wars and anarchy (hells), where the angels torment one another endlessly. Nor will these false Gods and false Lords and their subjects admit that there are higher heavens than their own.

13. The spirits of the newly dead are captured and kept in ignorance of Jehovih and His vast creations; but made to bow in adoration and worship to the false Lord or false God. And these again, being in contiguity to mortals, inspire them to the same worship. Which fits them in time of death to fall as slaves into the dominion of him whom they worshipped.

14. The wars in heaven have inspired mortals to wars on earth; so that, all around the world, everlasting battles are going on.

15. And such as are slain on earth-battle-fields are born in spirit in choas, not knowing

THE LORDS' FOURTH BOOK.

engravings, and man thus accomplished the commandments of God.

6. And these were the first writings since the flood, other than such as were kept secret amongst the I'hins. And of this manner were the writings, to wit:

7. A picture of a man was a man; a picture of a tree was a tree; a picture of a bird was a bird; and even so was everything represented by its own name and image.

8. Then God said: When thou hast made the picture of a spear, behold it is a spear. And when thou desirest to show which way a man goeth, thou shalt add to the graven image the likeness of a spear; and the way it pointeth, shall show the way man goeth. Even so shalt thou express the going of everything on earth and in heaven.

9. Thus man made a written language, and in every region of the earth. By many men were these things done; according to the light of God upon them, so accomplished they the written languages of thousands of tribes of men.

10. God said: This shall be called the Panic language (Ah-ce-o-ga) [earth language — Ed.], because it is made of earthly images. And, in after ages, whoever desireth to find the first written words of man, shall have recourse to the pictures of all things on earth, and in the waters, and in the air above the earth.

11. God said: As in the olden time man named all things according to their own spoken words and sounds uttered, so in the days of Thor came to the Ghans the written words of everything on earth and in heaven.

12. When man had written the name of all things, ONE only had he not written, even the name of his Creator.

13. God said: Even that also shalt thou write. Then man inquired: O Lord, how can I find a word to express the Creator?

14. God said: Many tribes have I raised upon the earth, and, behold, they have all written the names of all things, save only the Creator. Go to, therefore, and write thou His name also.

15. Man said: Alas, O my God! I know no name, save the names I have already made. If I could hear the Creator, or see Him, then could I write His name.

they are dead (as to the earth), and, so, they linger on the battle-fields, still battling imaginary foes.

16. All over the earth are these battle-fields covered with spirits in chaos and with the spirits of Druks, and drujas, and Yaks, and ground people, who know nothing more than the beasts in the field.

17. Return, therefore, O Yathai, to thy Orian Chief, Thor, Son of Jehovih, and say to him: The God of earth is powerless to rescue her angels and mortals from the great darkness upon them. And beseech him in Jehovih's name to come and deliver me and my kingdoms.

18. Yathai inquired as to the races of men on earth, and as to the times of their termination.

19. God said: In time to come the I'hin race, the mound builders, will come to an end. And in that day the Ghans will have triumphed over all the lands and waters of the earth.

20. When Yathai had obtained the required information, and also learned the localities of the divisions of the earth and her heavens, he departed in his airiata, with his companions, and visited all the chief places, and then returned to Don'ga, in etherea, before Thor, Son of Jehovih, to whom he reported all he had learned as to the condition of the earth and her heavens.

21. Then came the Light of Jehovih to Thor, saying: My Son, take thou a sufficient host of ethereans, and go to the red star and her heavens, and deliver them in My name.

CHAPTER II.

THOR called in thirty million volunteers; and he provided an avalanza, an ethereal ship of fire, in which they embarked for the red star, where they should remain four years and two hundred and thirty and eight days, which was called the dawn of dan, for Thor, of Don'ga.

2. Then outward, onward, through etherea, sped Thor and his thirty millions. Through the swamps of Asath, and the fields of Broddwuski; through the ethereal seas of Hoesonga, toward the arc of Mos, and thence to Chinvat, the boundary of the earth's vortex. Nor halted here, but sped onward in his ship of fire for Gau, the throne of God.

3. God and his Lords, being apprised of Thor's coming, had the capital in readiness for his reception. And they had beside gathered in all the angels of the second resurrection, and as many of the first as chose to come. In

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16. God said: Thou hast named the wind (wh-sh!), which thou hast not seen. Name thou thy Creator. And His name shall comprehend all things, far and near, seen and unseen.

17. Then man drew a circle and called it O, for it represented that which was without beginning or end, and which contained all within it. Then man drew a line cutting through the circle from east to west, to represent the light of the east traveling to the west. Then man drew a line from below upward, cutting the circle at right angles with the horizontal, to represent the one road of all things, from the bottom upward forever. The first line man called E, for it was the same as the wind speaketh in the leaves. But the second line he called IH, for it represented that unseen shaft that cutteth all things in twain.

18. And when man had completed the engraving, he called it E-O-IH!

19. God said: In this, thy symbol, thou hast found the way of a true square (true cross) and the four quarters of the world.[1]

20. Keep thou His name and the image thereof a secret betwixt the rab'bahs and thy God. Neither shalt thou utter it aloud, for it is sacred upon the earth.

21. Betwixt thee and thy Creator standeth thy God, who is Lord of heaven and earth. Behold, I am the key of life and death; through me, thy Lord, shalt thou unlock all the mysteries of heaven and earth.

22. Neither shall my rab'bah, nor my prophets, call on the name of any spirit, save the Lord, who is God. The words I give corporeally I have recorded in heaven; neither can man alter my records and make them accord with that which is written above. But in the lapse of time I provide seers and prophets, to whom I can reveal to mortals the things of heaven.

23. This have I spoken to Jehovih for thee: ‖Man shall measure Thy hand upon him; remember Thy eye upon him; seek for Thy wisdom within him; and be thankful for Thy good things before him; to consider the little good of them that deny Thee; the conceit of them that claim to be self-made; and the folly of uttering other glories than Thine, and yet to mention them not; for these are the attaining of wisdom.

all, there were in Gau assembled nine hundred million angels, Faithists in Jehovih. Of these, not more than one million had ever seen an etherean, nor had they visited outward from the earth farther than the seventh plateau in atmospherea.

4. Amongst these, even into the heavenly capital of Gau, alighted Thor and his thirty millions. And after due salutations, in the manner of Gods and Goddesses, a day of recreation was proclaimed from the throne of God; and thereupon the atmosphereans and ethereans mingled together joyfully.

5. Then ascended Thor on the throne of God, and he ordained as followeth, to wit:

6. One million constables to go to the false Lords and false Gods and arrest them, and bring them to Gau for judgment.

7. One million captors to possess the thrones and temples of the false Lords and false Gods, and hold them.

8. Eight million captors to gather in the angel slaves in all the hadan heavens.

9. Six million dispersers to overthrow and disperse the hells (heavenly battle-fields of spirits in chaos).

10. Six million physicians to disrupt fetals from mortals.

11. Two million founders of es'yan nurseries, for the spirits of infants and helpless ones, born into heaven before their full time.

12. One million founders of hospitals, for chaotic angels and others stricken in disease.

13. Half a million marshals; half a million messengers; and three million builders.

14. And when these had been selected by the proper officers, they were dispatched to their several places and duties.

15. Then Thor reorganized the Council of Gau for the period of dawn.

16. So, God and his Lords rested for a season, whilst Thor and his hosts delivered earth and her heavens.

17. In one year all the false Lords and false Gods and Goddesses were captured and brought to Gau; neither passed Thor judgment upon them until they were all brought in. And on this occasion, there were assembled in Gau millions of angels to witness the proceedings.

18. Thor said unto them: Perceive ye not that my power is greater than yours? How can that be? I have but thirty million; and of you there are more than thirty thousand million! Wherein, then, am I more powerful? Behold, I have arrested all your heavens and

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CHAPTER II.

THE Lord came down to man on the earth, and spake to man in two ways: By the voice, as man speaketh; and by the spirit, as soul answereth to soul.

2. The Lord said: The voice of man is air in motion; by the mouth of man cometh the word of knowledge.

3. But back of the voice; back of the air in motion; back of the mouth, which giveth voice, there lieth the soul, which it is that causeth man to think of speaking. And the soul lieth in the ocean of the Creator, Who is God of all.

4. The Lord said: That that speaketh to thy soul, O man, teaching thee wisdom and good works; reproving thee for thy faults, and enchanting thee with the glories of all created things, is the voice of thy Creator. And that is the road by which the Lord thy God cometh to thee.

5. The Lord said: Behold, man hath attained to written knowledge; now shall he have books, and learn to keep records, after the manner of the angels in heaven. Then God sent angels down to man, speaking both by the soul and by the voice; in different places and to different rab'bahs, teaching them how to make books of skins, and of bark, and of cloth, for the graven words and images which he had taught man.

6. In these days the lands of Jaffeth and Shem and Ham were inhabited by millions of I'huans and Ghans; but the countries lying between them were inhabited by I'huans only.

7. And God spake to the people of Ham, saying: Behold, there are two other countries inhabited by kin of your kin, flesh of your flesh, and they are Ghans also. And they speak and write with Panic words, even as ye do.

8. And the Hamites inquired: How far are the two other countries? Where are they?

9. The Lord said: Gather together a thousand men and women, and I will lead you to your brethren, whose forefathers were also saved from the flood; saved by the sacred little people, the I'hins. Provide ye oxen and asses and all things requisite for a journey of four years, and I will lead you.

heavenly rulers! How is this? Whence my power?

19. Not one could answer Thor.

20. Then Thor said: My army is a unit. Yours are divided, one against another. Yea, each one was in anarchy.

21. This I declare unto you all: Jehovih, first of all; and His creatures.

22. To learn to master the elements of earth and heaven, this is the foundation for acquiring all power.

23. Because ye bound yourselves in heavenly places on the earth, ye rose not up to the places prepared for you. Answer me now: How standeth the world as to what is to come?

24. Many of the false Lords and false Gods answered after this manner: I fear to speak my mind, lest thou in anger cast me in hell.

25. Thor said: He who hath learnt to know Jehovih, and to serve Him, feareth nothing on earth nor in heaven. Fear is but the manifestation of weakness.

26. Speak, therefore, what ye desire; no harm shall befall you.

27. Then many of them said: This do I perceive, O God: There lie the earth and many heavens. The strongest mortals rule over the weaker; the strongest Gods rule over the weaker. Therefore, make me thy slave. I am content.

28. Then Thor said: A greater hardship give I unto all; I give you your liberty and freedom. Go, therefore, whither ye desire. I ask not one to serve me; but say unto you: Go serve Jehovih by lifting up whomsoever is beneath you.

29. They answered: Whither shall we go? We know not the way from one heaven to another, nor the way down to the earth. Thou sayest: Go serve Jehovih by lifting up such as are beneath us. Now, verily, we cannot lift up ourselves. Had we great riches, or power, or wisdom, then would we willingly do for those beneath us.

30. Thor said: Verily are ye Gods of darkness. I say unto you, wait not for any of these things, but go at once and serve Jehovih.

31. They answered: When we have first provided a way for ourselves, then will we serve Him.

32. Thor said: Ye have spoken the darkness of all the world. I say unto you: Go serve Jehovih first; and after that come to me that I may see wherein ye lack in anything.

33. They answered: How can one serve

THE LORDS' FOURTH BOOK.

10. The Hamites obeyed God, and provided themselves as commanded; into two companies of a thousand each equipped they themselves, and started on their journey for Jaffeth and Shem.

11. Then spake God to the people of Jaffeth, saying: Behold, there are two other countries inhabited by kin of your kin, flesh of your flesh, and they are Ghans also. And they speak and write with Panic words, even as ye do.

12. The Jaffeth'yans said: How far are the two other countries? Where are they?

13. The Lord said: Gather together a thousand men and women, and I will lead you to your brethren, whose forefathers were also saved from the flood; saved by the sacred little people, the I'hins. Provide ye in all things requisite for a journey of four years, and I will lead you.

14. The Jaffeth'yans obeyed God, and provided themselves as commanded; into two companies of a thousand each equipped they themselves and started for Ham and Shem.

15. Then spake the Lord to the people of Shem in the same way, telling them of Jaffeth and Ham; and they also equipped themselves in two companies and started for Ham and Jaffeth.

16. Thus provided God these three separate peoples to go and visit one another, and all in the same period of time. And God said unto them, ere they started: Very fierce and savage are the I'huans who inhabit the wildernesses on the way. Behold, they eat the flesh of both man and beast. But they will not harm the I'hins; therefore, O my beloved, on your long journey take with you two score of I'hins. Through the I'hins can the Lord your God speak all languages, even the language of the barbarians, the I'huans.

17. Leave all things in the hands of the Lord God.

18. So it came to pass, after a journey of four years, the migrants from each country came to the place of their destination. And by their written and spoken words knew they one another; and they called themselves the three children of the arc of Noe.

19. And the Lord said unto them in each of the countries whither they had come: Provide records unto the work of God; for these

Jehovih by lifting others up, if he have not clothes, nor food, nor habitation.

34. Thor said: It is well ye ask that question to your own souls; and, behold, the Father will answer you. Let that be the question ye ask yourselves every hour of the day; and watch ye for an opportunity to answer it by the labor of your own hands.

35. Then the false Gods and false Lords were dismissed from custody.

36. Thor commanded the light of the throne and of the pillars of heavenly fire to be raised to a higher grade. The false Lords and false Gods desired to flee because of the brilliancy of the light, but knew not whither to go.

37. Thor said unto them: Why have ye assumed to be Lords and Gods, since ye cannot even master the elements in the lower heavens?

38. I say unto you, the regions of Jehovih's universe are boundless. Let no one assume to do that which he cannot do; but, little by little, learn to master the elements surrounding him, and he will in time learn to traverse Jehovih's beautiful firmament, and be indeed a fit companion for Gods and Goddesses.

39. Then spake the false Lords and false Gods, saying: O that we had some one to show us the way to learn!

40. Then Thor, perceiving they were in proper humor for resurrection, allotted unto them certain teachers and disciplinarians, and they were taken into educational colonies and put to work.

CHAPTER III.

THOR said: To induce men and angels to find the way of resurrection, this is the greatest of all teaching. Man saith: O God, raise up thy servant!

2. And the Lord saith: Hold up thy hands and I will lift thee up. But man will not. Man saith: Send wise and holy angels to me, O Lord, to guide me in righteousness and good works!

3. And the Lord saith: As thou asketh of God, even so do thou to thy fellows. But man will not.

4. As it is with man on earth, even so do we find it in hada.

5. To induce angels to develop themselves, by taking hold with their own hands, and by the exercise of their own talents, this is the work of Lords and Gods. To rule over them without their knowing it, so as to lead them in the right way, this is wisdom.

THE LORDS' FOURTH BOOK.

journeys shall be remembered to the end of the world.

20. And in all these countries there were made images of stone and copper, and engravings thereon of the children of Noe, and of the flood, and of the sacred tribes, Shem, Ham and Jaffeth.

21. God said: These shall be preserved as the first names of these lands.[2] And it was so.

CHAPTER III.

FOR two years the migrants tarried in the countries they visited; going much about, showing themselves, and relating a history of the country whence they came.

2. Thence spake the Lord to the migrants in their respective places, saying: Behold, the time is come for your departure. Gather together, O my beloved, and return to your own country, and there relate all the glories that your God hath shown you.

3. So they departed, and returned to their own respective places. And, behold, it took four years to accomplish the journey.

4. Now during the travel of the migrants the Lord spake to them every day; through the I'hin priests spake the Lord unto them.

5. The Lord said: Keep together, O my beloved. I will lead you; ye shall not be lost.

6. Nevertheless, the journey was so long that many lost faith, and were not heedful of the words of God. And some of them strayed off amongst the I'huans, the barbarians, and were lost.

7. Of the six thousand migrants, there were lost ten tribes; in all, three hundred and eighty and six people, men and women. Some were lost in one place and some in another.

8. God said: Sing ye songs of lamentations to my chosen who are lost, the Faithists in Jehovih. For this also shall become a matter of record to the end of the world.

9. Nevertheless, a time shall come when the Lord your God shall reveal the mystery of this day.

10. So, when the people had returned to their respective places, behold, they all sang songs of lamentation[3] for the tribes that were lost.

11. God said: I have shown you the far-off people; I have marked out the road. Keep

6. The first passion of man is to eat; the second, the sexual desire; the third, to make others serve him. And if he accomplish the latter, then is he indeed the prince of evil. For he then holdeth dominion to the hurt of others.

7. So, also, as man buildeth these habitations in his soul on earth, how vain his effort for happiness in heaven! To teach him to undo all his past, and to make full restitution unto others, this is the work of Gods and Lords over spirits of darkness.‖

8. Thor established two thousand educational colonies in atmospherea, besides innumerable places of manufacturing and building; teaching the angels of heaven how to provide habitations for those born of earth into spirit life.

9. In three years of dawn Thor had prepared for etherean ascension four thousand million Brides and Bridegrooms.

10. Now all this while the angels of atmospherea had been taught much in regard to the emancipated kingdoms in etherea; of the splendor and majesty and power of Gods and Goddesses there abiding.

11. Thor spake from the throne of God, before the Holy Council, saying: Send swift messengers to Betatis, Goddess of Terow, in etherea, greeting, and say unto her: Thus saith Thor, Jehovih's Son, Orian Chief of Don'ga: Come thou to the heavens of the earth; I have four thousand million Brides and Bridegrooms as Jehovih's harvest. Provide thou an airiata of great size and splendor, for its presence shall enchant my people.

12. ‖ The swift messengers departed. And proper officers at once set about making ready to receive Betatis. Others were sent into other parts of atmospherea with fire-boats to bring atmosphereans to Gau, that they might behold the glory of the higher heavens as manifested in the descent and ascent of the airiata.

13. All these things were accomplished; Betatis came in great splendor; and all the kingdoms and sub-kingdoms of Gau were filled with the thousands of millions come to witness the ceremonies.

14. This, then, was the size of Betatis' airiata: Diameter, east and west and north and south, two thousand miles to the borders of the photosphere, and nine thousand miles high. The ship, within the photosphere, was one hundred miles east and west and north and south, and was two hundred miles high. Of beams, the entire length, there were twelve million

the road open; keep the travel open between the great countries I have shown you.

12. Every eleven years shall one expedition start to the far-off countries. And if perchance ye find my chosen, bring them home.

13. And on all the camping places of your journey shall ye build an altar to the Lord your God. In a circle shall ye build it; and the congregation shall sit in the circle thereof, but the priest shall sit in the midst. And, behold, I will speak in the mouth of my priest words of wisdom and comfort.

14. But, in all your journeys, keep aloof from the I'huans, the barbarians, the man-eaters. For they kept not my commandments; nor preserved they their seed through the circumcision.

15. But they mixed with the Druks (ground people) and went down in darkness (barbarism).

16. Keep ye away from them, O my beloved; carry with you, on all your expeditions, I'hin priests, the sacred people, the mound-builders.

17. In all your journeys ye shall encounter your brethren coming and going, who dwell in the far-off countries. That ye may distinguish them, keep secret the sacred password[4] and the rites of my chavah (order).

CHAPTER IV.

HEAR the word of thy God, O man, and be considerate in thy little learning; interpreting the records of the ancients rather by the spirit than by the word.

2. Wherein it was constantly commanded, in the ancient sacred writings, to avoid GOING DOWN TO DESTRUCTION, and they obeyed not the commandments of the Lord, behold ye the light of your God in this day.

3. For the I'huans, even before the flood, were in the first place born capable of everlasting life. But they mixed with the Druks until the seed of the spirit of eternal life became exhausted, and they brought forth heirs incapable of self-sustenance in heaven. Hence it was said of them: They went down in darkness.

4. Now after awhile a new race of I'huans was brought forth, and they were at first capable of All Light and of everlasting life. But

four hundred thousand; and of uprights, they were numerous accordingly. And there were a sufficient number of chambers within the airiata for every soul to have one; and, besides these, there were halls and temples within, also suitable for music and other entertainments.

15. The colors, shades and tints, with mirrors, and with opaque ornaments, both movable and fixed, were provided in all possible ways, for ornament and for service, the like of which, for beauty, had never been surpassed in Don'ga. And when the whole airiata was completed, it looked like an oval globe of light, with a framework, transparent and opaque within, alternated so as to add beauty to every part. And it was fitted and equipped for the third resurrection, having no storage places for atmosphere, or any thing in common with the lower heavens.

16. To add still further to its splendor, Betatis had her airiata ornamented with banners and streamers illuminated, so that at a distance, when seen descending, the whole vessel seemed like a sun surrounded on every side with movable stars and waving streams of light.

17. Amongst her hosts were one million trumpeters and players on harps; and two million singers.

18. In the midst of the forepart of the ship was the Holy Council chamber, with four million members. Above the Council chamber was the chamber of worship; and at either side were the halls for dancing and social reunion.

19. When Betatis' ship neared the atmospherean kingdom of God, millions of her hosts stationed themselves on the galley-beams and stay-lines, adding a scene of life to the ethereal ship of surpassing beauty.

20. With ballast had Betatis provided her ship, so that when she came within the earth's vortex she could stand where she desired whilst the earth and her heavens turned their axial course, that both mortals and angels might witness the brilliancy and glory of the works of Don'ga's chief Goddess.

21. And thus Betatis stood in her ship of fire, just beyond the plateau of Gau, whilst the earth and her heavens made one revolution.

22. The next day she descended into Gau, where God and his Lords, under direction of Thor, Jehovih's Son, had prepared the mighty audience.

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they also kept not the commandments of the Lord; but also mixed with the Druks (the ground people), and they descended rapidly on the road of everlasting death (as a race).

5. But the Lord your God created the new race, the Ghans, capable of an upward inspiration.

6. And he gave unto them the same commandments, to preserve their seed from the races beneath them, lest they go down in darkness also.

7. To which end thy Lord gave unto them certain rites and ceremonies and passwords, in addition to the circumcision, which would enable them to distinguish with whom they should mingle according to the commandments of God.

8. Behold ye then the testimony which I lay before you, that ye may perceive the wisdom of my ways: For it will be said by some that there is a law of evolution whereby man riseth from a lower to a higher state as the earth groweth older.

9. But I say unto you, there is no such law. Save but by the labor of thy Lord and thy God, through their angels, man riseth not upward; but he goeth the other way.

10. In which matter, behold, I have left many nations and peoples before you to this day, who are on the downward road. And ye have corporeal records before you, showing you, that in times past, the same countries were inhabited by a higher race.

11. For thus Jehovih created man, to go as readily down the mountain as up it.

12. Behold, all resurrection cometh from above; all inspiration cometh from the Lord and his angels. For man, being in the flesh, goeth rather to the desires of the flesh than to the spirit.

13. As the light of the sun causeth sleep to pass away, so doth the light of Jehovih, through His Gods and Lords and angels, cause the soul of men to awake to the possibilities of everlasting life in the exalted heavens.

14. This also have I, thy Lord, proven in the world: That they who fall from the light of the Father, lose their symmetry and beauty of proportions.

15. Behold, in the time of Thor, man considered not the shapeliness of his spouse, nor the mold of her face, nor the clearness of her

23. When the ship was made fast, the chief marshal of Betatis' hosts met and conducted Betatis up in front of the throne of God.

24. Thor said: In Jehovih's name, welcome, Daughter of Light!

25. Betatis said: Praise the Almighty! In love, am I come to answer thy prayer.

26. Then spake God, saying: Welcome, O Goddess! Come and honor my throne!

27. Then went Betatis forward in a flame of light, and was greeted after the manner of Gods and Goddesses. After which she sat in the midst of the throne. And at once the ceremonies of initiation for the Brides and Bridegrooms were accomplished.

28. Then came a day of recreation; and, after that, Betatis and her hosts, together with the four thousand million Brides and Bridegrooms, entered her airiata and departed upward for the etherean heavens.

CHAPTER IV.

IN the fourth year of dawn under Thor, Son of Jehovih, he received from the Holy Council in Buru, of Don'ga, in etherea, a dispensation from the Orian Chiefs, decreeing to the earth one hundred years' travail in vocent.

2. Thor called up Waak, God of Rhines, and said unto him: A sore travail hath Jehovih put upon these heavens. Go thou to Hey'loc and command him to provide an avalanza sufficient to deliver twenty thousand million atmosphereans to the a'ji'an forests of Gonaya.

3. For the inhabitants of these heavens are too dark to endure the vocent of a hundred years, and would be precipitated to the earth and engage in fetalism.

4. Waak, God of Rhines, knowing the condition of the atmosphereans, proceeded at once

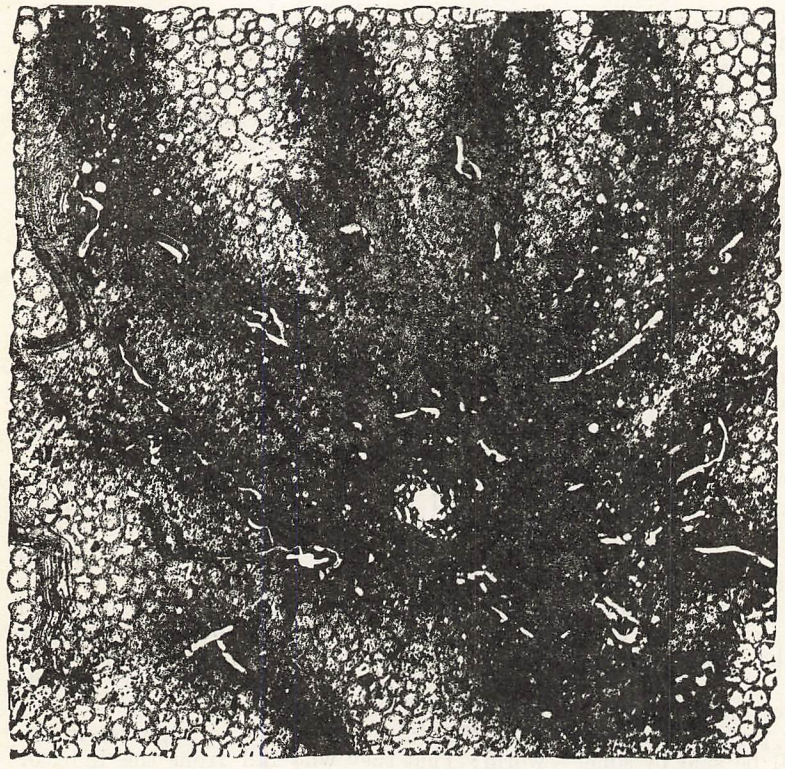


PLATE 6.—SE'MUAN FIRMAMENT.

Jehovih said: Behold, I caused all living creatures to gestate in darkness. And this shall be testimony to the end of the world, that, when I created life on the face of the earth, she traveled in My se'muan firmament. See page 8, Book of Jehovih.

voice, nor her wit, nor conversational powers.

16. By all stratagems, and devices, and rites and ceremonies, have the Gods and Lords labored to make man mindful of the way of resurrection through the tree of life.

17. But even in this day, behold, the mother bartereth off her daughter to a rich man; and the man seeketh a spouse of wasted flesh for the sake of gold. And they bring forth heirs of crime.

18. And man crieth out: He cannot be a good God that createth these!

19. But I say unto you they keep not my commandments; they have gone astray in the wilderness.

20. Be wise, O man; from that which is before you, remember the times of the ancients, and the labor of the Lord your God.

21. In the beginning of the cycle of Thor, the Lord

to Hey'loo, informing him of the decrees of the higher heavens, and of the command of Thor, Son of Jehovih.

5. Thor then sent word to his Lords and marshals, informing them also of his command, and, further, commanding them to bring from all parts of earth and heaven all the lowest grades of angels, to be concentrated in Gau, to which place the avalanza was to come for them.

6. Thor appointed Ti'See'inij, Goddess of Ares, to superintend the reception of the angels, and to arrange them for entrance into the avalanza; and he gave into her command, to assist her, five thousand marshals and captains, and one million es'enaurs. And these she apportioned to their respective duties and places.

7. To accomplish all this, Thor allotted seventy-seven days (earth's time). And so wisely were carried out all the proceedings that, on the seventy-seventh day, the avalanza was on hand, and all the angels ready to enter therein.

8. Accordingly, these things were accomplished; the twenty thousand million angels were carried away on the avalanza, which was walled around on every side with pillars of fire, so that not one spirit could escape, even were he chaotic or imbecile. And Waak and Hey'loo had entire charge of the migration; and they proceeded upward and outward from the earth, seven diameters of the earth's vortex, which brought them into the forests of Gonaya, where they landed them.

9. Ti'See'inij, Goddess of Ares, had charge of the twenty thousand million, and she had previously sent thither a sufficient force of angels, wise and strong, to provide for the reception.

10. So that, when the avalanza landed, all things were in readiness; and the angels were apportioned to different sections of the Gonaya forests, according to their development. And proper officers and teachers were provided unto them.

11. By Ti'See'inij were these things done. And she established a throne of a'ji, and provided a temple of Council, and all such things as are required in the government of a new colony. And, to reign after the expiration of dawn, she provided a God in Gonaya. She promoted to this one Hazedeka, a surveyor in Thalasia, the third heaven of Gau; and she gave him the title, GOD OF GONAYA, FOR FOUR HUNDRED YEARS.

THE LORDS' FOURTH BOOK.

opened up many ways for the deliverance of the tribes of men on the earth; and man prospered in the way of God for a long season.

22. Then darkness came upon the races of men; millions of them returned to a state of savagery. And angels of darkness came upon the earth, verily taking upon themselves the semblance of corporeal forms, and dwelling with mortals, and engaging in practices whereof it is unlawful to write or speak.

23. So that, at the termination of three thousand years, the lands of the earth were covered with darkness.

24. And Jehovih cast a veil over the face of the sun, and it shone not in brightness for many years.

END OF THE LORDS' FOURTH BOOK.

[1] See tablet Se'moin, Book of Saphah.

[2] JA'FUNG is Chinese for Jaffeth, and is the oldest original name of the country. Shem is the Vedic word for land, or country (India). Ham, as the student is aware, is A'ham, the original name of Egypt (Egupt). Legends of the flood, and of the journeys related above, are still existing in all those countries.

[3] In all these countries, to wit, China, India, Egypt and Persia, there is still in existence a legend that, long ago, the chosen of God went on a long journey in search of their ancient brethren, and then ten tribes were lost in the wilderness. A similar record is in the Ezra Bible, calling the lost tribes Jews, who were in fact FAITHISTS IN THE GREAT SPIRIT. Further on in this work it is shown how Ezra obtained his version from the Egyptian and Persian records. In this work it is also related as to what became of the lost tribes, who became the Persians (Parsa'yans) in fact, whence sprang the great Zarathustra (Zoroaster).

[4] E-O-IH, or Je-ho-vih, was the master's word amongst the ancient Jews. The Chinese said Che-hih-no, in their ceremonies, being the same phonetic word. The Algonquins (North American Indians) said U-he-no-win, accented on the second and fourth syllables. The Chinese word is accented on the first syllable. The Algonquin "U" is, most likely, without any signification. The word Git-che-ma-ne-to, of the Algonquins, means servant to the Great Spirit, that is, as the English word Lord means Land God, or an underling of Jehovih.

12. Now, in reference to founding an a'ji'an habitation in etherea, this account is rendered unto mortals and angels of the lower heaven: Amidst the ethe'ic waves, the ethereans gather up the atomic elements floating therein, and, giving them axic motion, propelling them forth, aggregating the while, till, from a mite, it groweth as large as the whole earth, but is habitable within and without by the spirits of the dead, the angels.

13. ‖ Jehovih said: In likeness of the solid earth, and stars, and moon, that float in the unseen firmament, so made I atomic parts to all things, and made them to float in ethe. As the earth is to the air and the ether above, so is an atom of corpor to the ethe'ic solution.

14. Jehovih said: Think not, O man, there is but one member in My Person, and that different conditions and states of that one comprise My universe. The foolish man hath said, the blood is the flesh and bones, and that the flesh and bones are but a state of blood; but he seeth not that I make not flesh out of blood, but out of that that the blood carrieth. And in like manner carry I the corpor of My Person in the ethe of My Being.‖

15. Now, as to Thor, Son of Jehovih, after the departure of the avalanza, he provided a new God unto the earth and her heavens, and crowned him, and bestowed upon him the triangle which had been handed down since the inhabitation of the earth by man.

16. As for the remaining time of dawn, Thor traveled around about the earth and her heavens, making records thereof, to be carried with him to Buru in the time of his ascent.

17. In consequence of the depletion occasioned by the resurrection of the twenty thousand millions to Gonaya, God and his Lords were greatly relieved of their burdens in Gau and on the earth.

CHAPTER V.

PEACE and prosperity were established on earth and in heaven by the time of the expiration of the dawn of Thor. And now came the time for his own ascent, with his hosts, leaving the earth and her heavens in care of God and his Lords.

2. So Thor, Son of Jehovih, sent swift messengers to etherea, asking to be delivered; and asking for the deliverance of six thousand million Brides and Bridegrooms to Jehovih.

3. See We'ing, Goddess of Hotosk, in etherea, was appointed by the Council in Buru, to descend for Thor and his hosts, and his six thousand million.

4. Accordingly, See We'ing built her ship and gathered in her hosts for the journey, her ten million. This, then, was the make of her ship, which she named Harp, to wit:

5. The photosphere was flat to the north and south, but oval east and west; the openings were on the flat sides, with passages through. The crescent described a circle of three thousand four hundred miles, and the depth of the harp north and south was three hundred miles. The pillars of fire that ascended from the midst were one thousand seven hundred miles high.

6. The stars within the photosphere were provided with five points; and each star had one million chambers, one chamber being allotted as the habitation of one Bride or Bridegroom; and there were seven thousand of these stars.

7. The framework was crystalline, and opaque, and transparent, and of all possible colors, and shades, and tints. Now, besides the stars and their chambers, the base of the crescent was provided with a saloon sufficient for one million musicians, and they were thus situated.

8. God had knowledge of the coming of See We'ing, and had commanded information to be sent throughout atmospherea, and to the Lords located on earth, inviting all who chose, to come and witness the ascent. And there thus came, besides the Brides and Bridegrooms, two thousand million angels; many not yet delivered from the first resurrection.

9. So it came to pass, See We'ing, Goddess of Hotosk, came down in her ship of fire, even to the foundation of Gau; came in great magnificence, and was received by Thor and by God and his Lords.

10. And she ascended the throne, and performed the marriage rite for the six thousand million. And after that a recreation of one day was proclaimed in Gau, during which time the atmosphereans and ethereans mingled freely together.

11. On the day following, Thor accompanied See We'ing into her ship; and their hosts went in also, being nearly seven thousand million. And then, amidst a rain of etherean flowers, See We'ing started her fire-ship upward.

12. God and his hosts remaining in Gau saluted in the sign, JEHOVIH FOREVER! Which

was properly answered by the ascending millions.

13. Then on its axis turned the great ship, rising and turning, higher and higher. And in a little while only an ascending star was seen, and then it disappeared in the distance.

14. Thus fulfilled Thor his great mission in dawn to the earth and her heavens.

CHAPTER VI.

AGAIN the earth and heaven prospered for another season of two hundred years, and the next dan there were delivered five thousand million souls. And new Gods and Lords succeeded; and they also prospered, but not so well. The next harvest was four thousand million souls.

2. But, again, false Lords and false Gods began to set up kingdoms of their own, in heaven, and in the cities of mortals. And, lo and behold, every one called himself either Thor or Apollo. And the spirits who manifested in the temples, and for the oracles, all gave one of these names. And mortals who were obsessed, believed themselves to be the re-incarnation of Apollo or Thor; and the obsessing spirits so called themselves. Others, more intelligent, said: Have not the prophets foretold there was to be a second coming of Apollo? And are not these spirits, who appear through the sar'gis, the very person?

3. So great became the superstition of the nations of the earth, that in the fall of the leaf they found proof of the second coming of Apollo or Thor. Many of the spirits deserted the second resurrection, in heaven, and returned to the earth, to wait for information concerning the coming event, as they supposed, though there was no event coming.

4. Jehovih said: All corporeal worlds pass through the age of too much belief. As I gave a man judgment, that he might examine and weigh a matter, so runneth he into unbelief. Then My angels go to him, and show him wherein he believed too little; but, lo, he goeth to the other extreme, believing all things, and not using his judgment.

5. God said: Why will not men and angels be patient, and wait till a matter is proven meritorious before they pursue it to extremes? The same sun shineth, the same stars stand in the heavens, and the earth traveleth steadily on her way; yea, her winds blow, her summers and winters come as in the olden time, yet man setteth up that a great wonder is near at hand. And no wonder cometh, and nothing new is near.

6. How shall I stay them, O Jehovih? Their desires for Apollo call down millions of spirits from my places of resurrection. And in trials and hardships they fall, and become suitable prey for designing false Gods and false Lords.

7. But there came no other salutation than the echo of God's own words. So God and his Lords bewailed the darkness of earth and her heavens.

8. But high up in the etherean heavens, came the Light of Jehovih; came the Voice of Jehovih, saying:

9. Hear your Creator, O ye Gods and Goddesses! Behold the magnitude of My works! I labor not for the profit of this man or that man; nay, nor for this people nor that people; nor for the inhabitants of one star and one heaven; but for the glory of millions of stars and millions of heavens.

10. Doth not one corporeal man bewail a shower of rain? and yet, his neighbor rejoiceth thereat. One man prayeth for sunshine, and another for shade. Think not that I labor for each one separately, but for the perfection of the whole. Wherefore, then, shall the God of earth and his Lords bewail the darkness that falleth on the earth in this day?

11. I have prepared places of darkness in the etherean firmament, and places of light; and My corporeal worlds must travel through them, for so I created them. And these places of darkness and places of light are as changes of seasons for My harvests.

12. Now doth the earth pass in deep darkness, for I fructify the races of men in new growth, corporeally, for things that shall come after. As they absorb from the a'ji of My places, in this age, so, also, do their souls become full of superstition and darkness.‖

13. Thus went the earth into great darkness during the last six hundred years of the cycle of Thor, and there was no harvest from her for the etherean heavens. But the spirits deserted atmospherea in millions and millions, and went down to the earth, to dwell with mortals, and to find places on the corporeal earth where to live.

14. And, save to the I'hins, the Light of Jehovih was shut out from men; thus ambition for improvement was at an end; they became as drones and vagabonds; and, when they died, their spirits continued to lie about in the places

of their mortal life. And many of these spirits persuaded mortals to suicide, and they killed themselves by thousands and tens of thousands. Nor was there courage more amongst men to endure anything under the sun. They wanted to be with the spirits of the dead, to talk with them, to see them, and to be rid of earth trials.

15. Neither had the spirits that congregated on earth any knowledge of the higher heavens; nor could they impart knowledge as to where they dwelt, or how they employed their time, for, in fact, they did nothing useful to heaven or earth, nor even to themselves.

16. Thus ended the cycle of Thor; and it was three thousand two hundred years.

END OF BOOK OF THOR.

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[1] See the Lords' Fourth Book, 1st chap. 11th v.

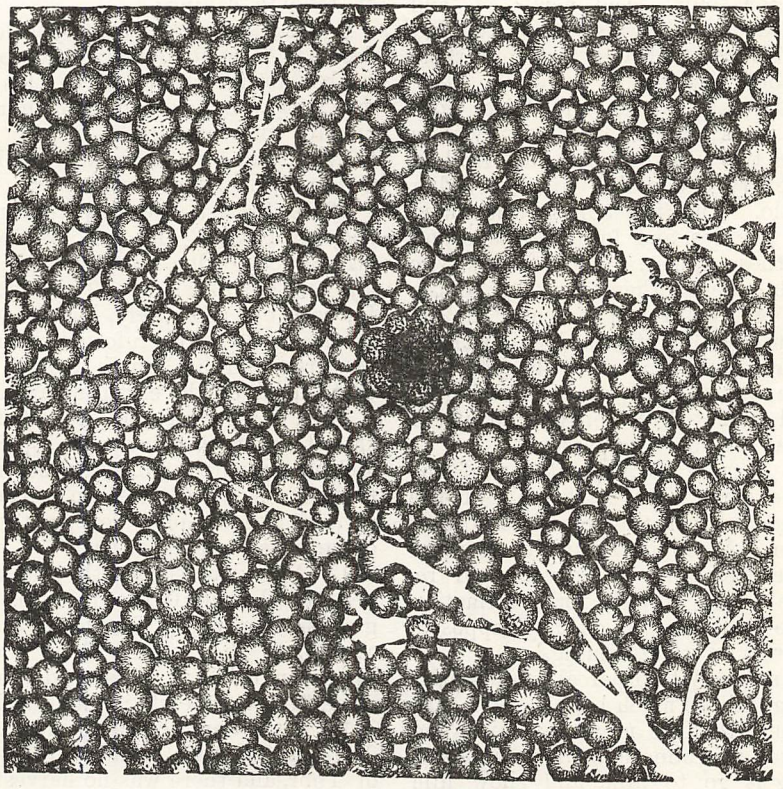


PLATE 7. — X'SAR'JIS,

or end of the se'muan age, that is, the time of the termination of creating animal life. Jehovih said: Behold, I quickened the earth with living creatures; by My breath came forth all the living on the face of the earth and in the waters thereof, and in the air above the earth. And I took the earth out of the dark regions, and brought her into the light of My ethereal worlds. And I commanded the living to bring forth, by cohabitation, every species after its own kind.‖ And man was more dumb and helpless than any other living creature. Jehovih spake to the angels that dwelt in His ethereal worlds, saying: Behold, I have created a new world, like unto the places where ye were quickened into life; come ye and enjoy it, and raise man upright and give him words of speech. For these will also be angels in time to come.‖ See Book of Jehovih, page 10, verses 12, 13, 14.

BOOK OF OSIRIS, SON OF JEHOVIH.

GOD OF LOWTSIN, AN ETHEREAN WORLD IN THE ARC OF SE'ING, KNOWN IN THE HIGH HEAVENS AS OSIRE, SON OF JEHOVIH.

CHAPTER I.

NOW came Osire, Son of Jehovih. To him, on his throne in Lowtsin, an ethereal world, where his reign a hundred thousand years had illumined many a corporeal star, came the Voice, Great Jehovih, Spirit over all, saying:

2. ‖ Osire! Osire! My Son: Forth from these immortal worlds, and grasp the perishable earth in its debauched flight; and proclaim, with uplifted rod, thyself The One, the commanding God. As an indulgent father treads softly by his infant son, guiding him tenderly, and with wholesome advice, so have I, through My Gods and Chiefs, the red star coaxed along for many, many thousands of years. But as a wise father turneth to his truant son, of later years, commanding, thou shalt or shalt not, so now do I, through thee, My Godly Son, stretch My hand over the earth and her heavens.

3. Deep-buried she lieth in anarchy, and by false Gods and false Lords, in war despoiling her heavens, and casting down on the troubled earth her millions of spirits of darkness, glutting themselves in crime. As driftwood, on a surging sea, now riseth high on towering waves, and quickly plungeth down in the roaring waters, to rise and fall, and repeat forever the ceaseless struggle, so do the spirits of the dead, of earth, rise in heaven to be plunged back again in unending toil and darkness, on the low earth.

THE LORDS' FIFTH BOOK.

BEING COTEMPORANEOUS WITH THE BOOK OF OSIRIS, SON OF JEHOVIH. AS OSIRIS IS OF THE HIGHER HEAVENS, SO IS THE LORDS' BOOK OF THE LOWER HEAVENS AND OF THE EARTH, FOR THE SAME PERIOD OF TIME.

CHAPTER I.

OF HINDOO SCRIPTURES.

GOD apportioned certain of the earth for the tribes of Shem of the arc of Noe'chi, a heavenly place, seat of mountains, and Lords, All Wise, and from his Wisdom directed Hirto into his pastures.

2. Hirto, Son of Neph, born of an egg, descended out of the highest heaven. He was a most gracious Lord, and in deference to Om, smote against the rocks of heaven. So, when the egg was broken, one-half of the shell ascended, the other half became the foundation of the world.

3. The evil voice (satan) spake to the children of men, and polluted them. Whereupon the Great Spirit spoke in the firmament of heaven, saying: To Hirto, son of Neph, I bequeath the tribes of Shem forever. For they have withstood Anra'mainyus, My everlasting enemy. So Hirto became Lord of Shem, and he banished Anra'mainyus down under the earth, where he busieth himself building fires for the furnaces of hell, whereof the smoke and flames come up through the earth and are called Agni (volcanoes), that his existence might be known to men.

4. Thus came Evil from Good; but that Everlasting Wisdom should prevail with mor-

4. Where toil and struggle My most holy God and his Lords, powerless to divert the terrible heedlessness of men and angels.‖ Osire heard Jehovih's voice, and summoned swift messengers, well trained in the rise and fall of worlds, and bade them go to the red star, the earth, in masterly speed, a million strong, and survey the affairs of mortals and spirits, and quickly report back to Jehovih's throne, in Lowtsin, promising succor to God and his Lords of earth.

5. The swift messengers, with an arrow-ship, such as Gods, for speed and light work, use to accomplish Jehovih's will, shot forth through the ji'ay'an fields of darkness, midway between the Serpent's coils, and were soon deep hidden in the whirling atmosphere of the warring earth. Meantime, Osire called to council about Jehovih's throne, long-risen Gods and Goddesses, and told the Voice's words, that stirred his soul with compassion for those but recently quickened to life by the Creator's breath, who persisted in burrowing their souls down in hada, heedless of the call and persuasion of a loving God and Lords.

6. Jehovih's light overspread the Lowtsin throne of Osire, and curtained round the stars, the Gods and Goddesses, with the full history of the earth and her heavens, so that all were clear to comprehend His Almighty Wisdom. Yet not one was moved with haste to answer; for scenes like these were their daily deliberation concerning the countless millions of stars dotting the firmament. And then, slowly, one at a time, the speakers, each a representative of a thousand Gods and Goddesses, gave utterance to Jehovih's light from their respective seats.

7. And when the multitude had spoken, and Osire, charged with the wisdom of all, perceived from human souls how the light matched his own, as to him Jehovih spake, his first sphere of commandant God, stood plain before him. And then he rose up, and stood in the throne of Jehovih, mantled in white, like one new illumined with a great change in his long life's administration.

8. To Gods and Goddesses, he spake: Give ear, for now the veil of the arc of Se'ing uprises before our hallowed shrine. As step by step, all things advance by Jehovih's will, and new roadways in etherea open up fields unexplored by traveling stars; so onward, step by step, our own endless realm takes the course of manhood in its giant strides. By you have the worlds of corpor and es been

tals and the spirits of heaven, All Light created Visvasrij (law, or natural law), as a creator to abide forever. Before this time there were two things in the world: Voidness was one, and Vachis was the other. Vachis vach [that is, Speech spoke — Ed.], and the world was. So it came to pass that Voidness was divided into two parts, the seen and the unseen worlds.

5. The unseen spake in the wind three sounds, E-O-IH, and was called by mortals Eolin, God of the wind; so Eolin showed Himself in three colors: yellow, which is the highest color; blue, which is the coldest color; and red, which is the warmest color.

6. Eolin said: Out of My three sounds, are all sounds made; out of My three colors, are all colors made. He was the All Master.

7. He said: Three worlds have I made: the earth world, which is for mortals; the all high heavens, which is for pure and wise angels; and the intermediate world, which resteth on the earth.

8. Eolin said: Three lights have I created: the sun, to rule the day; the moon, to rule the night; and the burning fire, for the use of man.

9. Three spirit lights created I: Ruch, which issueth out of My soul; Shen, which cometh from My Lords in heaven to the souls of men; and Vas, which cometh from the spirits of the intermediate world.

10. Eolin said: Three states am I in: Ghost, which is ever-present and unchangeable; Corpor, which is in places, like the earth and stars and sun and moon; and Motion, which is everlasting unrest. So am I, Eolin, Mightiest in three, in All Place and All Time.

11. When the egg was broken and the shell distributed, lo and behold, the se'mu of the egg had nowhere to rest, and being void of compact distributed in the void world and was not seen. Then Hirto, High Lord of the upper heavens, sent whirlwinds abroad, and they gathered of the substance of the egg and rained it down on the earth.

12. Uz, son of Eolin, ran quickly and turned Anra'mainyus' fires to the north, and Eolin touched the earth with his quickening hand, and straightway all the living were created.

13. So Eolin said: Thou, My first-begotten

blessed for hundreds of thousands of years! Your busy scenes in an old routine change now to higher advent, and an Orian arc cometh anon.

9. As an oscillating star feedeth itself with a change of seasons, so hath Jehovih coursed the wave of His traveling Serpents to give our etherean realms an endless life, diversified by change of scenes and constant surprises, the glory of the soul.

10. As thus Osire, the Mighty, with a soul full of words, engraved by Jehovih's hand, discoursed on the glories awaiting the high worlds, where he and his brother Gods and archangels dwelt in the All Perfect, there came back, hastening, as with Omnipotence impelled, the swift messengers from the slow earth, with their etherean arrow-ship shooting like a meteor on fire. Then came Hagan, spokesman of the messengers, before Jehovih's throne, his mantle turned back, and his eyes radiant with sure knowledge, saluting in Jehovih's sign and name. He said:

11. Osire, Jehovih's Son, and ye Gods and Goddesses, as the All Light gave Voice to our far-seeing God of Lowtsin, so stand I here to corroborate, in Jehovih's name. The day of sweet persuasion to the earth-born, and their countless angels down in darkness, is done. Lo, the race, the Ghans, planned by Jehovih from the foundation of the world, now standeth triumphant on the earth. As Jehovih led the I'hins in paths fortuitous, by gentle words and love, but left them not strong before the warring elements, so hath He created upon the earth the masters who shall subdue it, to the triumph of Gods.

12. Not like lambs are the Ghans, but lions untamed, born conquerors, with seed to learn and reason toward all things, faith in mastery, but not faith in Jehovih. As a man having two sons, the one low-strung and passionless, the other in ceaseless mischief and desire for havoc, because of the fullness within, so stand the twain, the I'hins and the Ghans, on the earth. And when they die, and enter heaven, the first, the I'hins, go like lambs, as they are directed; but the second, the Ghans, still full of inherent stubbornness and self-will, unheed the God and Lords, and mock at them. Back to the earth these well-formed and stately souls come, and set up heavenly kingdoms of their own, in darkness, and fain pursue with most relentless zeal their former enemies.

13. By their loud clamor and inspiring acts, they break up the weak Lords' kingdoms and

THE LORDS' FIFTH BOOK.

Son, it shall be thine to keep forever. Neither shall there be any other God.

14. But it came to pass in course of time the evil voice (satan) encompassed the earth about with serpents that spake like men and angels, and the serpents made friends with All Evil, Father of Anra'mainyus; and the women of the tribes of A'su went and tempted the first men, the I'hins, whereby there was born into the world evil offspring.

15. Hirto, Lord of the earth, drove the first men out of the region of light, and sat high-born angels on the boundaries of Chinvat, at the gates of the upper heaven, to guard the tribes of Faithists ever after. Nevertheless, evil, being set on foot, soon overspread the earth. So Hirto rested his hands on his thighs, and swore an oath unto All Light that he would drown the world and all the living. And in answer to the Lord a seraphim, a mighty fire-ship, came down out of the sun region, opening the flood-gate of heaven with a sea of water, and all the people perished, save the I'hins, the sacred people, friends of the Lord of earth.

16. So the Lord took the hollow of his hand and lifted up his people, and gave them doves' wings, and they flew afar and came to the land where dwelleth the Lord, so it was called Shem as a proof to all the world.

17. In those days God was near mortals, so that, when an honest man spake, the Lord answered him. And Anra'mainyus was near also, and when an evil man spake an evil voice answered him. For that reason the Lord singled out the purest and most virtuous of women; the wisest, strongest and most faithful, best of men, and married them, giving two women to one man, according to law. And the heirs of the wisest and most virtuous of men and women were wiser than their parents. And the Lord gave this secret to his people in the house of God, and they gave the knowledge to the chosen people.

18. Hirto said: For this reason, O my beloved, shall ye not wed with the Druks, the dark people, that burrow in the ground, lest your seed be polluted, and your heirs go down to hell with Anra'mainyus.

19. But Anra'mainyus, evil creator of evil, went to the Druk women; speaking to them in a dark corner, he said: Ye have of the root of

despoil them of subjects, proclaiming heaven and earth free to all. Whereby, even hapless souls in the lower heaven have been persuaded to fly from the hospitals and nurseries back to mortals, and there fasten themselves as fetals, shutting up their eyes against all further light.

14. So, mortals have given themselves up to doing the wills of the spirits of darkness, making spoil and desolation a holiday.

15. We then came to God, Jehovih's Son, whose throne lieth in Gau, and he said: Take this message to Osire, Jehovih's Son, God of Lowtsin: ‖ Greeting, in the Father's name. Behold, the arc of Se'ing is at hand. Send thou, O God, a ship, and deliver my hosts, four thousand million.‖ With that, and in due salutation, we hastened hither.

CHAPTER II.

OSIRE said: In the name of the All Light, I will have fifty millions of conquerors to do my will, on earth and in heaven. But first, send ye an es'elene, with suitable attendants, to deliver God, his Lords, and their hosts, the Brides and Bridegrooms of Jehovih. And leave ye the earth in darkness thirty days. Meantime, let my builders provide me a ship for my hosts; and let the heralds go abroad in Se'ing, announcing this, my decree.

2. Jehovih said: Think not, O man, I gave talents to men differently on earth, and there to end, making my exalted places to be even shorn and alike. Not so created I man; but as one on earth is mild, and leadeth on by smooth words and persuasive behavior; and as another, by quick perceiving and strong will, plungeth in headlong; even so carry I them onward in My high heavens, perfecting them in their bent, but with wisdom and love, till each becometh as a sun in his sphere.

3. Fear not, O man, that I have not labor for them in high heaven: I have worlds to be nurtured and coaxed at times; worlds to be pruned at times, and commanded; by most severe authority made to know that All Power lieth in Me, through My Gods and Lords.

4. For these exalted extreme Gods I have places in the firmament, and worlds numberless, whereon they dwell as stars in My heavens. Thither make I roadways for My traveling corporeal worlds, where lie My etherean fields of pasture, to glorify Me, and lead on the mortal born. So, now, to My commanding God, Osire, who ruled in Lowtsin most

Babao to make delirious; fetch it to the white people that came with doves' wings; fetch, and they will eat and get drunk. And when the young men are drunk, go ye to them, for they are my gift.

20. So, of them that came out of the arc of Noe'chi, was sin newborn; for the Druks went in where they were drunk, saying: Lest the white people and the yellow people fall upon us, and our seed perish on the earth, make us of flesh and kin, bone and bone, blood and blood.

21. Hirto, the Lord God, saw into the darkness, and being compassionate, said: A great punishment will I visit on Anra'mainyus for this; his head shall droop in sorrow. But as for the I'hins, being drunk, I will forgive them. And as to the newborn people, they shall become the mightiest of all people in the whole world, because they came out of both darkness and light. The darkness in them shall battle all darkness; the light that is in them shall then master over their own darkness. But as for the Druks, they shall go down in darkness forever.

CHAPTER II.

SHEM had many tribes, who settled on the borders of the sea at Haventi and Gats; and the Lord (Hirto) dwelt with them, speaking through the chief prophet, Tah (Tae), who made a record on stone, and wood, and cloth, of the Lord's word, and these were preserved in the Valens (house) of God (Hirto).

2. And when Tah was old, and died, the mantle of the Lord's gifts fell on Tah's son; who also had power to hear the Voice; and he also kept a record of the Lord's words.

3. And then he died, and his son succeeded in the same way; and, because of this truth, the Lord called all of them by the sacred name, Tah, the order of which continued for a hundred generations. And it came to pass that the I'hins filled the country far and near with cities; and yet, in all the while, they killed nothing that had been created alive to breathe, on the earth, or in the water, or in the air above.

4. In the early days of the I'hins, the Lord spake through the chief prophet, saying: When the inhabitants of one city or tribe

amiably, with equals, but was highstrung with impatience toward self-willed ignorance, I brought the undisciplined earth to feel his giant power.

5. Say'ah, scribe of Ctaran, thus described the scene: Osire had spoken; his word had gone forth. Heaven was stirred up; Gods and Goddesses knew that work was on hand, new of its order in this place in the firmament. The earth had sons, at last, worthy the will and service of Gods. Osire, impetuous and much-loved God of Lowtsin, was going to visit these earth-sons, and wash them clean, and put jackets on them.

6. Osire said: In written words will I set down explicit laws for these unruly false Gods, the Ghans, and give them bondage, like the people of other worlds. O that they had had discipline before, instead of sweet persuasion!

7. Say'ah said: When some Gods give command, the people move along; but when Osire decreed, the whole heaven of Lowtsin ran. And quickly, now, the mandates were filled; the ships were built, first, the es'elene, commanded by Yok, and equipped with five million souls, and started off in hot haste to the earth to deliver God and his Lords, and such Brides and Bridegrooms as were prepared for the resurrection. Next, the ship, Buer, an adavaysit built for Osire and his hosts, fifty millions strong.

8. Osire said: That no adventure run foul, let swift messengers be stationed along the roadways; and they shall announce the proceedings of my Gods and Lords, and their whereabouts And, even so, was the order of heaven executed. And time came, and passed, and the earth was stripped from her God and Lords and on her, and her heavens, darkness reigned

9. Then Osire left his high place and with his hosts, aboard the etherean ship of fire, sat out toward the earth, at break-neck speed; for such was the disposition of this most determined God. Nor halted he at Chinvat, the boundary of the earth's vortex, but sped on with banners and curtains flying, and most martial music to stir up the souls of his hosts to sudden tittle.

10. Down he came to the earth with his fireship, and sped round about it, to learn its weak and salient points; and next rose up a little to view the atmospherean spirits who had presumed defiance toward high heaven. In the place where Gau had been (whose God, a most holy one, had learned to rule by love for eight hundred years, and was unappreciated by the

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marry with those of another city or tribe, behold, it is but just that the names of father and mother be given to the offspring.

5. But men were in darkness in those days, and understood not God. So, accordingly, the inhabitants combined the names belonging to the neighboring tribes. That is to say, one tribe said, ut (wheat); another tribe for the same thing, said, yat; and another tribe said, wat; and another, hoot; and so on. So, the after-generations said, utyatwathoot (wheat), and this was called the Yiha language; and so great were the number and the size of words used, that the writings of the ancient prophets were lost, because none could understand them.

6. The Lord spake, saying: Because I desired to preserve the genealogy of my chosen, ye have applied the law to things that are worthless in my sight. Ye have built a babble [babel; i.e., bah'bah'i — Ed.], a tower of words, so that your tongues are confounded one with another. Ye strove to reach to heaven with a multitude of words, but made food for hada (hades).

7. The Lord said: Come, now, into murdhan (a spirit circle), and I will deliver you. So the people sat in crescent, and the Lord came betwixt the horns, saying: Behold, ye are Tau,[1] but I am the S'ri (Spirit). My word shall stand against all the world.

8. Hear, then, the commandments of God (Hautot). Because ye have built a tower of words, ye are confounded. But I come not in anger, but to deliver you. Neither will I write more, nor teach written words, for they are only folly, save to the learned.

9. By mouth-words will I teach, and ye shall repeat after me. And these shall be sacred words to the end of the world.

10. So the Lord taught orally in the temple, face to face with the people, and they learned the words and the meaning thereof.

11. And those who learn the best, the Lord named Ritvij,[2] because he made them teachers over others. The Lord said: Because ye have confounded the language of the ancients, I will give you a new language, and it shall be vede [perfect — Ed.], against all my enemies; nor shall any man more meddle with the words I give.

12. Hirto (Lord) said: Love thy Lord God only, and with all thy soul. Turn thy face

crude boasters, the unlearned druj), there stood now, castles and mansions of the false God, Utaya, round whom a million sentinels armed for battle were stationed to protect him, the false, and do his will.

11. Hither came Osire, and over the battlements raised his ship, and brought it even into the arena of the Council of hada. Then, halting, bade his marshals proclaim his voice:

12. Come forth, O Utaya; behold my power! Thy sentinels stand appalled. I raised my hosts by higher law, and stand on my feet in thy citadel.

13. Utaya said: Strange and audacious God! From what unmannerly region hast thou sprung? Know thou, Gods should kneel outside my walls, and beg to know my will, for an audience. Then Osire determined to hear his arguments, and thus spake:

14. From Great Jehovih, I am come! I kneel to none save Him. To do His will in reverence am I come in power and majesty. But erst I demolish thy pitiful walls, and cast thee down, suppliant, to do my will, tell me wherein excusest thou thyself to turn from the exalted heavens, and build here a kingdom of slaves, for thine own glory?

15. Utaya said: O thou jester! Erst I demolish thee and thy ship, and enslave thy hosts as mine, I will, then, pacify thy worthless curiosity, that thou mayest hereafter know thy lesson well. But first, thou hast mocked me for my slaves: what more are thy hosts? Hast thou not tampered with their too willing love by stories of thy unseen Jehovih, and persuaded them to suffer thee to lead them on to glory? Now I declare before thee, there is no Jehovih, no All Person! Hence, thy philosophy is founded on falsehood. The space is before us; the worlds are before us; there is nothing more. Let him who will, assume a kingdom; let him who will be a slave, be a slave. I am Apollo!

16. Osire said: When I shall have cast thee down, thou mightest say it was merely because it so happened that one was stronger than another. So, then, that thou mayest remember my words are more in wisdom than in blind force, hear me whilst thou canst, for it is not long that I can talk to such as thou: He who admitteth the universe moveth in harmony and discipline, already admitteth the All Person, Jehovih. He who denieth the All Person, Jehovih, denieth unity in all things. If all things are not in unity, then are all things divided, one against another. Whoever holdeth

away from the angels who come to thee; they are the emissaries of Anra'mainyus.

13. Hirto said: Love the sun and moon, and all things on the earth, for they are the Lord's gift. What is spirit? It flieth away; it is nothing.

14. Smite the druj (spirits) that prophesy. They are nothing but lies; they are Anra'mainyus' emissaries.

15. Learn to prophesy by the sun, and by the moon and by the stars. They tell no lies.

16. ‖ The Lord then gave the signs of zodiac (the horses, and cows, and lions, and sheep, and birds) that rule upon the earth, and upon the winds of heaven, and on the heat and cold, and the sun, and moon and stars, and spring and summer, and fall and winter. But these things are here omitted in this book, because they are known in mortal histories to this day.‖

17. The Lord saith in this day, the kosmon era: Behold, O man, in the time of Osiris, I, the Lord, raised up many philosophers on the earth, and inspired them not only to fulfill the legends of the ancients, but also to write books of disputation, in order to turn man's mind away from the consultation of familiar spirits. After this manner did I inspire men to write, to wit:

18. Touching the matter of the egg, and also of Anra'mainyus, they appear never to have been proven; neither are they given on the authority of Hirto, the Lord of earth. It is reasonable to suppose that the Great Spirit divided up the worlds amongst His Gods and Lords, and that the earth (Bhu) fell to the portion of Hirto; whilst the stars, which are also worlds like this, fell to other Lords and Gods. But as for evil Gods, like Anra'mainyus, who hath ever seen one?

19. As for Hirto, the Lord, I have seen him myself, and so have thousands of other honest prophets. But when the Lord spake it was not about foolish stories, but to teach man how to live, that he might be happy himself and a glory to the Great Spirit. Neither did I ever hear the Lord assert that he was more than the spirit of a man risen from the earth. In my opinion, therefore, the Lord is the captain over the earth, and over all other spirits. But even to know this, is not so great a good truth as to know how to do righteously.

20. Of all things, therefore, man should

this, is a disintegrator; and whoever holdeth that all things are a unit, is a unitor. Wherefore, if there be greater strength in unison than in isolation, then therein hath unison won the battle and become the All Person.

17. Touching the matter of slaves: There is but One Master, and He ruleth over all; but it lieth in the power of each and every soul to attune himself with the All Person, which is freedom. Of such are my hosts. Thy slaves attune themselves to thee; they cannot rise higher than thou; my hosts have the universe for their model. Because thou canst not find the Cause of thy coming into life, why not say thou: A name I will call Him, and it shall be Jehovih!

18. And now began Utaya with a long discourse, the which Osire waited not to hear, but turned to his marshals, saying: Break ye down the walls of Gau, and raise me ten thousand pillars of fire. I will here rebuild Jehovih's kingdom. Let the es'enaurs chant, ALL HAIL TO OSIRE, GOD OF HEAVEN AND EARTH!

19. To which the astonished Utaya stood silently, as if to know if it were real, or but a frenzied dream, that any one should so unrecognize his power, now well established for three hundred years.

20. Out of the ship came the hosts, and without command, or waiting to know their parts, but every one in time to the music, taking place in the citadel. Osire strode forward, and by the majesty of his power, overturned the throne of Utaya, the false God, and heaped the rubbish aside. Then, stretching forth his hand, he said:

21. In Thy name, O Jehovih, and by virtue of Thy power, in me vested, do I here command the elements to do my will, and raise me a throne worthy of Thy Immortal Son! And with his voice, his hosts, in concert, quickly piled the adamantine seat, and hung it round with transparent tapestry, woven with the elements of silver and gold.

22. The while the laborers of Osire overturned the walls of Utaya's city, and set free his millions of slaves, even whilst Utaya's officers, panic-stricken, dropped on their knees, pleading for pity, or fled precipitously off to the earth. And Utaya, conjecturing the worthlessness of his stuff, compared to that which descended from the higher heavens, shouted and called in vain to his most steadfast zealots in time of peace and easy rule, beholding them, in thousands, vanquished without even a cruel deed or word.

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learn, especially of what he can see, and hear, and prove, rather than of spirits whom he cannot prove, nor find when he wanteth them.

CHAPTER III.

THE Lord said: As a farmer planteth wheat in one field, and rice in another, and flax in another, so I, the Lord, inhabit the earth with the seed of man. Neither shall any wise man say: These things came by chance; that it so happened that one people settled in Jaffeth (China), another in Vind'yu (India), and another in Arabin'ya (Arabia). Such is the argument of my enemies, saith the Lord. Not perceiving wisdom in my work as it seemeth for a day, they fail to extend judgment into the thousands of years of my plans, and so, stubbornly, shut themselves up in ignorance, saying: There is no God.

2. For I foresaw the breadth of the earth, and that it should be subdued for the glory of man; and in the early days, I divided my armies with wisdom.

3. To Ham I allotted the foundation of the migratory tribes of the earth. And of the tribes of Ham, behold, I selected many colors of men; whereof I fore-ordained the name Ham to stand as a living testimony to the end of the world. For I foresaw that the time would come when the nations would look back for histories of my peoples, and I erected certain words and signs which should be testimony in the later times of earth.

4. Of all colors (black, white, yellow, copper, red and brown) were the tribes of Ham; nevertheless, they were I'hins (Faithists), having flat nails and short arms, and of such as desired to acquire knowledge. And I brought them to a country of sand fields and of fields of rich pastures interspersed, where lived but few natives, the dark people, with short hair. Neither omitted I even the hair of the head of man without providing testimony of my word.

5. Of the I'hins, I provided testimony in all the divisions of the earth, with long hair belonging to the tribes that worshipped Jehovih, that man of the kosmon era might perceive that the land whence they sprang is not above the water.

6. Behold, the multiple (Yi-ha) language of

23. Not long the fray lasted, for Osire's work was as if a man were overturning the toys of a child; and Utaya, to prove his faith in himself, stood sole spectator, unmoved from his tracks, but helpless, wondering what should come next. But now Osire, with no words of explanation or excuse, ascended the new throne and gave the sign, IN JEHOVIH'S NAME, which was answered by his mighty hosts; when, behold, from the vault of heaven above there descended mantles of light, matchless in brilliancy!

24. Utaya was himself illumined, and all his former evil deeds and cruelty stood out in huge black spots, quailing before the sea of light; for round on every side stood millions of souls, all pure, and transparent, washed by the ordeal of time and holy works. But Utaya was not all evil, or short in owning an honorable adversary; and so, quickly comprehending his awful plight in the midst of Purity, first let fall a tear, the which, in pity, blinded him from witnessing further his dire humiliation; and next, with blubbering of a beaten schoolboy, he cried out:

25. Enough! Enough! Thou God, Almighty! Take me hence, from thy dissolving fire! I was but wont to witness some great God's deeds, to find proof of mine own worthlessness!

26. But Osire was not new to such a situation, and proceeded with the affairs of heaven, appointing officers and laborers, and apportioning his High Council to do Jehovih's will, and so left Utaya to sweat a while in his own torments.

27. O give me relief, cried Utaya, thou God of heaven and earth! I consume, I burn in Purity's flame! For pity, turn down the consuming light!

28. Osire halted from his labors long enough to answer thus: All Light cannot cease for convenience of one man; clothe thyself, O false one, with robes of darkness, and hide thy cruel butcheries. Thou, that wouldst have made slaves of my hosts, should be of holier metal than to plead for help. Behold, not one of thy slaves have I taken, or asked to bow in obedience. To the righteous, the worlds are free; only evil men and evil Gods quail before Jehovih's ceaseless fire!

29. Meanwhile, Utaya hustled close around himself his glittering robes, and pulled his flashing crown down over his scalded eyes, which worthless fabric but fed the fury of the All Light, from the throne of God, Osire's

the tribes of Shem! Side by side with the tribes of Jaffeth raised I them. And, behold, the latter use the derivation of the Panic language of this day.[3]

7. For I gave unto the tribes of these two different lands my ten commandments and ten invocations, to be not written, but spoken and taught from mouth to ear, to be sacred in the language given.

8. Wherein man shall perceive that the same stories of the egg, and of the origin of evil in the world, could not have been communicated by mortals.[4]

9. For I locked up sufficient of the Panic language in Jaffeth as a testimony to be discovered in after years; showing that, unlike Ham and Shem, a mighty nation could retain one language for thousands of years.

10. For I foresaw that philosophers would try to prove that languages were of mortal origin, and that they would change according to the growth of knowledge amongst men.

11. Behold, I gave scriptures unto all my people, enjoining some to adhere to the text; and, so, I preserved the work of my hand.

12. The tribes of Ham were previously ordained with characteristics to make them love to emigrate westward; and the tribes of Jaffeth and Shem with characteristics to make them love to stay within their own countries. And the tribes of Guatama with characteristics to make them love to go eastward. For I set a boundary to the tribes of Guatama, that they should not reach the ocean on the east.[5]

13. The Lord said: Having designed Ham for teaching the barbarian world of me and my dominion, I also prepared them that, through their seed, men and women should have hair neither straight nor short, but long and curled, and red, and white, and brown, whereby might be traced in after ages the genealogy of nations.[6]

14. Now, in the midst of three great countries, Jaffeth, Shem and Ham, was the chief place of the I'huans, where they founded a new nation; and the Lord called them Par'si'e,[7] signifying, warrior Faithists, because he created them as a shield, to guard his chosen, the I'hins.

15. The difference betwixt the I'huans and the Par'si'e was that the I'huans lived near and about the I'hins, but the Par'si'e'ans lived in a nation by themselves.

resting-place. The slaves of Utaya had fled, or lay piteously prostrate, speechless with fear and wonder. Over these the hosts of Osire watched, and hastily took them beyond the now rapidly rising pillars of fire, where they were housed temporarily.

30. Still the voice of Utaya rang aloud for help and pity; but to him none came. Then he saw that the prostrate victims fared better, and were less conspicuous; so Utaya cast himself prostrate, along with the rubbish of his former throne. Whereupon Osire sent Yesta, sister of Atonas, Goddess of Opsa, in etherea, to rescue him, and mantle him around with balm from the upper heavens.

31. So Yesta and her band took Utaya hence, far beyond the boundaries of the new-laid Gau.

CHAPTER III.

OSIRE spake from the throne, saying: Proclaim it in the east and west, and north and south, there is a God in heaven! That which has transpired in Gau, go tell the false Gods and false Lords in hada, adding: Osire hath come!

2. Messengers started forth for every quarter of the world, inspired by the impetuous utterances of the commanding God. And so, half breathless, and in hastening speed, these young Gods and young Goddesses, the messengers, dropped in upon the Lordly defamers of holiness, and told the tale of the overturned Gau, where proud Utaya fell. And they, in manner and custom, inspired the false rulers to imagine even a worse calamity; and that much had been concealed out of deference to Utaya and other usurpers.

3. Osire called his Council and appointed new places, with new officers, having nothing in common with all past administrations of the Gods of earth and heaven. So far, these appointments were from his etherean hosts, and, moved by the fire of his own energy, quickly assumed their most honorable duties. Some to build, some to survey and lay the course of streets, and places of habitations; and yet others to remove the old hospitals and nurseries, and make way for new ones, and for factories, and all requisites for the millions of souls now scattered and lost, or in dire confusion struggling in the outside darkness.

4. Whence rose a constant wail of fear and torment, strangely wild, compared to the glorious light fast spreading from the rising

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16. Nevertheless, they were all of the same blood and kin, being half-breeds betwixt the I'hins and the native Druks; and they were large, and mostly of the color of new copper.

17. And because they were favored of the Lord, the Lord gave them separate laws, and commanded them not to mix with the Druks; the which commandment they kept for more than a thousand years.

18. But, in course of time, the Par'si'e'ans were tempted by the Druks, and fell from their high estate, and they became cannibals.

19. And the Lord sent the Ghans, to whom he delivered his oral scriptures, to travel in search of his people; and, lo and behold, ten tribes of the Lord's people were lost in the wilderness; and this was the country of the Par'si'e'ans, and that land was filled with wild goats. Hence came the name, LAND OF GOATS.

20. And the lost tribes, not being flesh-eaters, were at a loss for food; and they said: Come, let us live on goat's milk.

21. And they so lived for a long season, taming the goats, and keeping herds of them. And they roved about, driving their herds with them, for which reason they took the name of SHEPHERD KINGS.

22. And the Lord looked on them with favor, saying: These that call themselves shepherd kings shall have this country. Behold, out of the seed of these people, will I do mighty wonders.

23. The Lord said: What man can discover, I, the Lord, left for him to discover; what man could not discover, I, the Lord, taught him.

24. To the shepherd kings revealed I how to make leather out of skins; neither had man any means to make this discovery. ‖ The shepherd kings made bags of leather in which they carried milk, which was thus churned; and they made butter, which was the first butter made in this world.‖

CHAPTER IV.

GOD said: Without evil preserved I the I'hin race, as the foundation of my light, wherefrom I could reach forth to the tribes of darkness.

2. For I fore-ordained not to go within dark-

pillars of fire about the throne of God. Osire's hosts, fifty millions, attuned to harmony and precision, were proceeding fast with their labor, not one but knew his part and played close to the text in every motion, were yet in number as nothing compared to the thousand millions scattered in the gloomy darkness, wailing beyond the walls.

5. Here, a road! Osire would speak; or, with his hand, command: An otevan to those hapless slaves! And, as if his hosts his thoughts had fashioned, his etherean workmen rushed to make his will omnipotent. No loss of time or space to inquire how the matter should be done; for heaven's trained workmen have learned the power of concentrated effort, and the power of knowledge braced to a single point, by which the elements stoop to do their wills. To learn this simple harmony, for all to be as one, what countless millions rise up from the earth, to be hurled back, discordant and powerless, before Jehovih's Sons and Daughters!

6. Yea, and kings and queens and potentates, high strung in unwarranted conceit, cast down to beg, beseechingly as a child. As a furious lion is tamed, worthless his giant power in the hands of man, whose strength by knowledge triumphs; so the ethereans from high heaven descend to humiliate first, and then to teach the false Gods and false Lords of hada.

7. Jehovih saith: What more, O man, have I put upon thee than to learn? And strewn thy path with lessons rich in happiness! To learn the elements, and master them; this it is to be a God or Goddess. And wherein one man is weak, let two or more unite; a simple thing, by which even the stars of heaven can be turned from their course.

8. Jehovih saith: Have I not said: The weakest king is he who hath the most soldiers; and the strongest nation, where none are required. How, then, may the false Gods, by evil deeds, fortify their thrones? Lo, My etherean hosts come unarmed, and by a breath blow away their mighty kingdoms.

9. And so it was in Gau; only one earth-day had come and gone since Utaya reigned over a hundred million slaves, who daily brought tribute up from the earth, to ornament this crown-like city; and now the dawn of another world stood supreme in the demolished kingdom.

10. What greater pity, most pitiful sight, than to see the former slaves still loyal to their

ness to battle it, but to stand without, and give an example of righteousness for man to look upon.

3. Neither planned I from the beginning that my chosen should labor without examples of cities and kingdoms of righteousness.

4. The evil man and evil priest, who are subjects to satan and his hosts, remain in evil,[8] preaching righteousness without a city or kingdom of example. But my chosen go away by themselves and build their cities, as a testimony of their faith in the Father.

5. And they practice the fullness of my commandments by their lives toward one another.

6. To him who saith: THIS IS MINE, I have not spoken. To him who saith: MY HOUSE, MY LANDS, I have not spoken.

7. For inasmuch as these things belong to them, such men belong to such things, and not to me.

8. For illustration of which truth, I raised up separate from the world's people, the I'hins, who were my living examples of righteousness.

9. Think not, however, that the I'hins were the perfection of manhood and womanhood. They were not a developed race, nor righteous because of their own knowledge.

10. By the constant presence of my exalted angels, they were obsessed to righteousness, being restrained away from evil. They were my sermon before the tribes of Druks and cannibals that covered the earth over; and, by virtue of signs and miracles, and by non-resistance, preserved I them.

11. For man of himself evolveth only to power in evil; wherefore, O man, thou shalt behold my dominion over the races of men, to work righteousness and good-will.

12. And my examples reached into the souls of the barbarians, so that, in after ages, I should prepare them to hear my voice, and to comprehend my commandments.

13. For it is the fullness of light amongst men, when, without my presence or the presence of my hosts, they shall understand virtue and knowledge, practicing them of their own accord. In which time men shall perceive that righteousness, and peace, and love toward one another, are the foundation of the happiness of the spirit, and the only light of its resurrection.

deposed master, Utaya; coming to him in his banishment, fifty million swearing terrible oaths of fidelity to him forever. For of such like, the Great Spirit created man, to even wed himself to misery, for zeal, in ignorance, to prove a most foolish love. And but for Utaya's guardians, his very slaves had smothered him, in desperate effort to manifest fidelity.

11. Then spake Yesta to him, saying: Raise thy voice against this unseemly crowd, and be commander still, at least to save thyself. Remember how Jehovih giveth this lesson to mortals, to say to evil: Away! For lo, to suffer first one and then another to fasten upon one's self, is crime great as a debauched passion unchecked. Bid them begone! For love of self, which is thy gift from Great Jehovih, be thou thyself! It will better them also!

12. Utaya, struggling, said: Alas, fair angel! These were my slaves! The hardest blow of all is their acknowledged love. The fire of the throne of Osire was tame to this. For hundreds of years, I gave these creatures pangs and wretchedness, and now they give me love. Poor idiots! I cannot drive them hence!

13. And so, sobbing, bowed Utaya his head, for such sudden great truths turned all his judgment into the darkness of his past deeds and wickedness, even whilst, crowding close on every side, the fifty million kept up their ceaseless assurances of endless love. Nor was there any way open to flight from their ignorant jargon and foul breath. So, when Yesta saw how helplessly Utaya had given up, she raised her hand, saying: What shall I do, O Jehovih?

14. Whereat, the Light descended, and Jehovih spake through Yesta, saying: Flesh of My flesh created I man: from Mine Own Spirit gave I man a spirit also; and unto all men alike gave I all things in My worlds. But some men are not content with what I gave, but ask for more, even that they may have their fellows for subjects. To these I have given in answer to their prayers. Behold thou, then, O man, why seekest thou to put away to-day even what, a day since, thou didst pray for? They are as good to-day as yesterday.

15. Thou hast said: Man can make himself whatsoever he will! So, thy Creator is worthless to thee. Love is the lightest of all burdens; if thou desirest not to carry their love, how didst thou carry their hate so long? Nevertheless, if thou desirest, thou canst put them away: They are thine; do as thou wilt.

16. Utaya said: How can I put them away?

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14. The Lord said: Think not that I came to one nation alone, leaving the others in darkness; I came not to one alone, but unto all the divisions of the earth. According to what was required for them at times, so held I my hand over them, and they accomplished that which was designed from the beginning.

15. It being not the will of Jehovih that man should be forever led, because, forsooth, his Lord saith; but that man should ultimately have the light of practicing good works organically, from infancy up.

16. The Lord said: A teacher that doeth all things for his pupil, also sacrificeth his pupil; he who teacheth his pupil wrongly, sinneth against the Father; he who teacheth his pupil not at all, is accessory to evil. So standeth the Lord, your God, over the children of men.

17. Behold, I have demonstrated that my chosen can maintain themselves unharmed amongst barbarians; also that by unrestrained marriages a sacred people is quickly lost amongst barbarians.

18. For man, witnessing terrible conflicts, should rather desire sons of strong limbs and arms and crafty minds, to do murderous work abundantly; from which condition he had no incentive to rise in gentleness and love, for the glory of the Spirit.

19. That I, your Lord, might show after-generations, first, that without my hand in the work, no good nor peace could come amongst men; and, second, that only by a race of I'hins, as examples of my power, through signs and miracles, could the barbarians be reached for their own good.

20. Not only did I leave the ruins of my cities which had no gates of entrance, and houses without doors of entrance, that ye might have testimony of the race of I'hins, but I have shown you that only by such procedure could the barbarians be induced to a higher evolution.

21. Think not, O man, that I did not foresee the time when men should question whether the Great Spirit ever placed a Lord over the earth; and that man should say: Behold, there is no Lord and no God. For I foresaw these times, and provided angels to go in advance, to show, first, the evolution of the races of men from out of the lowest darkness; and,

I cannot reason with fifty millions! Nay, before I persuaded a score, the first ones, so ignorant, would forget what I said. Tell me, then, thou Goddess, what shall I do to free myself from this great multitude?

17. Yesta said: Call not on me, but on thy Creator; and not to be freed for thine own good, but for wisdom to do some good unto them over whom thou hast long been a remorseless tyrant. These are a small curse to thee, compared to thine own judgment, for from thyself thou canst never flee. Thou shalt undo thy selfish deeds, which thou hast practiced so long. So, turn thou at once, and make oath to Him who made thee, that from this time forth thou wilt do good unto others with all thy wisdom and strength.

18. Utaya said: Alas, thy words are wise and holy, but I have no faith! I have no faith!

19. Yesta said: Say not this! Thy words are another bondage on thy soul. To say, I have no faith, is to imprison thyself away from All Light. Come, haste, or lo, I leave thee; for if thou profess not faith, why shall I longer labor with thee? Say thou: I have faith in Thee, O Jehovih! I can, I will raise up these I have cast down. ‖ Utaya wept, and thus answered: O that I had faith like unto thee! But for long years I taught myself that prayer to Jehovih was not required of one so great and strong as I. Alas, I smothered out the fire. And, amidst his sobs, Utaya fell prostrate at Yesta's feet.

20. Quickly, now, she raised her slender hand toward high heaven, saying: O Jehovih, by Thy power vested in me, I here encircle this, Thy prostrate child, with adamantine light! Down from above there came phosphorescent flames of light, and Yesta drew a circle round about, at which the multitude stood back and looked on in wonder and fear. But the surging mass beyond pressed forward, shouting: Utaya! Utaya!

21. Little by little, Yesta extended the light, and her assistants put up a structure to guard the place, so that in a little while it was like a miniature throne in heaven. Yesta then assumed the power, and so took command, placing helpless Utaya by her side. Meanwhile, her assistants sped through the multitude, making roadways, and selecting out the most intelligent of the former slaves, and making guards of them.

22. Yesta said to Utaya: Now will I give thee a lesson in righteousness; for thou shalt

second, that the cause of the evolution came from the Great Spirit, and was directed unto righteousness; but had not been so, but for the Lord, your God.

22. For I left sufficient tribes unto this day, who dwell in darkness, even cannibals, as a testimony, that of themselves they possess nothing to cause a desire for evolution into knowledge, and peace, and industry, and love, and good works unto one another.

23. Will not man say: One people is raised up in consequence of the presence of their neighbor, and without a Lord or God, and the angels of heaven.

24. Now, behold, I have left savages at your door, and ye raise them not up, but destroy them. Showing you, that even your wisest and most learned have no power in resurrection.[9] Neither have I left any way open for the resurrection of barbarians, save by examples of Faithists (I'hins), who shall practice righteousness and miracles.

25. And there shall rise up those who will do these things, and they shall succeed; and because of their success, they shall also be testimony of the I'hin race, in whom I laid the foundation for the redemption of the whole earth.

CHAPTER V.

THUS the Lord established the five peoples who were saved from Pan; and he commanded them to preserve Panic words in their respective countries, and they so preserved them,[10] many of which exist to this day.

2. Here followeth, then, what became of these I'hins, to wit:

3. Those that came to Guatama survived twenty-one thousand years, and then became extinct as to tribes.

4. Those that came to Jaffeth survived twenty-one thousand years, and then became extinct as to tribes.

5. Those that came to Shem survived twelve thousand years, and then became extinct by amalgamation.[11]

6. Those that came to Ham survived twenty-one thousand years, and then became extinct by amalgamation, and even after this Jehovih preserved them in all the world as a scattered people.[12]

educate and develop all this host, thy former slaves, to thine own level, erst thou raise thyself one jot or tittle. Think not it is easy to assume to be a God or a Lord, or even a mortal king. They that make servants of others must also raise them up to be angels of light. Heaven is just, as well as bountiful. To whom Jehovih hath given bountifully, it is commanded he shall give bountifully. For hundreds of years thou hast had the service of these hapless creatures; so shalt thou now serve them by making them intelligent men and women. Yea, till the lowest of them are thine own equals, of whom thou canst be proud, and say before the Father: Behold, my sister! behold, my brother! — thou, Utaya, shalt not be free!

23. Utaya said: I perceive thy words are from the All Highest. This is justice! I perceive now that whilst I rated myself supreme judge of right and wrong, I judged with partiality to myself. Yea, without an All Highest, I perceive there can be no justice in heaven or earth. O Thou All Light, how can I approach Thee! I have been feeding myself with an endless poison; my darkness was my fortress. Teach me the way, O thou angel of Light! Whatsoever Jehovih wills, that will I do, from this time onward, with all my wisdom and strength.

24. So Yesta restored order, and divided the multitude into many parts, and sent officers amongst them to select and assort them, so that as soon as Osire should decree asylums and schools for them, they could be taken to them.

CHAPTER IV.

OSIRE lost no time, but officered Gau and established his Council in hot haste, making Ote as temporary God on the throne, whilst he himself went forth to other regions, to conquer and overturn false Gods and Lords. Leaving, therefore, a sufficient guard and council, Osire, with a host of twenty millions, went westward in atmospherea, over and above the great central north lands, where was established Wotchak, a false God, with another hundred million slaves, to do his will.

2. Wotchak, having been advised by the messengers of Osire's approach to the earth's heavens, supposing Osire to be from some remote star, and not knowing there were etherean worlds in the firmament, had laid his kingdom round with new walls, and doubly

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7. Those of Guatama attained to one thousand large cities, and three thousand small cities, being more than four million souls. And they never had any king or queen, or other ruler, save the Lord, who ministered unto them through the city fathers. And they retained their sacred name of Guatama to the last; but the I'huans called them Oech'lo'pan, signifying, people of another world[13] [continent — Ed.].

8. And in course of time they became diminutive, and desired not to marry. And there came great darkness (ocgokok) on the earth, with falling ashes, and heat, and fevers; and so the Lord took them up to heaven.

9. Those of Jaffeth attained to two thousand large cities, and seven thousand small ones, being more than eight million souls. And they had no king, serving the Lord only. And they retained the name Jaf-fa, to the last; but the I'huans called them Tua Git, signifying, people of spirit light.

10. And there came a'ji on the earth, and it touched them with impotency, and they brought forth no more heirs; so the Lord took them home.

11. Those of Shem attained to six hundred large cities, and two thousand small cities, being more than two million souls. Neither had they any king, but served the Lord through the city fathers. And they retained their name, Shem, to the last; but the I'huans called them Sri-vede-iyi, signifying, people of the true light, woman-like. And impotence came upon them, and they disappeared, even as a drop of water in the sunlight, and no man knew when they ceased to be.

12. But hoping to preserve their seed to the Lord, many of them married with the I'huans; but their children became I'huans also, neither having the silken hair nor the musical voices of the I'hins, nor the light of the upper heavens.

13. Those of Ham attained to one thousand two hundred large cities, and three thousand small cities, being four million souls. But, being of mixed colors, they did not become impotent. But they broke the law of God more than all other Faithists, being of warm blood; and they mixed greatly with the I'huans. And they had no kings nor queens, serving the Lord only, through the city fathers. And they retained the name of Ham to the last, when they

fortified his throne, and gaudily attired himself and officers, in hopes to overawe the coming God.

3. To Wotchak came Osire, and waited not to be announced, nor halted for his sentinels, driving his ship straight up to the throne.

4. Halt! Halt! cried the astonished Wotchak. Who dares my throne profane, and all the rules of virtuous Gods set at defiance? Down from thy ship, and crawl on thy belly to thy sovereign God! Know thou, I am great Apollo! ‖ But Osire deigned only to say: By what authority hast thou made slaves of Jehovih's sons and daughters, to augment thine own self-glory?

5. And, not waiting a reply, alighted down before the throne, even while a thousand or more, well drilled, with him stood, in the form of a star, whereon the Upper Light descended in great brilliancy. Wotchak was frightened, and fled from his throne, and all his Council with him. Then spake Osire, saying to his hosts:

6. Suffer not this false God and his Council to escape. Encircle them round, and hold them, to know my will and the decree of Jehovih. Presently, the ethereans brought back Wotchak, who cried out: O, let me go! Take all, but let me go! What am I to thee?

7. Osire answered him, saying: Such hath been the history of these heavens. In ages gone, the usurping false Gods were suffered to go their way, leaving their former subjects helpless on the hands of the etherean hosts. That day is past. I am come to make such Gods know that their fate and responsibilities rest on the decrees of a Higher One, even the Creator, Jehovih. Behold, thou hast cast down and blighted a hundred million of Jehovih's children, making slaves of them, to do thy will. As thou wert the cause of their fallen state, from liberty to bondage, so, now, shalt thou redeem them to freedom, and wisdom and truth.

8. Whilst Osire spake, his proper officers let fall the light from the upper regions, the like of which Wotchak had never beholden. Presently, all things became transparent, and the enraged Wotchak, foreseeing trouble ahead, thus answered:

9. Accuse me not, thou audacious God! These, my Council, urged me hundreds of years ago to my course, and only for the favor they might remain my close advisers. I was their tool, and, if thou desirest justice, make them to feel the sting of repentant labor. Let

ceased to exist as a separate people, because of their amalgamation with the I'huans.

14. The tribes that went in the two ships to the north land (Japan), no man could draw the line, after a thousand years, betwixt them and the I'huans, for they mingled therewith, and were lost, as I'hins. Nevertheless, they redeemed the barbarians into wisdom and peace.

CHAPTER VI.

GOD said: In the time of Osiris, thy Lord provided for the light and knowledge, that had been with the I'hins, to be merged into the new races, the Ghans and I'huans. By the Lord and his angels was such foundation laid.

2. Before this time, the I'hins could not inspire the barbarians to make leather and cloth; nor could they inspire them to industries of any kind in the way of virtue and peace.

3. The Lord provided unto the inhabitants of the earth, oracle houses, wherein the Lord could speak face to face with mortals; through his angels, chosen for this purpose, did the Lord thus teach mortals.

4. Persuading them to industries, and peace and righteousness, after the manner of the I'hins.

5. Teaching them of the stars and sun and moon; showing them how to find the times and seasons of the earth.

6. Inspiring them to observe the stars, and to name them, which names are preserved to this day.

7. I have established landmarks, saith the Lord. What I do, man cannot do. I lift the barbarian up; he giveth over his cruel practices by my command.

8. I call him to the observation of the stars, and he heedeth my voice.

9. Behold, O all ye that say there is no Lord, I have left a remnant of barbarians. Go try your hand. Let them that find the cause of the progress of man, to come of the earth, go raise up the barbarian.

10. I say to man: Go commune with the spirits of the dead, and man doeth it. I say: Come away from such worship, and fall down before the stars, and man doeth it.

11. Jehovih said: My Lord, My God, go

them have my slaves. I want them not. I have been a most honest, upright God!

10. And now his counselors accused one another, and all of them heaping the blame on Wotchak. Lighter and lighter grew the etherean flames, from which there was no concealment; and all their former falsehoods and cruel words, and evil deeds, were unveiled, disclosing souls dark and hideous, with long-covered-up crimes, now made bare for the gaze of every eye.

11. The which scene brought the curious slaves, in millions, to witness it, and to reassure the suffering false God of their love and loyalty. And when Wotchak looked and beheld the abject wretches who claimed him as their worshipful God, he cried out: Enough! Enough! Unfeeling God! Thou art come in pretended right and peace; but, because of thy power, executest on me and my Council torments more terrible than I ever gave to slave of mine. Know thou, I am Apollo!

12. To which Osire answered: What are names to me! With that, Osire, by waving his hand, caused his hosts to cast aside the false God's throne, and all its glittering gems scatter abroad, relics for the multitude. And now three pillars of light shot up and stood beside Osire and his attendants, the which took all the strength and courage out of Wotchak and his confederates, and they crouched down at Osire's feet.

13. Osire called Itu, saying: Take them without, and hand them over to their slaves awhile. And Itu and his guard gathered them from the light and bore them hence. Quickly, now, Osire officered this newly-conquered place in heaven, and called it Autat, signifying, foundation of perishable laws. And, on a new throne, appointed Luce as temporary God, giving him a council of one thousand etherеans. And now Osire drew the plans for roads, and temples, and schools, and hospitals, and nurseries, and all such other habitations as are required by spirits newborn, in heaven, leaving orders to have them completed by a given time.

14. Next, Osire ordered the divisions and selections to be made in the now scattered hosts of atmosphereans, and to have them all arrested and put into their proper places. These things he left in the charge of God Luce, to be carried out.

15. Far out on the plateau, Itu and his attendants carried Wotchak and his confederates, followed by forty million of his former slaves. There Itu left Wotchak and his people, and Itu

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thou; call man to one thing to-day, and let him worship it. And to-morrow call him to another, and let him worship it. For man shall fall down and worship everything in heaven and earth. By trying them shall man know them. For in the day of My glory, kosmon, man shall put away all worshipful things save Me, his Creator.

12. ‖ The Lord God said: Through the worshipful talents man can be raised up. Even as to great learning, man will not pursue it till he first worshippeth it. ‖

13. In the time of Osiris, the Lord named the stars in heaven after the legendary names of Gods and Lords. And the Lord taught not that man should worship them, but that he should learn their glory and majesty in the firmament.

14. But man forgot the Creator because of the wonder of His works. Even to this day man inclineth to view as substantial and real, things that are seen, and to reject the All Potent, which is Unseen.

15. This was the command of God (Osiris), for man should learn corporeal things as well as spiritual. And I, the Lord, carried away the spirits of the dead, not suffering man and angels to commune together. For heretofore they had done this, and so had, both, rejected the higher heavens.

16. Jehovih saith: It is not the plan of My heavens for the spirits of the dead to remain on the earth, engaging in mortal servitude and practices.

17. Behold, the way of My kingdom is upward; rather shall man on the earth seek to rise upward, than that the angels of heaven go downward.

18. Hence the Lord carried away the spirits of the dead, and he turned man's judgment to learning the glories of the lower kingdoms (corpor).

19. And man advanced in great learning; both of the sun, moon and stars, and of all things on the face of the earth.

20. The Lord said: These signs have I given to man, that he may comprehend the cycles of his Creator. When spiritual research is chief amongst men, they advance not in science, nor art, nor inventions, that belong to the earth. But, when man is bereft of spiritual aspiration, he advanceth in corporeal knowledge, and inventions, and investigations.

and his attendants went aside to witness whatever should transpire.

16. At this stage, Osire departed with his ship and steered southward over the land of Shem, coming to a place in the lower heaven called Vibrahj, signifying resplendent, where ruled the false God, Daveas,[1] who had eight hundred million slaves, a thousand Lords and ten thousand Governors.

17. And, even as Osire rushed in headlong upon the other false Gods, so came he with his fire-ship into the great city of Vibrahj, at this time the largest city of the lower heaven. Daveas had been warned by his sentinels, and so came to the front of his capital, just in time to see the fearless Osire alight on the piazza in front of the Council House.

CHAPTER V.

OSIRE said: In the name of Jehovih, peace be unto thee! To which Daveas replied: Nay, in the name of Apollo, who I am! How darest thou approach, save to crawl on thy belly? For four hundred years hath the honor of my kingdom been revered by all visiting Gods; but thou comest as a barbarian. Down, wretch! Erst I have thee bound and cast in prison!

2. Osire said: Why should I not come before thee? Behold, the Great Spirit created the whole universe for His Sons and Daughters. By what right hast thou usurped a portion? And whence thy authority to bid me kneel to thee? But if thou canst show me wherein thou hast one just claim to enslave these people, rather let thy argument run thither, for I am come in the name of the Father to liberate them, that they may be prepared for the second and third resurrections.

3. Daveas said: Think not that I have neglected to prepare for rebellious Gods like thee. Behold my millions of subjects! What is thy handful? Verily, I tell thee I have prisons large enough to hold thee and thy hosts. Neither flatter thyself that I am ignorant. For two hundred years I wrought in the so-called resurrections; I made myself a slave to the multitude, giving all my labor and time. Then I beheld my folly, and so built a third resurrection myself. This is, therefore, my lawful kingdom. Moreover, I tell thee to thy face, thou wretch, there is no higher heaven than mine. Neither comest thou from a heaven great as mine. But having great self-conceit,

21. These signs foreshow the changes being wrought on mortals by the hand of the Almighty, through His Gods and Lords.

22. God said: Behold, I raised up great kings and queens on the earth; and I gave them pageantry, and rites and ceremonies, after the manner of heavenly things. And these I made as an aspiration to the multitude, that they might learn to provide themselves with the luxuries of all created things.

23. For I desired not that man should become spiritual until the earth and all manner of savage beasts and serpents were subdued. Otherwise man had descended into impotence, and failed on the earth.

24. These testimonies have I left before thee to this day; that the spiritual man inclineth to shut himself up in seclusion and prayer; but that the Osirians go forth to work manfully.

25. The Lord established reciprocities between kings and queens in those days. And this was the manner thereof:

26. The central kingdom was called the sun-kingdom, and the others were called satellites. And the chief ruler was called THE SUN-KING, OR KING OF THE SUN.

27. And the king maintained an observatory, for determining the times and seasons of the sun, moon, earth and stars. The name of the observatory was TEMPLE OF THE STARS (OKE'-I'GIT'HI).

28. The Lord said unto man: Build thou a chamber unto God within the temple of the stars.

29. And man so built it. And the Lord chose seers, one for every STAR CHAMBER; and the seer sat therein, with a table before him, on which table sand was sprinkled. And the Lord wrote in the sand, with his finger, the laws of heaven and earth.

30. Thus gave God to man the names of the stars, and their seasons; and the seasons of the sun and moon and earth.

31. And the seer gave it to the king; and the king proclaimed the words thereof. And God gave man sacred days, for feasts and rites and ceremonies; according to the times of the moon and stars gave he them.

32. And the king, by command of God, caused the people to watch the stars and moon and sun, so they would know the sacred days.

thou art come for mischief. I have heard of thee in other heavens! But now thou hast put thy head into the halter. Seize him, marshals! Seize him and his hosts! Cast them in prison!

4. Osire spake not, but raised his hand upward in the seventh sign, and suddenly his hosts cast forth sheets of light brighter than the sun. Daveas stood back affrighted, and his marshals fled. Presently, Osire, with a thousand attendants, stepped forth in flames of light, and went up into the capital and surrounded Daveas, the usurper, but touched him not. And now the ship was illumined, and lo, the sentinels of Daveas' Council broke and fled. Hereupon, Osire spake, saying:

5. Hand of Thy hand, O Jehovih; voice of Thy voice, overturn Thou this house and throne! And, behold, the light of the upper heavens rested in Osire's palms, and he smote the house and the throne, and they tumbled over as straw before a hurricane. Alone stood Daveas, the evil God, half speechless and half blinded by the great Light of Jehovih. Down! down! said Osire, to the walls and temples of the city. And his hosts concentrated at any point Osire's hand directed; and lo, everything fell and was scattered far.

6. Meanwhile, the officers of Daveas fled in all directions, save such as were overcome by the light, and these fell and buried themselves amidst the rubbish.

7. Hold! hold! cried Daveas. Give me air! I perish! I am a consuming fire! And he tossed his hands aloft; then cringed his face within his glittering robes. And now Osire called forth thunder and lightning, and sent shafts through, and over, and about the whole plateau of Vibhraj, and the din and roar confounded all the eight hundred million souls, so they ran no farther, but stood and waited, watching what should next befall.

8. Osire halted not, but went forward to a more suitable place, to build his throne. Jehovih! Almighty! he cried: Elements of Thy elements, O Father! Found here a throne for Thy Son! And even so, for whilst his words went forth, the elements rose to do his will, and there raised a most excellent throne, strong and adamantine, on which Osire ascended. Daveas had fallen flat down, weeping and wailing; but Osire, by a motion of the hand, called Wang-te, a most enlightened archangel, with her attendants, to bear him hence, the which was quickly done.

9. Quickly, now, the place being cleared, the hosts of Osire fenced around a sufficient space

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33. The Lord said: I have days for planting, and days for reaping, and days for sailing of ships, and days for males and females. By the stars in the firmament, and by the moon's changes, shall man learn to know my times and seasons.

34. So man took to learning from the stars and moon and sun, to ascertain the will of God.

35. And nowhere in all the world prospered man in the Osirian philosophy as in Par'si'e, and in Jaffeth (China), and chief of all were the shepherd kings.

CHAPTER VII.

GREAT became the wisdom of man in that day, and his power and glory were greater than had ever before been in all the world. He established mighty kingdoms and subkingdoms, over the lands of Jaffeth, and Shem, and Par'si'e and Arabin'ya.

2. He excelled in building temples and palaces; and in all manner of inventions; in fabrics of linen and silk, and wool and fine leather; in writing books and tablets; in mathematics; in laws and reciprocities; in navigation, and in inland travel; in making thermometers and barometers, and magnetic needles, and telescopes and microscopes; in chemistry and botany.

3. Verily did the philosophers of those days know the mysteries of heaven and earth.

4. And man became no longer thankful to God and his Lords; but man became conceited, saying:

5. ‖ The Gods are fools! All things are Nature, and of growth. Man had become wise in spite of God and his Lords. All things evolve into higher states; it is the natural order. Neither is there any All Person, Jehovih! He is void, like the wind. ‖

6. And God saw the conceit of man, and he said: Behold, he that I have raised up, turneth against me. Now, verily will I go away from man for a season, that he may learn wisdom. Behold, man shall also find that many of his fellows whom he raiseth up, turn against himself.

7. So the Lord departed out of the star chambers; and, lo and behold, the places were filled by the spirits of the newly dead, who

for a city of a thousand million souls, with pillars of light, as brilliant as an arc in the etherean firmament. Hereat, Osire appointed Klesta, Dawn Goddess, and he gave her a council of fifty thousand ethereans. Outside of the walls of the pillars of agni were Daveas and his eight hundred million subjects, in dire confusion.

10. Wang-te, the archangel, said to Daveas: In thine own falsehood thou art favored to free thyself awhile, to organize a new kingdom, but in holiness, and return and command obedience from this smothering host. Behold, thou hast taught them to believe thou art Apollo; say to them now: I am not Apollo! I have been false!

11. Daveas madly replied: Never! Jehovih and His kingdoms accursed be forever! Ye strange spirits, come from far-off kingdoms, to despoil and overturn the most righteous place in heaven! Are Jehovih and His servants destroyers! To which Wang-te replied: This is no time for argument; behold here these countless millions! If I withdraw from thee, and my attendants also withdraw, thou wilt be as one drowned amidst this sea of ignorance and horrid smells. Assume at once, for pity's sake, to purge thyself of thy life-long falsehoods and treacherous tyranny. Announce thyself as Daveas, as thou art, and I can save thee!

12. Daveas rudely thrust her aside, saying: Never! I acknowledge to none! If there be a higher heaven, I will ascend thither as I am, Apollo! Apollo! Wang-te said: Put me not off, in Jehovih's name! Remember what thou art, and of the little thou hast seen, how powerless thou art before Omnipotence! Thy fate is like that of all dictators, on the verge of a chasm of horrors. Daveas waited not to hear her further, but proclaimed aloud, Apollo! Apollo! and stood aside. And presently his former officers rushed to him, and with that came the sea of millions of spirits, unorganized, unwashed, unfed, frightened and mad, for love of the name Apollo, the meaning of which they knew not; and they became as a knot of serpents, entwined around the central figure, Daveas and his officers. And in the terrible brawl not one voice could be distinguished from another. And the outer extreme

knew not the heavens above nor the way of the Almighty.

8. And man inquired of them, thus: Behold, thou art now a spirit! Tell me, is there any God, or Lord, or Jehovih?

9. And the spirits, desiring to flatter man, and, withal, not knowing the heavenly kingdoms, answered, saying: Nay, there is no God, nor Lord, nor All Person, Jehovih!

10. So the kings issued edicts, commanding the people to no longer worship God, nor Lord, nor Jehovih!

11. But woe, for the judgment of kings and queens. Man, having inherent worship in his soul, ceased indeed to worship God and his Lords, and even Jehovih; but, instead, he took to worshipping the stars.

12. Now, the spirits manifesting in the temples, advised one thing through one seer, and another through another; for they were of little knowledge, and wholly unorganized.

13. So, presently, the kings took to war against one another. Anarchy ensued, and man fell to destroying all the glories he had made.

14. Thus again, after three thousand years of light, man went down in darkness; again fell under the obsession of drujas, and again became a barbarian for three hundred years more.

END OF THE LORDS' FIFTH BOOK.

[1] A crescent is often compared to a bull's horns. Most likely, the word Taurus had its origin as here described. Taw and Tawri are bull in the Yi-ha language. The word, of later date, signified force, or bull-like. The laws issued in a spirit circle are called "bulls," or Tau. Taurus, force, manifested especially in the procreative element, at a certain season of the year, as manifested in animals. Known by signs in the zodiac. Hence, as the Pope issues bulls.

[2] The word ritual, in English, can be traced back to ritvij, the present Sanscrit word for priest, or teacher of sacred things. Nearly all the Hebrew words pertaining to the mythical Tower of Babel, and the confusion of languages, correspond with Yi-ha, and its descendant language, the Sanscrit. In English we have babble, and gad, and gab, which are real Sanscrit words, as spoken.

[3] The two languages are exactly opposite in construction; one monosyllabic, and the other composed of a wonderful combination of syllables, sometimes as many as thirty or forty to one word. Think of the following: Vahhomvokwijomyissitiviyubuyhhomavashstbahhyodahuittayaivi, for the word FIRMAMENT.

[4] The same legend exists in China, in regard to the egg and the origin of evil; the only difference being the name signifying satan, or serpent. "Hiss," or "h'ce," is Chinese for serpent. This is Panic, that is, what the serpent says; but when "AH" speaks, we know "ah" means earth. In the Ezra Bible, the serpent spoke to Eve, i.e., the earth spoke; or, in plain English, the flesh tempted the spirit. In the Hindoo scriptures, the first race, A'su, tempted the white people with wings. Had one of these countries obtained the legend from the other, the languages would have corresponded. In the Chinese version, the Tower of Babel (babbling languages) is not referred to. Why? Certainly, because in that country there was no confusion of languages.

[5] The mound-builders came from the west, but never reached as far as to the Atlantic Ocean. The Chinese and East Indians love to remain in their own countries. The Hebrew race always went westward.

[6] Where reference is made, as above, to white people, it does not mean what we in England and America call white people; bu

pressed inward, on every side, and presently the eight hundred million were as a ball, a knot of darkness, with a dull and rumbling moan within, and fearful clamor on the surface, from which horrid smells issued in all directions.

13. Wang-te and her attendants hastened back to the throne of Osire, Son of Jehovih, to tell what had happened. Osire said: What shall I do, O Father? Then the Light of Jehovih came, and Jehovih spake, saying: Consider My Creation, My Son. The young child I made to fall with few bruises; but the full-grown man falleth heavily. Shall I make a separate rule to favor kings and queens on earth, and false Gods in heaven? Nay, verily. Behold, I will make of Daveas an example in heaven, and on earth, also. Because he hath spurned his own name, so will I make both angels and mortals to curse and shun the name, Daveas.

14. Osire said: Proceed ye with my kingdom, in the name of the Father. Let Daveas rest awhile as he is.

15. At that, Osire departed, taking the remainder of his hosts with him in his fire-ship; and he went to a heavenly place to the westward, where was Seru, a false God, with ten million slaves; and Osire destroyed Seru's kingdom also. Next, he went to a heavenly place in the north, where Raka, a false God, had seventy million slaves; and Osire destroyed his kingdom also, liberating his slaves, and putting a guard over Raka.

16. Thus went Osire throughout atmospherea, demolishing all the heavenly kingdoms of the false Gods, of whom there were, in all, seven hundred and eighty; but many of them had not a million subjects. Thirty days, in all, was Osire engaged in destroying the evil kingdoms in the lower heavens, and then the work was finished.

17. Osire said to his hosts: For thirty days we labored in destroying that which was; now will we rebuild to Jehovih for another thirty days. Take the ship, therefore, to Vibhraj, for thither will I found my central kingdom. And after we shall have completed the work of starting the second resurrection on a sure foundation, then will we go down to the earth and overturn the kingdoms of the false Lords and men.

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white in fact, with white hair also. The same remarks hold in reference to yellow people.

[7] This would place the beginning of the Persians at about thirteen thousand years ago. The same tribe, in other countries, was called Parsees. Parsees signify, defenders of the faith; but it should be pronounced Par'ra'sees. In such words as parasol and parachute, which we have adopted in our language, para signifies defence, or shield. It is likely that the Par'si'e were so much under the influence of the P'hins, the sacred people, they also only went to war in defence.

[8] That is, with the world's people. The Brahmans, Budhans, Christians and Mohammedans all come under this class. None of them have a single city or nation as an example of freedom from sin. They preach love and peace, and the charity of doing to one another as they wish to be done by, loving their neighbor as themselves; but none of them have even the smallest kind of a city that practices such a mode of life; being, therefore, false to their professions. Hence, their inspiration is called of satan, prince of evil. Their acknowledgment of impotence to carry out their doctrines only proves their obsession of the world.

[9] It is a fact patent to all intelligent people that the aborigines of all countries are never redeemed to so-called civilization, but exterminated only. The Americans have nearly exterminated the Algonquins; and the British are fast exterminating the natives of Australia and other islands. By the term miracle is understood, "spirit manifestations."

[10] Many Japanese words, Chinese words, East Indian, Central American, Algonquin and Phœnician words, are nearly identical in sound and meaning, especially as spoken by the uneducated. The sound, "An," sharp, plays a conspicuous part.

[11] Nevertheless in hundreds of years after, there came into Shem P'hins from Jaffeth who survived thousands of years. See First Book of God, XIV, v. 11.

[12] See Book of Eskra, chap. IX, vs. 13, 14, 15.

[13] The North American Indians still have a legend of the mound-builders, that they were people who came from another world and dwelt on earth for a long season, to teach them of the Great Spirit, and of the Summer Land in the sky.

CHAPTER VI.

JEHOVIH said: Vibhraj shall be My place; thy throne, Osire, shall be My throne. Send sheriffs out into all the divisions of heaven where thou hast destroyed the evil kingdoms. And thy sheriffs shall arrest all the false Gods whom thou hast dispossessed, and bring them hither, that I may speak with them face to face.

2. Then spake Osire to the sheriffs, saying: Go ye out into all the divisions of atmospherea, and arrest and bring hither all the false Gods whom I have dethroned, saying to each of them: Osire, God of the lower heavens, commandeth thy presence. Come thou, and hear the voice of thy Creator. ‖ But it shall happen that many will fear to come, because of the light, lest their evil deeds be seen; say to all such: The light will be lowered for a short space of time; come, therefore, quickly.

3. To all the knots, where the false Gods are enveloped, shall ye take umbrae, a sufficiency, that ye may release them. But leave ye with the knot a sufficient guard to keep them in their places.

4. The sheriffs went abroad, as commanded, being sufficiently provided with attendants and all things required for such adventures; and after many days the false Gods were arrested and brought before the throne of God, Osire, Jehovih's Son. And there were assembled, on that occasion, one hundred thousand archangels, of whom two thousand had risen to the rank of Gods and Goddesses, and thirty thousand to the rank of Lords and Lordesses.

5. Osire said to the false ones: Brothers, greeting, in the name of Jehovih! Nor shall ye fear, nor be expectant of torture or punishment. Though I come in All Power, my words shall be tempered with wisdom. But I can be no respecter of persons, nor swerve one jot or tittle from Jehovih's commandments.

6. The bondage of all men was in the Father; for, before ye were conscious individuals, Jehovih stretched forth His hand, and ye came forth from Void, which was your prison in which your selfs had been as nothing.

7. In likeness of the Father, I came to deliver them ye had bounden; and through Him have I attained power to that end. So, in likeness of Him, also, I cannot bind you, or cast you in prison. Nay, my sheriffs have just delivered you from bondage, and I am now holding you free from the knots.

8. Most of ye are learned men of the second resurrection; but ye have used your wisdom for self-glorification, being proud to call yourselves Gods; not to teach them of Jehovih and His kingdoms, but falsely teaching that your own kingdoms were the All Highest, thereby shutting out the true light from the unlearned.

9. Jehovih hath blessed you all with strong minds and handsome forms, whereupon, ye have each of you falsely proclaimed ye were Apollo. Think not that this matter was not known in high heaven. I have here the reports of swift messengers, which were brought to me in the firmament above. I came not in ignorance of what ye were doing; neither came I in weakness. More than a hundred thousand million, who have been raised up to etherea from the earth and its heavens, stand at my side. Besides these, a million times as many ethereans, from other worlds; and above all of these, the Great Orian Chiefs; and yet beyond, and over all, Great Jehovih!

10. Have I not proved my power before you all? Did I go away in a corner and say: Come, I will show you my power? Nay, I came close to you all. As the Father first proveth power, so have I. After that, wisdom. That I may talk to you in wisdom, I had you arrested and brought hither. Hear me then, and remember my words.

11. In former cycles, the high Gods who descended to these heavens, finding false Gods, simply liberated their slaves, but put no labor of restitution on the false Gods. This was because the false Gods of those periods were too imbecile and unlearned. But the earth and her heavens have progressed to a higher state. And with progression cometh, also, responsibility. With learning cometh responsibility; and with wisdom, also.

12. Ye bound your subjects to your kingdoms; and ye perceive, now, ye cannot put them aside. Ye taught them your kingdoms were the All Highest; they must now be unlearned. Ye taught them that ye were the All Highest Gods! They must be unlearned in this, also. Ye put aside the ancient rites and ceremonies, wherein the name of Jehovih was used, teaching them to sing to you only. They must be taught new songs, substituting the Great Spirit, to Whom none can attain, forever. Ye taught them to be unthinking, and contented as slaves; they must now be taught to think for themselves, and to labor for everlasting liberty.

13. And now, touching the law of the resur-

rection, remember ye, this is the same in all the created worlds; which is, that the spirit of man groweth by giving away of whatsoever the spirit hath to give. If ye have great learning, and ye give of it, then shall more learning be added unto you; if ye have goodness of heart, and gentle words, then, by giving this away, more shall be added unto you. If ye have craft in inventions or mechanics, and ye bestow of these talents unto others, then will more be added unto you. As the corporean man accumulateth corporeal things by not giving them away, not so accumulateth the spirit of any man.

14. For he who locketh up the light of the Father that is in him, cannot obtain more light; he who locketh up goodness of heart, cannot obtain strength of spirit. And without strength of spirit, no man can attain to the third resurrection. But, that men may learn to obtain strength of spirit, the second resurrection hath been established in atmospherea belonging to all the habitable corporeal worlds.

15. The chief delight of man shall be, therefore, to find some way to impart his spiritual talents and strength, and to the greatest possible number of people. Think not that preaching to the ignorant is sufficient; but ye shall take hold with your own hands and show them how to accomplish. Yet not labor alone; for some are so created that ye cannot inspire them without rites and ceremonies and music.

16. Nor shall a man, after having taught and raised up a few, say: Behold, what a good work I have done! But as long as he findeth a man, or woman, or child, who lacketh in anything, he shall feel to say: Alas, what I have done is as nothing in the resurrection of my fellows.

17. For the rule holdeth for all men alike, to desire exaltation, and everlasting liberty, and unlimited power; and unless ye are prepared to give even these unto others, then ye cannot attain them yourselves. Neither is it possible for man to turn away from responsibility; to whom the Father hath given, from him the Father requireth. Ye have had your kingdoms. Yea, and boasted of them. Your boasts have ascended to etherea. Will ye go thither and be asked: Where is thy kingdom? Shall it be said ye shirked from the care of them the Father gave into your keeping?

18. Bethink ye, O brothers! When the conscience of man burneth inward, there is still darkness slumbering in his soul. The etherean lights will burn him. He whose conscience no longer burned inward, becometh himself a brilliant flame of light. Through him Jehovih speaketh.

19. Osire ceased; and now a brilliant light descended around about the throne, and presently Jehovih spake through Osire, saying:

20. Times and half-times have I given to My corporeal worlds and their heavens. In a time have I made a full resurrection to those who aspire to My heavens above. Nor do I go away from any place I created, saying: Go thou alone for a season. But in a time I manifest a new light, for such, also, are My creations. Think not that I have given seasons to corporeal worlds only; I gave seasons to atmospherea, also.

21. Is not a summer on the earth half a time? And the winter half a time? And the two, one full time? So created I for atmospherea a time of four hundred years, and a half-time of two hundred years. And in seven times and one half-time created I one dan'ha.

22. I sent My Gods to teach these things since thousands of years; whereby My angels might know the times of My resurrections. Hath not a farmer knowledge of the resurrection of spring, when I cover the earth over with new-growing things which I raise up out of the earth? How much more knowledge should My angels have of My spring-times, in atmospherea, when My archangels come to gather in My harvests of emancipated souls.

23. I commanded My etherean hosts, saying: Go ye to the lower heaven and teach them there is no such thing as individual resurrection. And they came proclaiming My word, showing all people that any number of individuals were as nothing unless united, which is the salvation I provided unto all My worlds.

24. For I created progress to be in compact; nor gave I to any person individual salvation or resurrection. That men might learn the advantage of compact, I caused mortals to have corporeal languages, and to live in cities. That ye in atmospherea might learn the All Perfection of being one with one another, I gave you the second resurrection; teaching you, through My Gods and Lords, to abnegate self-aspiration, for self-aspiration is at the expense of others; but commanding ye to learn to assimilate with one another.

25. And I gave rites and ceremonies, amongst which was the oath of service unto Me and My kingdoms, and unto none other wherein many bound themselves, which was

and is, the beginning of liberty. Touching which matter, I created types on earth and in the lower heavens, that even the unlearned might understand Me and My works.

26. For to him that begetteth children gave I bondage, to them and to him conjointly. But this is a bondage that circumventeth not liberty in time to come, for they can ascend to heaven, and progress conjointly, better than alone. But some gave themselves up to love earthly things, such as houses, and money, and kingdoms, which things have no resurrection. Hence, such bondage holdeth the person after death to the thing he loved.

27. In type of which, many have set up kingdoms in the lower heavens, binding themselves to things that have no higher resurrection, which things belong on the plateau of atmospherea where I created them. But to them who have bound themselves to their fellows, saying: I am the salvation! it is like a young man saying to a maiden: Come, I will be thy husband. And she goeth to him in confidence. Here, then, is bondage; and she holdeth him as the way of her salvation. Wherein, not he alone can annul that which hath been united, nor yet they twain; for, by their bondage, I am also a party to the contract.

28. In which manner, they that assume kingdoms, professing to be Gods of salvation, and thus enticing My innocent ones unto themselves, become bound, not only to their subjects, but to the contract of deliverance unto salvation; for so, created I them.

29. The Voice ceased, and Osire said: If a man wed a woman with an evil temper, his glory lieth in not going away from her, but in teaching her to overcome her temper; or, if her husband be evil, her glory lieth not in going away from him, but in reforming him. Rather is it wise to accomplish whatever work Jehovih hath put in thy way, than to desert it for sake of personal comfort.

30. Nevertheless, there is a limit to all things, save Jehovih; and to the wise there is power to accomplish much that seemeth impossible at first. Hear ye, then, my judgment upon you, which is that:

31. Ye shall again assume kingdoms, and every one have all the subjects he had before. And ye shall be provided with places and thrones by my archangels, and with councils of my archangels, also. And I will give to each and every one of you an assistant God, who shall sit on your right hand for four years, the time of this dawn, teaching how to teach, and what to teach.

32. My hosts will now conduct you to the places prepared for you, around which are erected walls of agni. And when ye are safely seated on your thrones, your former subjects shall be brought before you in groups, and adjudged to the labor, and to the schools, and such other places as are suited to them, according to their strength and talents.

33. And I pronounce it upon you, that ye shall deliver your respective subjects sufficiently for the third resurrection. Wherein, according to your zeal and faithfulness, will my hosts labor with you, to the end that Jehovih may be glorified in your harvests for the emancipated worlds. Attend, therefore, to give the sign, IN JEHOVIH'S NAME, and receive ye ordination from my hands, by the power and wisdom of the Great Spirit.

34. The sheriffs showed them how to make the sign, and how to stand before the throne; and then Osire said: By Thy Wisdom, and Love, and Power, O Jehovih, which rest in me, do I anoint these, Thy Gods, for Thy service, and for the exaltation of Thy kingdoms, forever! Amen.

35. The light was now becoming so brilliant that many of the newly-made Gods quailed before it. But the marshals conducted them, and they passed before the throne of Osire, where they were crowned and arrayed as Gods of the second resurrection; after which they were again conducted before the Council, and saluted on the sign; and thence, to martial music, they were taken to the kingdoms prepared for them.

CHAPTER VII.

WHO shall tell the story of the Gods of heaven! Their mighty kingdoms, overspreading the whole earth! Hundreds and hundreds, and thousands! Their libraries of records of valorous and holy deeds! A council chamber of half a million souls! Hundreds of departments; thousands! Here a board to select young students to the colleges of messengers. Another board to select students to the colleges of arts. Another to select students to mathematics. Another for prophecy. Another for great learning. Another for factories. Another for compounding and dissolving elements. Then come the departments of the cosmogony of the stars; then, of the ethereal

worlds; then, the roadways of the firmament; then, a'ji and ji'ya, and nebulæ; then, se'mu; then, hi'dan and dan; then, the dawn of dan; then, histories of corporeal affairs, and of the affairs of the heavens far and near; then, genealogy of thousands of Orian Chiefs; the creation of mineral, vegetable and animal kingdoms. Yea, but to enumerate the half of what cometh before a God and his council would itself fill a book.

2. Who, then, O Jehovih, shall venture to tell the labor and wisdom of Thy etherean Gods! How shall the second resurrection give up its mysteries? Shall Thy recorder follow the young student for messenger, and disclose the training put upon him? How, like a carrier dove, he is taught to go from place to place, but holding the message in his head? Then follow the student in another department, and make a record of how he is taught? And of the multitude of questions that come before the Council from far-off places. Then the rites and ceremonies, and the unending variety and magnificence of the music. Can a man describe a million men and women and children? A hundred million! A thousand million! Five thousand million! Who hath seen so great a man, to do this! And yet this is but Thy lower heaven, O Jehovih!

3. A strange voice riseth up from the earth, saying: Have they anything to do in heaven? O ye Gods! And one half of the earth-born coming hither in infancy! And the countless millions who know little more than the beasts of the field! To be falsely taught that these unfortunates would skip off to paradise and possess great learning in the hour of death!

4. O that their understanding could be opened up to Thy kingdoms, Thou All-Extending Creator! That their eyes could look upon the greatness of even Thy lower heaven! To behold a thousand departments reaching as wide as the earth! And then the hundreds of thousands of branch departments, of hundreds of grades, adapted to every soul that riseth up from the earth.

5. O that they could look into the dark places in atmospherea! That they could see a million souls, plunged in chaos by terrible war! Crazed spirits, wild and battling! Not knowing they are dead! The ceaseless toil of a million nurses and physicians, laboring day and night with them! O the darkness upon them! O the glory of Thy exalted ones! Who is there, having seen the magnificence of Thy glories, will not bestir himself every moment to lift up his brother and point the way to Thy throne?

6. O that they could see Thy swift Gods of dawn! How they hear a hundred tongues at one time, and frame answers for all of them, and, by a motion of the hand, dispatch messengers to fulfill the same in words! How they select officers, to know a hundred at a glance, and know where to place them; that every one shall fit his place! Who is there, O Father, can frame into words the proceedings of heaven, so that mortals can comprehend even a fraction of Thy great glories!

7. Shall a man light a candle and say it representeth the sun? How, then, shall they find the affairs of mortals comparable to Thy kingdoms? O that they knew the meaning of the difference betwixt All Light and the darkness of man's judgment!

8. O that they knew Thee, Thou Central Sun of All Light! They have put away Thy Person, and they go in any direction. Thy Great Gods are but myths to them, because of the darkness of their souls. Behold, they look for a small man with a large sword! The power of great wisdom they know not.

9. That they could behold the coming and going of thousands of messengers, from far-off kingdoms, before the throne of Thy God! How he hath answered their matters suddenly! And the while heeded the voices of a thousand marshals! O that man knew the glory of Order! The power of Harmony!

10. They have seen a clock with a hundred wheels, and the eye of its maker overseeing its every part in motion, and they call it wonderful! But how can they know Thy Councils, O Jehovih? Thy millions? And Thy God on his throne, mantled in Thy Light, overseeing a whole heaven! What majesty of words can make mortals comprehend his wisdom, and power, and great labors!

CHAPTER VIII.

THUS Osire established Vibhraj, the resplendent heaven, with a thousand and eight hundred sub-kingdoms, in atmospherea, all under the commandments of the central kingdom. And then he established the roadways between them, and appointed seven hundred thousand messengers. After that he ordained proper officers for inter-communion; and the several sub-kingdoms established their places of learning and places of labor; their

hospitals and nurseries, and their innumerable asaphs, the receivers of es'yans, the newborn spirits of the dead of earth.

2. Osire said: Behold, there is order in heaven. Now will I appoint a God to hold dominion two hundred years. For whilst the dawn of dan yet remaineth, I will assist him. Let the examiners search, then, amongst my hosts, from such as sprang from the earth, such one as standeth clear on the record, and chief in rank.

3. So the examiners searched; and after thirty days, they selected Konas; and when Osire was informed, he sent a thousand of his own attendants, in an otevan, and they brought Konas to Vibhraj, to Jehovih's throne. Osire said:

4. Greeting, in the name of the Father! Thou art chosen above all others; and, after the dawn of dan is ended, thou shalt be God of heaven and earth for two hundred years. Before the ascent of my hosts and of myself, behold, I will crown thee. Till then, thou shalt sit on my throne, and fill my place whilst I am absent.

5. I have now restored order in heaven, having given all the inhabitants a single purpose in concert, whereby their resurrection is surely founded. Now will I go down to the false Lords' kingdoms, on the earth, and to the mortal kings and queens, and restore order there also.

6. Konas said: Thy will and Jehovih's be done! I am exalted and rejoiced in what is bestowed upon me. Make me strong and wise, O Jehovih, that I may glorify Thy kingdoms!

7. So, after due preparation, Osire departed privately, taking with him one hundred thousand attendants, going down to the earth and to the false Lords' kingdoms, in the cities and temples of mortals.

8. Seven days Osire spent traveling round about the earth, visiting angels and mortals, but telling none who he was, or what was his object; and then he halted his otevan, which had been built for the purpose, in the regions of the mountains of We-ont-ka-woh, in Western Jaffeth. He said:

9. We-ont-ka-woh shall be my headquarters for a season. Here, then, will I found the first Lord's kingdom for mortals; and inasmuch as mortals have made an idol of Apollo, so will I cast down Apollo, and make them know that I, Osire, am Lord of the earth. Then spake We'-taing, saying:

10. Behold the glory of Jehovih from the first! In our journey around the earth, we have found the I'hins not idolaters, but still worshippers of the Great Spirit, Jehovih. But as to the half-breeds, who can understand them? They believe nothing; they believe everything. They ask the idol for rain, and for dry weather! For strength to slay the Druks; for flesh to eat, and for famine to be visited on their enemies.

11. They are as living prey for drujas to feast on; they invite the darkest of all evil. And to do their wills in return, the drujas, the evil spirits, busy themselves inoculating the air with poison to kill their enemies.

12. Osire said: With the I'hins we have little to do; but as to the Ghans and the I'huans, they shall be converted into disbelievers of the presence of all spirits, save two, Jehovih and satan.

13. To accomplish which end, I will give them three figures: The signs of seasons,[2] which shall represent the Creator in all the parts of the living; the sign of the sun, with motion and all life coming forth; and the hand of man.

CHAPTER IX.

THROUGH Osire, Jehovih said:

2. I created man with a corporeal life, that he might learn corporeal things; but behold, the I'huans have lost all energy to acquire earthly knowledge, depending on their familiar spirits for information on everything. Thereby wasting their mortal lives in non-improvement. So that when they die, and enter heaven, they are easily made slaves of by evil spirits.

3. Better were it for them had they no knowledge of spirit life, that they might put to service the talents I created within them. See to this matter, O My Sons and Daughters; for their desire for the presence of the spirits of the dead will draw fetals upon themselves, and they will go down in darkness, like the ancients.

4. The Voice departed, and then Osire said: Hear me, O brothers, O sisters; this is my commandment upon you, and to you to render unto your successors after such time as I shall call you for the resurrection:

5. Possess ye the temples and oracles, where the familiar spirits speak; neither suffer ye familiars to come more to kings, nor queens, nor governors, nor to leaders nor rulers of men; but take ye possession of all such, and answer

ye the corporeans with corporean knowledge only.

6. And that ye may be as a unit unto mortals, give ye all the same name, even Jehovih, through His Son, Osire. For when ye answer at the oracle, or in the altar or temple, they will ask who the spirit is; and ye shall say: Osire, Son of Jehovih; doing this in my name and the Father's.

7. And when ye speak by entrancement, through the seers and prophets, also assert the same thing. And they will ask: Why has the Son of Jehovih come to us? And ye shall say:

8. Because ye are an idolatrous people, worshipping before stone and wood; whereby evil spirits take advantage of you, and rule you to your own hurt.

9. And they will reason amongst themselves, saying: How know we, then, that thou thyself be not an evil spirit? And ye shall say: It is well that ye ask this, for I declare unto you, ye shall not worship Osire, but only Jehovih, the Creator. This doctrine, only, is safe.

10. Again they will say: Who is satan and his attendants? Ye shall answer: Whoever professeth any name save the Great Spirit, is of satan, which pertaineth to self.

11. Now whilst ye are thus reasoning with them, certain ones in the temples will be worked by the familiar spirits, writhing and twisting, and ye shall say to the next akin: Behold, I will tell thee how to cast out the evil spirit. Thou shalt say: I charge thee, in the name of Jehovih, to depart!

12. It shall come to pass, they will do this, and at the time they use the words: In the name of Jehovih, depart! ye shall drive hence the familiars, thus proving the power of Jehovih greater than all spirits.

13. But that this matter may spread rapidly, and be valued highly, impart the name of the Great Spirit, in secret, not suffering them to speak it aloud. Choose ye, therefore, certain mortals, and ordain them through the king, and their labor shall be to cast out evil spirits.

14. It will come to pass in many places where ye dispossess the false Lords and their confederates, these evil spirits will inoculate the cattle and beasts of burden with poison, and they will die; and the evil spirits will show themselves to the dogs, and cause them to howl; and the evil spirits will obsess the swine, which are easily influenced, and the swine will appear drunk and foolish. All of which things ye shall prophesy to mortals beforehand, thereby attesting the wisdom of the Great Spirit.

15. After these things are accomplished, mortals will say further: Behold, thou Son of Jehovih, erst thou came, Apollo told us when to plant, and when to reap; when to bring the male and female cattle together; but now that we have put him aside, what shall we do? And ye shall answer them:

16. Come in the star-light, and I will give you the signs, that ye may know these things yourselves.‖ And where ye speak in the oracle, or by entrancement, ye shall point out to them certain stars, and give them the names thereof; and certain groups of stars, with their names, also; and ye shall show them the travel of the sun, north and south, and give them a tablet of onk (zodiac), divided into twelve groups, with twelve lines coming from the sun.

17. And ye shall raise up priests by inspiration, and by entrancement, and through them illustrate the position of the um in the signs of the zodiac (onk). And the priests shall explain these things to the unlearned, that they may comprehend of their own knowledge.

18. When these things are accomplished, ye shall inspire the I'huans to go to the I'hins and ask to be circumcised unto Jehovih; and the I'hins, also being under inspiration, will confess them and bestow them with the sign.

CHAPTER X.

WHEN Osire had completed his instructions to his hosts, he sent messengers to Vibhraj, saluting, in the name of Jehovih, calling for one million more ethereans, who came presently; whereupon, Osire divided them into ten thousand groups, giving each group one or more of his attendants, whom he had instructed what to do. When all of them were in readiness for the work, Osire said:

2. Experience hath proven that to dispossess familiar spirits in one place, is but to drive them to another. It is wise, therefore, that in the same day ye make the attack in one city or temple, ye shall do so in the principal places all over the earth, giving the familiars no place to fasten upon. Let it be the sign, therefore, of attack, in each and every place, at the beginning of sunrise, on the morrow; and ye shall possess all the temples, and places of the oracles, and the cities, and the kings and queens, and rulers and leaders of men, driving

hence, by stratagem or by force, all the false Lords, and all spirits professing the name of Apollo, or any representative spirit in the name of Apollo or Thor.

3. And immediately will mortals recognize that some change is going on in the unseen world; and they will go to the places of spirit communion, asking for Apollo to explain; and ye shall answer: Apollo is cast out! Hear ye the wisdom of the Great Spirit, Jehovih!

4. And thereafter, ye shall instruct them as I have commanded.

5. So it came to pass as Osire had decreed; the ethereans drove out the false Lords of the earth, and they banished the familiars of all the kings and queens and leaders of men. And the ethereans taught in the temples and oracles, and by entrancement, and by inspiration, even as commanded by Jehovih, through His Son, Osire.

6. But in all places the Great Spirit's name was made a secret; and it was commanded of mortals that His name should only be spoken in whisper, or low breath, because Jehovih speaketh to the soul of man silently. And these things were established; and this was the first universal teaching of the Great Spirit to mortals, save to the sacred people, the I'hins.

7. And Osire decreed: One Lord shall ye give to every city and oracle; but every Lord shall profess Jehovih, being His Son.

8. And this was also accomplished; and when the people consulted the oracles as to who the spirit was, the answer was: Jehovih, through His Son, Lord of earth (or God of earth). But it was made lawful to use the names, Lord and God, with audible words; and they were thus used and spoken of by mortals as the substitutive words, permissible in public, in place of the name, JEHOVIH. After this, the names LORD and GOD were worshipful.

9. Osire said: It is an easy matter to rule over the kings and queens and prophets, and all learned people; but not so easy to rule over the ignorant. Who, having been accustomed to worship Apollo through the idols, will long continue to do so; therefore, ye shall cause the kings to issue edicts prohibiting familiar spirits, and forbidding soothsayers and workers of magic; but teach ye mortals that these things come of satan (the evil disposition of men).

10. This was also done, according to the commandments; and now there was no place left for familiar spirits to obsess mortals. And these spirits distributed themselves after the manner of the spirits of the olden times; some going into swine, and living with them; whereupon, Osire commanded his hosts to inspire the kings and queens to pass laws prohibiting the eating of swine's flesh, lest mortals become bound with fetals. Accordingly, this law was established on the earth. Some of the dispossessed spirits went into the forests to dwell, and some to the fountains and mists in waterfalls; others, who were depraved, dwelt in the fisheries and slaughter-houses; and still others, in the kennels, with dogs and cats. Nevertheless, there were many mortals who were dealers in magic and witchery, and these had an abundance of familiars. And when such mortals would die, the familiars would go to their sons or daughters; whereupon, it was said of them they inherited the gift of magic.

11. Osire, having overcome the evil spirits, now called a council at We-ont-ka-woh; and there came five hundred thousand angels.

12. Osire said: In Jehovih's name, will I now deliver them I have cast out; and ye shall labor to this end in conjunction with the Gods of atmospherea. Behold, I have had the familiars enumerated, and there are more than six thousand million of them on earth. Ye shall go forth, therefore, into all the divisions of the earth, where they inhabit, and proclaim a great festival, to be holden in We-ont-ka-woh, inviting them hither. And ye shall provide them conveyance, bringing them across the seas in suitable vessels. For, when I have them here congregated, I will destroy the ships, and they cannot return.

13. This was accomplished, and more than five thousand million spirits came to the festival, where were provided for them food, and also clothes of fantastic colors, to please the eye of the ignorant; and after they were provided in decency, they were entertained in music and dancing, they themselves being taught to take part. For seventy days the festival lasted, and every day varied from another; and the multitude became so intoxicated with delight, and withal, so broken off from their old habits and associations, that they forgot all about the ships and conveyances.

14. Osire spake to his Council privily, saying: Provide ye an airiata large enough for all these people. I will show you what shall happen! So, whilst the festival was going on, the proper workmen built the vessel, and its

capacity was sufficient to carry all the multitude of spirits, besides a sufficiency of regimen for them on a long journey.

15. Now, after the festival had lasted seventy days, Osire proclaimed order, that he might speak unto them. He said:

16. Brothers and sisters, in the name of the Great Spirit, greeting to you all. I am about to depart to a higher world. That ye might hear my voice, I proclaimed order. That ye may rejoice in my words, I speak in love and tenderness. My home is in a world far away. Where there is no suffering; no sorrow. And the spirit of my people is radiant with light. I would tell you of the beauty and glory of my home, but it would not be just to you. Ye would no longer be content to remain here. So I seal up my mouth.

17. Because ye suffered, and my soul was full of pity, I made this festival. The Great Spirit taught me how to make food and clothes, and to travel far, and be not afraid. All the people where I live can hear the voice of the Great Spirit. They learn all things by first learning to hear Him. His Wisdom supplieth every want.

18. It will be a long time before I come again; my heart of love will come back to you. The time of the festival is ended; your time is come to return to your old places. These Lords of yours, which you have had so long, may provide you.‖

19. Almost at once, when Osire began to speak, the people desired to go whither he would decree; and when he suggested for them to return to their former Lords, who were also present, they answered with a universal shout: Nay, never more with them!

20. Osire said: I perceive ye desire to go with me and my hosts. I have learned to understand the souls of people. But do ye understand me? I mentioned the great glories in my heavens; but I did not tell you we worked to make them. Yea, we work every day. The Great Spirit made the tree to get its food and clothes without labor; but, behold, it hath no power to travel. Some things in the world labor not; but man, who hath neither feathers nor hair to cover his body, is provided with talents. Talents are the greatest of all gifts. The air and the ground provide the substance of fruit and foliage to the tree; but the spirit who hath talent can find the substance of fruit and foliage in the air, and gather it.‖

21. Lights of various colors were now being set up by the ethereans, and the place enriched with the most enticing perfumes.

22. Osire proceeded: By the cultivation of talent, all things are possible unto all men and women. With a sufficiency of talent, ye need no Lords or oppressive rulers. I mentioned the great beauties in my etherean home. Ye go to the spray of fountains, and disport yourselves in rainbows; but ye are in a small corner, at best, and the substances of your joys are in perpetual failure. Behold the sprays and bows made by my hosts! Hear the music played in the elements of their handiwork!

23. The hosts here overcast the entire multitude with the vapor of the air, converted into millions of kaleidoscopic pictures, and filled the place with the music of wind currents trained to tunes.

24. The hosts were overjoyed beyond measure. Again Osire said: Hear me yet further; the festival must cease. Ye forget, I told you I must go. My marshals will now conduct me and my hosts to my fire-ship. As for ye, my heart is broken. I know the toil and hardships put upon you. But if ye desire these things, they are yours.

25. The universal shout was: We will go with thee! Take us in your fire-ship. Teach us how to improve our talents!

26. Osire said: What will the Lords do? Shall they remain without subjects? But the false Lords answered quickly: We will also go with thee, and be servants to do thy bidding!

27. Osire said: When I am on the ship I will answer. So he departed, and went into the airiata, to the side of which his own fire-ship was made fast; and presently, he commanded all who chose to come aboard; and lo and behold, the whole of them, even more than five thousand million, went in. Osire at once commanded the ascent; and thus he delivered them high up in atmospherea, where his proper officers had already provided a plateau of habitation for them; and the name of the plateau was Assan, signifying, no escape, for here Osire decreed to have them educated, and purged from evil; nor was it possible for them to return to the earth of their own power and learning.

CHAPTER XI.

IN Assan, Osire appointed Sha'bon as God over the delivered hosts; and Sha'bon selected officers and teachers, and then divided the people into groups and sections, according to their development, and then erected schools,

and nurseries, and factories, and put the inhabitants to work, feasting them plenteously with rites and ceremonies.

2. After Assan was duly organized, Osire departed, and went and sojourned in various kingdoms that had been established by his Lords.

3. And all the heavens of the earth were thus organized anew under Osire. And the whole time of organization was three years; but Osire spent the balance of dawn in Vibhraj, perfecting it as the central kingdom of atmospherea. And lastly, he decreed the appointment of ten thousand Lords, to dwell on earth. Some at the temples of worship, or oracles; some within the cities of the Ghans; and he decreed for his Lords as followeth, to wit:

4. Ye shall not teach mortals of heavenly things, neither by inspiration, nor through the oracles.

5. Ye shall not suffer them to commune with the spirits of the dead, not even their own kin.

6. Ye shall not permit spirits to come to their mortal kin. And the spirits of those who die in infancy ye shall deliver to the asaphs in Vibhraj.

7. Ye shall not permit spirits to inhabit deserted houses; nor permit them to form habitations on the grave-yards, on the earth.

8. Ye shall not permit spirits to inhabit caves nor waterfalls on the earth.

9. Ye shall not permit spirits to obsess mortals, nor to speak through them by entrancement, save they be such spirits as ye appoint in order to carry out these, my decrees; or save they be masters of generation (loo'is), whom ye shall appoint over mortals for other purposes.

10. Ye shall control the selecting and appointing of guardian spirits over newborn mortals.

11. And all such guardian spirits shall teach their wards nothing of heaven near the earth, but inspire them that it lieth far away, and very high, from which place none return.

12. And the guardians shall also inspire their wards to consult God only, or his Lord, and to do this by secret prayer.

13. And that the Lord and God are all goodness, and all wisdom, and all love, and all power.

14. And that all evil cometh from tetracts [that is, evil disposition—Ed.], born with man's mortal condition.

15. And ye shall inspire mortals to acquire a knowledge of the sun, and moon, and stars, giving names unto them, together with their places in the firmament.

16. And give them temples for observation, and tablets for instruction.

17. For in all things ye shall direct man's soul to the acquisition of corporeal knowledge, causing him to look into corporeal things to find a reason for the behavior of all created substance.

18. And they shall not in any sense longer depend on the spirits for knowledge, nor truth.

19. For I am not laying the foundation for spiritual knowledge on earth; that must come after. For as Jehovih first gave to man a corporeal life, and then a spiritual life, so am I laying a foundation for a new race (the Ghans) on the earth. For from their kin shall spring the heirs of kosmon, who shall embrace both corporeal and spiritual knowledge.

20. But these shall rise in corporeal knowledge, and go down in it, suffering death in that which I now rain on the earth.

21. Ye shall teach them in truth; but they will in after-generations contort your teachings into corporeal worship, prostrating themselves before the sun, and moon and stars, going down in disbelief in not only the spiritual life, but in the Great Spirit, and His Gods and Lords.

22. All these things must come to pass on the corporeal world; nor is there any resurrection in the latter days, save these of this day go through the fall which I am preparing for them.

23. For which reason, ye shall found corporeal knowledge in the stars, and name them; for these things will be testimony in kosmon, of the fate of the worshippers of corporeal knowledge, in the time of the Osirian cycle.

24. Wherein ye shall leave nothing undone that can be done, to make mortals put aside all spirituality, save to believe in the Great Spirit and a distant heaven; but make them pursue knowledge wholly corporeal.

25. For the labor of God and his Lords shall not always be to fetch spirits back to earth, to learn of corpor, for this is not Jehovih's plan.

26. A heaven shall be built up of corporeal knowledge, which shall have a base in the firmament of heaven, where spirits can be taught in time to come.

27. Fear not that man can be too unbelieving in spiritual things, in this age; Jehovih requireth even perfection in unbelief, in certain periods of time. And this is the founding of that era on the earth.

28. Do ye, therefore, these matters with all your wisdom and strength; and may the Light of Jehovih be with you, now and forever.

CHAPTER XII.

OSIRE, through his mathematicians, now furnished the Lords with maps of corporeal stars, and moon, and sun, and the position of the earth, with the sun-belt [zodiac, most likely — Ed.], and bestowed names of animals upon them. Showed where the region of Cows[3] was; the place of Bulls; the place of Bears; the place of Horses; the place of Fishes; the place of Scorpions; the place of Sheep; the place of Lions; the place of Crabs; the place of Death [Sagittarius — Ed.]; the place of Life [Gemini — Ed.]; the place of Capricornus; and marked the seasons, and made twelve sections (months) to the year, which was the width of the sun-belt.

2. And he placed the sun in the midst and made lines thence to the stars, with explanations of the powers of the seasons on all the living.

3. And he gave the times of Jehovih, the four hundred years of the ancients, and the half-times of dan, the base of prophecy; the variations of thirty-three years; the times of eleven; and the seven and a half times of the vortices of the stars, so that the seasons might be foretold, and famines averted on the earth.

4. When the tablets were completed and ready to deliver to the Lords, Osire said: Take these and bestow them on mortals, both through the oracles and by inspiration, making them sacred with the prophets, and seers, and priests, and their kings and queens.

5. And ye shall inspire them to build temples of observation, to study the stars; teaching by the gau and by the travel of the sun north and south, and by Cnest [north star — Ed.], and by dark chambers, that they may prove the Fichtus of Haal,[4] for nothing shall be left undone or untaught whereby man's corporeal senses shall not prove adequate to a perfect corporeal life.

6. For this rule followeth on all corporeal worlds; that with the culture of the corporeal senses, man becometh vigorous, strong and independent; and with the culture of the spiritual senses in corporeans, they become weak, sensitive and dependent.

7. In the first case, they ultimately become selfish and wicked; in the second case, they become impotent, and unadapted to corporeal life, and thus become extinct.

8. On all corporeal worlds, Jehovih hath provided these two seasons for every race He created; a season for the development of the corporeal senses, and a season for the development of the spiritual senses. To find the mean between these is to find kosmon, which lieth far in the future.

9. In this day, therefore, I give the matter into your charge, in the name of Jehovih, that you consider not the spiritual nature of the corporeans in any respect, leaving that matter to God and his sub-Gods, who will receive them at the time of their mortal death.

10. But ye shall teach them to fear no spirit, nor Lord, nor God; teaching them that by their own wills they can cast out the tetracts which assume to be spirits. Rather inspire ye them to be Gods and Goddesses themselves; and by their aspirations they will become large and powerful, and of fearless disposition.

CHAPTER XIII.

AND thus was finished the dawn of dan, when great Osire had spoken, and to his God and Lords commissioned the harvesting of earth and heaven for another cycle. Order reigned in heaven and on earth, because a man, a God, had spoken. Men and angels had their eyes turned inward, to know of what capacity Jehovih had made them. And the earth and moon, and sun and stars, were shown in a new light to the sense of men; not to be shunned and despised, but glories given by the Great Spirit for useful purposes.

2. Jehovih had said: Some men I created to reason near at hand; others to speculate in far-off regions, with thoughts diverse and unlike in procedure. Think not, O man, that in high heaven such men become all alike; not so created I them, but to run in their various extremes forever!

3. Of the first, Osire, My Son, enthroned to give reason practice, came not at a random period, but just when I had designed to sow the seed of unbelief broadcast over earth and heaven.‖

4. For such appeareth in all peoples under the sun; a season of belief; a season of unbelief. And with the believing is the practice of truth and love; and with the unbelieving is the practice of great research and learning, with cruelty and disputation.

5. Osire said: Send for my resurrection, O Jehovih; I have uprooted the evil of idle worship, the extreme that followeth too much belief. To Thy corporeal worlds I have opened man's eyes, and set a mark on man's souls, wherein man shall not come from earth to heaven, saying: Alas, I have no corporeal knowledge!

6. Jehovih said: To further man's ultimate glory, I have decreed the earth to ji'ay'an fields for three thousand years, in which thy fruit shall have its full growth.

7. Osire foresaw the times and places in the future road of earth and heaven, and that from his decrees would spring corporeal philosophy, the first of earth, whereto man should look back in after-ages, saying: Thence sprang the Osirian system; thence the Asyrian races. Yet he looked further on, when men should become idolaters in disbelief of spiritual things, doing worship to the sun, moon and stars; and in very corpor profess to find the cause and foundation of all.

8. Jehovih said: Man shall search all things in order to find Me; but I gave this labor not to one generation of men, nor to those of a hundred, or a thousand years, but to cycles. For, when I come in kosmon, to found My kingdom on earth, man shall have the testimony of all speculations and philosophies before him, together with the fruits thereof. And he shall judge that which is good by the evidence of past practices.‖

9. High in the arc of Se'ing rose Osire's call, where millions waited, knowing the dawn of dan on the red star was near its end. Swift messengers told the story of Jehovih's work, through His Son, Osire; and, measuring the width of his harvest, laid the scheme at the feet of the reigning Goddess, Antwa. And she gave the word, Go, to her legions in waiting, who had moored an obegia, a float, a fire-ship, ready to proceed for the hosts redeemed by Great Osire.

10. And they cut her loose, amidst music and dancing, the obegia, five million souls aboard, commanded by Eticene, Goddess of Antwa's Garden, an etherean plain, where dwelt ten thousand million souls. A place of rest, for Gods and Goddesses to regale themselves with stories of redemptions of mortals on the countless stars floating in Jehovih's etherean veins.

11. Off to the red star, the earth, steered the obegia, the pride of Eticene, for the marriage festival of seven thousand million Brides and Bridegrooms, the yield of Osire's harvest for the upper kingdoms.

12. Meanwhile, Osire and his hosts, prepared in the usual way, waited the signal, the coming of Jehovih's light, within the earth's vortex. For strange it seemeth to Gods and men, everything in the firmament is upward; who leave a star, upward rise; who leave an etherean world for the stars, rise upward also, but call it downward, to suit the understanding of mortals. So pierced the vortex of atmospherea, the obegia, and the hosts of Eticene. The Brides and Bridegrooms shouted with joy.

13. And the millions of guests, assembled to witness the awe-inspiring ceremonies, joined in applause.

14. Then down came the ship of fire, broad as a sea, with all her appurtenances in trim, and adorned in majesty, even to the floors of Vibhraj. And from the mantles of light came Eticene, to salute great Osire, in the name of the Great Spirit, and receive his contribution to the unchangeable worlds!

15. Osire, with his attendants, the archangels of Lowtsin, received Eticene under the Sign of Ormadz, Master Creator of Power, and then presented his delivered sons and daughters, seven thousand million.

16. Whereupon, due ceremonies were proclaimed, and the Brides and Bridegrooms of Jehovih entered the obegia. Osire saluted God, who was ordained to be ruler of heaven and earth for the next two hundred years, and, with sorrow in his soul, departed, going into the obegia, the fire-ship, for a higher heaven, where waited millions of loves, calling to him to come home.

17. Then upward rose the mighty ship, commanded by the slender Eticene, the young Goddess of Antwa's Garden; her little hands stretched upward to Jehovih, her mighty faith, commander of the elements.

END OF BOOK OF OSIRIS.

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[1] In the English translations from the Vedic Scriptures, this God is spelled the same, Daveas. Evil men are also characterized as Daveas.

[2] Zodiac is called, sometimes, the signs of the seasons. The Osirian religion was really the directing of man's attention to the power and grandeur of corporeal worlds. In other words, the God Osire's labor was to call mortals away from idol worship and make them scientists.

[3] The terms cows and horses, or mares and bulls, in the Vedic Scriptures, do not refer to the animals themselves, but to groups of stars, with reference to their power on the male and female; or rather, positive and negative forces. In some of the astrological

maps, in Upper Thibet, the star groups are still set with animal outlines. In our European almanacs, the central figure in the zodiac is a man; in the Chinese and East Indian secret tablet, it is the sun. The sun was also the central figure of the zodiac with the Egyptians and ancient Hebrews. At the time Ezra made the present Jewish Bible, the Great Spirit, Jehovih, was expunged, and the term God substituted, because the God represented an exalted man in heaven. From Ezra's time till the present, the zodiac surrounds the figure of a man, symbolical of God, and of the seasons of his manifestations. Man would easily fall into this trap: If the sun, at a certain season, causes the fish to spawn, and the male and female animals to go together, is not the sun, then, the Creator? And yet, to reason further, is there not a Great Man behind the sun? Osire was sent to the earth to develop corporeal brains in man; and he will stand to the end of time as the God of natural philosophy, as that term is understood. Apollo's mission was first to develop a well-made physical race, which were the Ghans, and he had to precede Osire. The names of many of the stars, and of most of the signs of the zodiac, are to-day as they were given by this God, Osire, more than ten thousand years ago.

[4] Fichtus of Haal refers to 24,000 years' periods, as will be seen in another place, when great changes take place on the earth. It also refers to an AVERAGE POSITION OF THE NORTH STAR. And yet again, the same term applies to certain distances from the sun, where planets have orbits. It is by this rule that astronomers, to this day, judge of the place where a planet is likely to be discovered. The ruined temples of India and Eastern Persia suggest that, in the time of their building, the astronomers of those days knew nearly as much of the heavens as we do to-day. Afterward these things were taught in Egypt, when the first pyramids were built. According to the rules in prophecy, these astronomical desires came to man every eleven thousand, and six and five thousand years.

BOOK OF FRAGAPATTI, SON OF JEHOVIH.

CHAPTER I.

IN Horub, an etherean world on the borders of the arc of Aza, in the procession of Sayutivi, Cnod and Gorce, a region of light, of ten thousand earth years ago, and one hundred vesperes, where reigned Fragapatti, Orian Chief of Obsod and Goomatchala one thousand years; God of Varit, God of Lunitzi and Witchka, and Schleinaka, and Dows, thirty thousand years; Surveyor of Gies, roadway and trail of Fetisi, and Mark, seventy thousand years; Prim of Vaga, Tsein, Loo-Gaab and Zaan, forty thousand years.

2. Fragapatti said: To me Jehovih spake in the Council of Obsod, capital of Horub, where sat my million Gods, our throne itself an arc of light, and there came from the Almighty's throne a greater light, all brilliant, and, with it, the Matchless Voice. Jehovih said:

3. My Son! My Son! Go to the red star, the earth. She cometh thy way; her coat is red with mortal blood!

4. Fragapatti saith: The Father saith: The red star cometh this way; her coat is red with mortal blood!

5. ‖To their tables the Gods and Goddesses turned, to mark the time; and now, quickly, the whisper ran to the million ears: The red star! The earth! Ye recollect, it was the little star where Sethantes stood man upright, now agone some sixty thousand years. And Aph crushed in her walls, and pruned her to the quick.‖

6. And then they overhauled the earth's history, these Gods and Goddesses; measured her course to learn just when she would pass; and

BOOK OF GOD'S WORD.

BEING COTEMPORANEOUS WITH THE CYCLE OF FRAGAPATTI, SON OF JEHOVIH. AS THE UPPER BOOK IS OF HEAVENLY THINGS, SO IS THIS LOWER BOOK OF THE EARTHLY ADMINISTRATION OF GOD FOR THE SAME PERIOD OF TIME. AND IT IS CALLED THE BOOK OF GOD'S WORD, BECAUSE IT IS OF THE FIRST DESCENT OF GOD TO THE EARTH TO ESTABLISH HIS WORD WITH MAN. THROUGH ZARATHUSTRA, A MAN OF PAR'SI'E, CAME GOD TO THIS END, EIGHT THOUSAND NINE HUNDRED YEARS BEFORE THE KOSMON ERA.[1]

CHAPTER I.

HEAR my word, O man, saith I'hua'Mazda.[2] I that have been and that will be. Remember the lapse of time; open thy understanding to the substance of the affairs of the ancients.

2. Quibble not on names, saith I'hua'Mazda. Nor on places, nor words. All places are my places; all words, my words; all names, my names. All truth is my speech. All fact is my voice. By my commandments shall all the nations of the earth be made to know me and my works.

3. The Master of the I'huans, Samati, High God of heaven, whose home was in Mount Vibhraj, a heaven created in heaven, a thousand miles high.

4. I'hua'Mazda said: How shall they know me, I, Holy Mazda? They are sealed up;

they found five years and fifty days would be her dawn of dan, her time to cross the arc of Aza. And as yet she roamed two hundred years away.

7. Fragapatti said: That this sudden light hath given such long warning, so, great work cometh anon. Let my swift messengers come; I will speak to them.

8. Then the marshals ushered in the swift messengers, saluting, before Jehovih's throne.

9. Fragapatti said: Autevat, my son, the All Light fell upon me, saying: My Son, go to the red star, the earth; her coat is red with mortal blood! Now, by her time, she standeth more than two hundred years beyond the boundaries of Horub. For this, I called thee and thy attendants. How long will it take thee to go thither and survey the earth and her heavens, and return hither?

10. Autevat, well trained in such matters, said: Of the earth's time, forty days. Fragapatti said: What number of attendants wilt thou require for so great a distance? And Autevat said: Twenty thousand.

11. Fragapatti said: Provide thee, then, all thou requirest, and go at once. And if thou shalt find the inhabitants of the earth suitable for sacred records, commission thou the God or Lords to send loo'is to raise up an heir for Jehovih's kingdom.

12. Autevat said: Thy will and Jehovih's be done. And, duly saluting, he and his attendants withdrew, and, coming to Gat-wawa, ordered an arrow-ship of twenty thousand gauge. In two days it was completed; and, during the time, Autevat had chosen his attendants, for the red star, the earth. To see what was the matter, that a God so far away as Fragapatti was, could feel and know the flow of human blood!

13. For such is the all perfection of Jehovih's Sons and Daughters. Even mortals can sense things a little way off; but Jehovih's upraised Gods feel the breath of the stars, and know when they are disordered.

CHAPTER II.

FRAGAPATTI and the Council were deeply engaged in the Sortiv of an Orian arc, through which the phalanx of Inihab and her constellation pass every thousand years; an etherean region where the star, Unhowitchata, was dissolved, some twenty days agone, and cut loose thirty thousand million bound spirits,

their souls blind as death. Behold, the king, high ruler of Oas, king So-qi! Valorous with a strong sword. So-qi! So-qi! I call, but he heareth not. I go to the temple: it is closed against God, I'hua'Mazda!

5. Where are the altars of thy God? The place of the holy dance. So-qi heareth not. None can hear the Voice of I'hua'Mazda. Angels and Gods are scouted.

6. O man, canst thou measure swords with thy Creator? O that thou couldst open the curtains of heaven, and see! What is thy little learning? Shall a chick that is not hatched discourse on the philosophy of life?

7. Behold, O man, I have told thee that the natural senses cannot understand spiritual things. But I will reach thee; thou vain city, Oas. Thou, king So-qi! Thy sword shall fall from the hilt; thy mandates be as a breath blown away.

8. Hear me, O man, saith I'hua'Mazda: I opened the door a little, that thou mightst learn a little about the stars. And now thou art puffed up; vain boaster of thy knowledge, thou slammest the door in the face of thy Master!

9. Thou hast gone in darkness; a driveler to familiar spirits; lazy and longing to die. Then I said to thee: Behold, it is a good world; go, then, and be wise. Quickly thou wert changed; bewailing the stupidity of the ancients. What better art thou? Because I delivered thee from darkness, thou killest my prophets.

10. I'hua'Mazda said: I make thee free, O man, but thou deniest my person. When I suffer thee to fall in bondage, thou criest: O God, my God! When I deliver thee into freedom, thou goest with a sword and spear to lay thy fellows in death.

11. Hear me, O man, what I have done for thee, saith I'hua'Mazda. Of A'su I cleft a rib and stood it up, saying: Be thou a man, upright in likeness of thy God. And my Voice made thee; what thou art, but was not, proveth I am. I said: Save thy seed, O man. I'hin stood aloof from the Asu'ans, and was holy; but thy brother dwelt with them and brought forth unto destruction.

12. Be admonished, saith I'hua'Mazda. I smote the earth and broke it as an egg is broken; for I would cut loose the bound in heaven. Then all the tribes of men cried out: There is a Mazda! An All Power Unseen!

wrapt in corporeality, by the chief, Avaia, and his band of etherean Gods, who had drawn largely on the inhabitants of Ful, a garden of Horub, in Fragapatti's dominions.

2. And Avaia had quartered the dismembered hosts near Sortiv, where the light of the arc fell sharply on them; to deplete which concourse, taxed the Gods for more help than was at hand. To remedy which, Fragapatti's hosts were extending the ji'ay'an fields of Uth and lowering the grade suitable to the spirits of darkness rescued from Unhowitchata, a prolific world, bringing forth imperfect human souls too abundantly for the quality.

3. And Inihab was near at hand, to pass the arc of Sortiv, with her hundred stars, many of them larger than the earth, to seventy of which the inhabitants of Horub would need go as redeeming Gods and Goddesses for the dawns of dan upon them. To apportion all of which, Fragapatti and his million Council had work on hand, so that not seriously the condition of the earth and her heavens weighed upon them.

4. But in forty days' time, or in such period as would be forty days on the earth, Autevat and his attendants, twenty thousand, with the arrow-ship of fire, returned from the earth and her heavens, speeding close to Obsod, where the marshals received them, and announced them to the Council. Fragapatti said: Let Autevat and his attendants approach the throne.

5. And Autevat went in, saluting, and stood before the Chief, Fragapatti. Autevat said: In Jehovih's name, and by His power and wisdom, am I here to proclaim of the red star and her heaven: First, then:

6. It is three thousand one hundred years since great Osire sowed the seed of mental culture amongst mortals, and it hath grown to be a giant, and a most merciless tyrant. To learn whereof I speak, even God and his Lords, to honor thee, O Fragapatti, gave me voice and word, and opened the libraries of their heavens, and accompanied me around about the earth, to all nations, tribes and wanderers. To me, the God of earth said:

7. Greeting to Fragapatti, in the name of the Father! And to thee, His Son! Take thou this record to him, and his Council, in Horub. For I am powerless through my Lords and hosts against such odds.

8. God said: From the time great Osire ascended to his etherean realm, our heaven yielded ample harvests for one thousand five hundred years. And God and Lords succeeded

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CHAPTER II.

IN those days when an army captured a large city, slaying the people, they carried back the spoil to So-qi, king of Oas, capital of Par'si'e, and received rewards according to the amount of plunder. The wars were between the different nations of I'huans. The sacred people, the I'hins had nothing; they were unmolested.

2. I said: Whosoever layeth up treasures in this world, shall find no peace! But ye have built so great a city, ye hope nothing can break it down. Now I will show thee, O king: thy city shall prove the weakest of cities. I will raise up one man out of the seed of the I'hins; and, Oas, the mighty city shall fall before his hand.

3. I'hua'Mazda, God of heaven, sent certain loo'is, highly learned angels, to look around, and afterward he called them and asked what they saw? They said: Work! Work! I'hua'-Mazda said: Work it shall be! Go ye, holy masters of generations, down to mortals close around about the city of Oas. And search ye out seed of the I'hin race, and by inspiration lead them to the fairest daughters of I'hua, in the city of Oas; and they shall be tempted, and anon a quickened fruit shall ripen in the city, sons and daughters. Again go ye to the I'hins, and by inspiration bring others and have them tempted by the improved fruit. And yet again repeat this method, and in the sixth generation ye shall raise up a son having the gifts of su'is and sar'gis, and ye shall call him Zarathustra.

4. The loo'is, the angels who were guardians over mortals for such purpose, went and accomplished what had been commanded by God. And the child's mother's name was Too'che, and the father's name Lo'ab. Too'che was su'is born herself, and was by Sa'moan, an angel, obsessed before she conceived, and during the time of maternity not suffered to wake from her unconscious trance. And by the loo'is, her soul was oft taken to high heaven to behold its glories, and then to return and inhabit her own body. Thus, the child was born of All Light, and in that same day the obsession fled, and Too'che proclaimed within the city that no man was father to the child,

in regular order for every dan put upon the earth.

9. But then came a change, for the a'ji'an fields pressed close on every side of heaven, and the souls of angels and mortals turned down to the gross earth. After which time, only such as were already within the second resurrection came and strove for the upper worlds.

10. These depleted the constant rise, and left our colleges, schools and factories vacant; for the hosts of es'yans, newborn from the earth, were stubborn in their much earthly learning, spurning wise counsel and association.

11. And there were born from the earth into atmospherea, millions and millions of spirits, who could not believe they were dead, but maintained they were confined in dark dungeons,[1] howling and cursing day and night.

12. For the seed of corporeal knowledge had taken root in the I'huan race. They had learned the motions, names and places of the stars, the moon and sun; and from these, prophesied the affairs of nations and men. And duly marked out, with maps and charts, the destiny of things, according to the dates of corporeal births and movements, attributing the highest central cause to the sun and stars in conjunction.

13. And thus they cast aside all spirit, even Jehovih; reasoning, that if the sun made winter and summer, and grass to grow and die, so it ruled over animals and men. And so, the temples built to observe the stars, before which men once fell down and worshipped Jehovih, became the places of decrees to horrid deaths of all who taught of or believed in spirit.

14. And now rose a mighty nation on earth, of the I'huans, and called, Par'si'e, and they ignored the decrees of Gods and Lords to build no city larger than two thousand souls; forsooth, declaring the Lords and Gods to be but inspirations from the quickening power of the sun and stars, made dark and personal by the credibility of past ages.

15. And so, in representation of the solar phalanx, they built Oas, a sun city, which standeth to this day of a million souls, sworn to make it the central governor over all the earth, and all other places tributary and paying for its glory. And over Oas they made a king, and called him, KING OF THE SUN [So-qi—ED.], to be to him and his heirs, successors forever.

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but that she conceived from All Light, believing, because unconscious in gestation.

5. The learned men cast the horoscope, but found nothing in the stars to alarm the kings, or worthy of credence to the maiden's story. The loo'is went before God, saying: Behold, a child is born, capable of All Light. Then spake God, saying: I will come; go ye and lead the way.

6. When yet the child nursed, I'hua'Mazda spake through the child, whilst its own spirit slept. Then again came the learned men, chief of whom was Asha, son of Zista, learned in a thousand stars and all living creatures, and in the bones of animals no longer living. So Asha spake to Too'che, saying: Can thy suckling talk? Whereupon God answered him, saying:

7. Not the child, but I, even I'hua'Mazda. Think not, O man, these small lips utter words prompted by this child's soul. I am come to stay the cruel hand of war; to make man know there is an Unseen Master. Behold, this child hath no sex! He is an Y-e-shuah (Iesu), a passionless birth.

8. To which Asha said: Can it be this woman hath a man hidden under her cloak, and hopes to evade the just punishment of the king! O, thou harlot! That toldest a shameful tale of conception without a man! Thy lies are now added to others to make good the first. Out of the city, wretch! or thou shalt be stoned to death, and thy child with thee!

9. Too'che made no answer, save with a flood of tears. Then spake I'hua'Mazda, saying: Hold thy hand on these lips, and perceive thou how I gesticulate with these little hands. Yea, take thou the little form in thine own arms.

10. Then Asha feared, but fain would hide his fear, and so took the child, whilst I'hua'Mazda spake, saying: O man, that thou couldst behold the spirit, and would temper thy judgment down to patience and wisdom!

11. Asha said: If it be in truth thou art the Mazda of the I'huan race, why hast thou come in so questionable weakness? What can a child do? Wieldest thou a sword with these little hands? I had hoped to see a God come in strong shape, and in majesty of a thousand angels, winged, and in flames of fire!

16. And Oas was embellished and adorned above all other places that had been on the earth; the fame of which spread abroad over Jaffeth and Shem and Ham, betwixt which it lieth centrally. Its colleges became famous, and its observatories were of such magnificence that their roofs were covered with silver and gold. The mirrors and lenses and dark chambers within the towers were so constructed that the stars could be read as well in the day as at night; and the records of observation covered more than a thousand years, by men of great learning.

17. But now, alas, Oas aspires not only to be the central sun in knowledge, but in power and dominion, over the whole earth. And so, from her ample treasures, she sendeth forth armies to conquer and destroy, to gather and plunder, to build still greater her magnificence.

18. So Jaffeth and Shem and Ham run red with human blood, whereat, I raised my voice to high heaven, that Jehovih would send deliverance for the souls of men.

19. For of the millions slain, whose spirits still lie on the battle-fields in chaos, or madly fighting some unseen horror of hallucination, none can be persuaded to come to holier places in heaven; whilst hosts of them rush madly into Oas, to find even their souls accursed by mortals.

20. God said: So the heaven of the earth hath fallen to the earth, save the I'hins and the far-off I'huans, whose spirits my Lords gather in and prepare for the after-resurrection. But amongst the Par'si'e nation, none more believe the dead shall rise, nor that spirit is; but that with the mortal death there is the end, to which the king hath made a decree that never more shall man teach or preach of a heaven for spirits of the dead, nor proclaim a Great Spirit, a Creator.

21. Autevat said: In such manner God disclosed the affairs of earth and heaven, now dead-locked in everlasting destruction; which things, in fuller details, I, with my attendants, beheld in every land and kingdom. And as we sat in Vibhraj, in the sacred circle, a light, a single star, appeared before us, even at the throne of God; and from its centre the book of heaven fell, as if to send broadcast before mortals the plan and will of Jehovih, near at hand.

22. At this, God said: Tell me, Autevat, thou that travelest across the mighty heavens, and art stored with the knowledge of Gods ruling over other worlds, what is the signal of

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12. I'hua'Mazda said: My wisdom is not man's wisdom; my weapons, not arrows and sharp swords. What is great in man's judgment is as nothing to me; what is as nothing to man, I will make great, for I shall overturn this mighty city. Because I am come in peace and love, the city shall be divided, man against man, and bloody war run riot in this walled kingdom.

13. Asha said: To what end art thou come? For if it be true thou art a God born in this questionable shape, thou hast some motive more than to overthrow the town. I charge thee, then, most precious youth, tell me what thy purpose is, that justice may be done?

14. I'hua'Mazda said: The cities of man are as nothing in my sight; I come to teach man of other worlds, and that the souls of the righteous shall live forever; I come to deliver man from darkness into everlasting light.

15. Asha said: Thy words are wisdom, or else my sudden surprise hath unfitted my judgment. I will go now, that I may reflect on this wonder. To-morrow I will come again. Keep this matter quietly. For if it be known that I, of so high estate, have talked in temperance on spiritual things, I will be doomed to death.

CHAPTER III.

WHEN Asha had gone, I'hua'Mazda spake to Too'che, the virgin mother, saying: Take thou thy child away and hide thyself, lest the king have thee and thy child put to death. So Too'che departed with her child, and hid away in another part of the city.

2. Now Asha went direct to So-qi, the king, and related what had transpired. When he had finished, the king said: According to the histories of the ancients, when a God appeared amongst mortals, there were signs and miracles. Thou hast told me only words. Go, therefore again to the child and say: The king desireth a miracle.

3. Asha returned the next day, but lo and behold, woman and child were gone, and not one of the neighbors knew whither. Asha said: If I go before the king with this story, he will have me slain as an inventor of lies. So he returned not to the king.

4. But where Too'che and her child dwelt,

this light, and sacred book? To which I replied: This, O God: The time hath come to earth to prove to mortals the things whereof the Gods and Lords have taught. History shall no longer be locked up privately with the chosen race, the I'hins; but it shall stand before both saints and sinners.

23. Thou shalt prove the resurrection before these stubborn kings, the slaughterers of men, that they may say, not as the I'hins, we believe the soul immortal, because handed down from the ancients, but because it hath been demonstrated before our eyes.

24. God said: How shall this be? To which I replied: Not I, great God, can tell, for that department is not in my keeping. But this much I know: Thou shalt send loo'is into the city of Oas, and they shall raise up a su'is'sar'-gis of the fourth grade. All else leave thou till Fragapatti cometh.

25. God said: To reach the fourth grade, will require five generations, which shall spring from the I'hin race commingling with the I'huans. Go, then, O Autevat, to thy etherean home, before the Council of Obsod, to Jehovih's throne, and say to great Fragapatti: An heir to the light of resurrection shall be born ere the dawn of dan of Horub.

26. Autevat said: On learning these truths, I took my leave, and rose and came swiftly back to thy realm.

27. Fragapatti said: It is well. In the time of the next dawn of dan on the earth, I will take a resting spell in which to fulfill Jehovih's plan on earth and in her heavens.

28. So, saluting Autevat, who retired, Fragapatti proceeded with his Council in the affairs of other worlds, making a memorandum of the time and place the earth should near the plains of Horub, in the etherean worlds, some two hundred years yet to come.

CHAPTER III.

BUT the dawn came; and in the wing of Goomatchala, home of Fragapatti, Orian Chief in the etherean worlds high standing, came the Voice, Jehovih's word, saying: My Son! Behold, the dawn of dan neareth the border of Horub. The wailing earth, the red star, cometh apace. And God and Lords call out the name of My infant Son, Zarathustra.

2. Fragapatti rose up, hearing the Voice, and saw the time fulfilled, the two hundred years and more, for the coming world, the time for

there came a maker of songs, by name Choe'-jon, and he spake to the virgin, saying: Where is the child? She answered: He sleepeth in the rack of hay; I will fetch him. So she brought the child from its bed of new hay, fetching straws with its mantle, neither had the straws roots.

5. I'hua'Mazda spake through the child whilst its own spirit slept, saying: I came to thee, O Choe'jon; I brought thee hither, for thou shalt frame songs about the virgin's babe. Choe'jon was frightened, but nevertheless, he said: Can it be true, in this enlightened age! A miracle! Shall I talk to thee, O child? Then I'hua'Mazda said:

6. Behold, thou speakest not to the child, but to I'hua'Mazda. Take these straws to thy writing-box and plant them in new earth, and in one day they shall grow and bear ripe wheat. So Choe'jon departed and planted the straws, and in one day, they grew and bore ripe wheat.

7. Choe'jon had sung his songs before the king, and so had permission of the court; and he went and told the king of the miracle. The king said: The philosopher, Asha, told me about this child, and I sent him for a miracle, but he returneth not. Thou hast come and said: Behold, a miracle! What value is a miracle, save to those who witness it? Shall thy king take a thing in belief only? Is not belief the fruit of darkness? Go, therefore, again to the child and bring it before me, that I may see with mine own eyes.

8. Choe'jon returned to the place, but, lo and behold, virgin and child were gone; neither knew the neighbors whither. But she was concealed in another part of the city. And now there came before her one Os'shan, who was weeping because of the apparent death of his son. To him I'hua'Mazda spake, saying: Weep not, O man; I have healed thy son and also given sight to thy daughter.

9. Os'shan trembled at such words coming from the lips of a child, and he ran away, finding of a truth his son was healed, and his daughter restored to sight. In his joy he returned to the place, but the virgin and child were gone. Os'shan was hostler to the king, and capable of audience, and so he went and told the king of his good fortune.

10. The king said: Asha, the philosopher, told me a fine story of this child, but when I

the revealed word to mortals. To Thee, O Jehovih! he said, Boundless! I come with my hosts, ten millions strong.

3. Fragapatti went into the etherean Council of Gods and Goddesses. He said: The time hath come; the red star borders on the plains of Horub. Jehovih calleth!

4. Then the Council rejoiced, for the weighty matters of hundreds of etherean worlds were settled for a space of time, with promised rest and recreation in corporeal fields. First spake Ad'ar, God of many worlds, a decreer of time in a'ji'an vortices, in the regions of Hispiain sons, saying: O Jehovih, give to Thy Son, Fragapatti, five years' rest, the dawn of earth in dan. Only the earth and her heavens to deal with!

5. Next spake Fivaka, Goddess of three etherean worlds, the white-haired Wielder of the Scimetar of Bars, period of Os, Carbon fashioner for the arcs of Job and Sawl. She said: O Jehovih, Almighty! What shall be the prayer of Thy Daughter, Fivaka? What can her love devise for the rest and glory of our high God, Fragapatti, Orian Chief! Then spake Che'sin, marshal in chief for seven etherean worlds, small man, with flowing beard, brought forth from the star, Indr. He said: O Jehovih, make me contributor of my much love to the rest and glory of our Holy Chief, Fragapatti!

6. Thus spake ten thousand Gods and Goddesses of their love and high esteem for the worker, Fragapatti, rich in power and wisdom and love, above all etherean Gods in Horub.

7. Fragapatti said: Ten million strong my hosts shall be. On the earth and her heavens, during her dawn of dan, five years and fifty days, we shall have no other labor, thus making it as a holiday for Gods and Goddesses to redeem the fallen world!

8. Fragapatti had spoken. So the proper officers and workmen proceeded to their parts; and in seven days the Yattal announced the fire-ship, the beyan float, ready for the journey. Meantime, the selection of the ten million Redeemers had been made, and they came, every one like a brilliant star, to take their rooms in the monarch vessel.

9. Fragapatti made Huod Commander in Chief, and gave him ten thousand aids. For the curtains and tallij, he made Metrav, Goddess of Rook, Mistress to the Flowing East. And for the spires, he made Iata Mistress of Restless Morn. She was Weaver to Ga'ing, in Reth, four thousand years, and much loved,

sent him for information he returned not. Then came Choe'jon, the maker of songs, telling me what he had witnessed. I sent him to have mother and child brought before me, but he returned not. Now thou comest with a miracle, such as were told in the dark ages. Go thou, therefore, and search the city over till thou findest this wonder, and bring it before me.

11. On the next day another man, even the king's brother's son, came before the king, saying: This day I have seen such a wonder as would have been marvelous in the days of angels and Gods. Behold, a little child hath spoken to me such words of philosophy as made me tremble. And yet, O king, thou knowest I am no coward. My house is hung with a hundred scalps. Ay, and this child already proclaimeth Zarathustra in communion with the God, I'hua'Mazda! To me it said: Why killest thou the sons and daughters of thy God? Think not that thy multitude of scalps are a glory before heaven. Behold, I am stronger with my little finger than So-qi, thy king.

12. So-qi, the king, said: It is enough. Save this mother and child be brought at once before me, that I may behold the truth of these wonders, every male child in Oas shall be cast into fire.‖ The king's brother's wife had a child, and the son's wife had a child, and they foresaw that the decree of the king touched them closely; so there went forth many, searching for Too'che and Zarathustra.

13. But the spirit, I'hua'Mazda, directed the mother to go beyond the gates, and led her far off into the Forest of Goats, where the tribes of Listians lived by fishing and hunting, and on goats' milk. I'hua'Mazda talked to the virgin, saying: Twenty years shalt thou tarry in the forest, fearing nought, for thy God will provide for thee. And when thy son shall be larger and stronger than other men, behold, thy God will manifest for the redemption of the races of men who are hunted and slain for the glory of the kings.

14. So it came about that the virgin and her son dwelt in the Forest of Goats until Zarathustra was a large man and of mature years, and his stature was equal to three ordinary men; nor could any number of men lay him on his back. But because of his gentleness

with black eyes, piercing. Of music, Fragapatti made Theritiviv conductor. She was Goddess of Helm, an etherean world in the roadway of Zi and Olus, four thousand years Mistress of Ne'alt and Exan; one time companion to Etisyai, the Vruiji, loved in Wan and Sangawitch, for her mirth in adversity. Of the trumpeters, Fragapatti made Boan conductor; he was God of Ixalata, now on leave of absence. For Chartist, he made Yan the Chief; he was Surveyor of Oatha, an etherean sea in the Orian arc of Wede and Hollenpoitchava, also on leave of absence during the red star dawn. Of the libraries, he made Hetta Chief Mistress; she was Goddess of Vitia in the Wails of South Eng; thirty thousand years Teacher of Imes, and ten thousand years Counselor of the Orian Chief, Erris, of the arc Wiamesse.

10. Besides these, Fragapatti distributed the minor offices of the float to such Gods and Goddesses whose most exalted states were the extreme opposite, that the great journey through etherea be the transverse of all serious purpose. And thus they started on their course, amidst the applause of thousands of millions of ethereans, wishing them love and joy on their mirthful cruise in furtherance of Jehovih's will.

11. Speeding swiftly across the swamps of Ull, where seven corporeal stars were dismembered a thousand million years ago, now set with a'ji'an fields, and forming nebulæ; whereto they bring, at times, the drujas, the dark spirits of other worlds, that they may take on the semblance of corporeal forms to complete their neglected good works in times past; the ship rose freely, and they shot into the pastures of Ze, where Lepsa, God of the corporeal star, Tessa, four hundred years, feedeth seventy million es'yans, colonizing them to truth and good works. Lepsa knew the float was coming, and so had called a thousand million spectators, to look on, knowing they desired to see great Fragapatti; and they sang and blew their trumpets, rejoicing; to which the Gods and Goddesses of the float cast out myriads of arc'ian flowers, and sweet perfumes, mementoes of love.

12. To Evul, now, the ship made way; where seven etherean worlds bordered in the arc of Nu, pastures of Elim, God of Ooh'sin, where congregated another host of two thousand million, to see them pass, cheering with singing and with trumpets and stringed instruments; and to this God, Elim, Fragapatti caused the banners of the float to salute on the sign,

like a young goat, the tribes of the forest called him the Lamb of God, signifying, strength and good-will.

CHAPTER IV.

WHEN So-qi, the king, issued the decree to have Zarathustra found and brought before him, otherwise all the male infants of Oas to be slain, the Lords sent travail on the king's wife and on the king's daughter, wife of Asha, the philosopher, and the two women gave birth that same day to two sons, a month before their time, but nevertheless unto life and strength and beauty. Now, according to the laws of Oas, a king could not rescind or change his own decrees, for he had assumed the position of infallibility, whereupon he had doomed to death kin of his kin, flesh of his flesh.

2. Accordingly, after search had been made in vain to find Zarathustra, the king repented of his decree, but knew no way to justify a change of commandment. Asha, hearing of this, came out of concealment, saying to himself: Now will I go to the king and hold him to his decree, even demanding that he slay me also. So Asha came before So-qi, and after saluting, said: O king, I have heard of thy strait, and am come to thee that I may counsel thee.

3. The king was angered, and he said: Asha, my friend, hear thou thy king: Thou camest before me, relating a marvelous story regarding an infant son of the virgin who saith she never knew a man. Now, according to the laws of the City of the Sun, any man stating for truth that which he cannot prove, is already adjudged to death. Shall not the law be fulfilled, because, forsooth, thou art near me in blood?

4. Asha said: Most assuredly, O king, the laws must be carried out. Are they not the all highest? For it followeth that man being the all highest person, his laws, above all else, must never be set aside. Therefore, thou shalt have me slain. Think not I am come before thee to plead an excuse, in order to save myself; rather let all men perish than that the king's decrees go amiss.

5. The king said: Thou art wise, O Asha. The laws cannot err, for they are the standard by which to judge all else. And he who hath

JEHOVIH'S NAME, being friends for ninety thousand years, and Elim answered him with a million posts of light, amidst the waving of innumerable banners.

13. Onward moved the float, the fire-ship, with its ten million joyous souls, now nearing the borders of Horub, the boundary of Fragapatti's honored regions, known for hundreds of thousands of years, and for his work on many worlds. Here, reaching C'vork'um, the roadway of the solar phalanx, near the post of dan, where were quartered five hundred million ethereans, on a voyage of exploration of more than four million years, rich stored with the glories of Great Jehovih's universe. Their koa'loo, their ship, was almost like a world, so vast, and stored with all appurtenances. They talked of going home! Their pilots had coursed the firmament since long before the earth was made, and knew more than a million roadways in the etherean worlds, and where best to travel to witness the grandest contrasting scenes.

14. By their invitation, Fragapatti halted here awhile, and the hosts interchanged their love, and discoursed on their purposes, rejoicing in the glories of Jehovih's everlasting kingdoms; and though they had lived so long, and seen so much, every one had new and wondrous works to tell of; for so great is the inventive power of the Great Spirit, that never twice alike will one find the scenes in the etherean worlds; radiant, differently; moving into everlasting changes, as if each one were to outdo the former in beauty and magnificence.

15. And then again they sped onward, now richly stored with the awe-stirring wonders they had just heard from strange travelers. Presently, now, the float neared the borders of Chinvat, the earth's vortex, just beyond the orbit of the moon. Here Fragapatti halted for a day, sending swift messengers down to the lower heavens, and to the earth, to resolve where he should anchor during dawn.

16. And the next day, he ordered the lights lowered, and now slowly moved toward the rolling earth; down, down, till he reached the third grade of plateaux from the earth's surface, called Haraiti.

CHAPTER IV.

JEHOVIH said: Here, O My Son, Fragapatti! Here, in Haraiti, have I laid the foundation of thy kingdom. Make fast here the fire-ship, five years and fifty days.

risen to be king standeth by nature the infallible highest of all things. History hath proven this. But yet hear me, thou who hast wisdom from the movements of the sun and moon and stars: The king, being the all highest, how can he be bound? Cannot he decree new decrees forever?

6. Asha said: I will not deceive thee, O king! I know thou art arguing not for me, but for thine own infant son, and for thy daughter's infant son. Neither have I come before thee in prowess, though I love life. But here is the matter: If thou change one law, thou admittest that all laws made by man may also need changing; which is to say, wisdom is folly. How, then, shall the judge judge any man by the laws? Is it not setting up error in order to find truth?

7. The king said: Thou reasonest well. Methought this morning, in my walk in the market gardens, when the soldiers were spreading the scalps of their enemies in the sun to dry, whether or no, in ages to come, the weaker nations and tribes of men might not attempt to justify their right to life. And were the kings to admit fallibility in their decrees and laws, no man can foresee the end; for even slaves and servants and women will rise up against the laws, and claim their right to life. Wherein, then, would the earth be large enough for all the people? Yet, wherefore, O Asha, cometh this heart-ache of mine against killing mine own son?

8. Asha said: What are thy sympathies, O king? If thou wert to justify the escape of thy child's death for sympathy, would not my wife and my children justify their sympathy in desiring me to live? Nay, sympathy is the enemy of law and justice. It is the evil in our natures that crieth out for evil. The laws must be maintained; the decrees must be maintained; the king's word must be maintained. No man must suffer his judgment to go higher than the law, or the decree, or the king.

9. Asha said: This is the City of the Sun. If this city goeth back on its own laws, what will not the tributary cities do? Will not they also begin to disrespect the laws, or say: Perhaps the laws are in error? This will come to anarchy. To one purpose only can a great city be maintained. To divide the pur-

2. Call forth thy hosts; build thou a throne of My throne; the voice of thy Creator is with thee. Fragapatti said: Throne of Thy throne, O Jehovih, here will I build. Haraiti shall be my headquarters for the dawn of dan. Come forth, O ye Gods of dawn! Come forth, O ye Goddesses of dawn! Hear the voice of the Son of Jehovih. Bow down, O ye heavens!

3. The ship was anchored, and the ten millions came forth and assembled in a living altar. Fragapatti raised his hand, saying: Throne of Thy throne, O Jehovih! And the hosts raised their hands, and the elements took shape and majesty, rising into a throne brilliant as fire. Then Fragapatti ascended and sat on the throne, saying: Glory be to Thee, O Father, the Highest!

4. A light came down from the etherean firmament, and covered the throne over with a canopy, wide enough for five million men to sit under; and at the borders of the canopy, the ethereans, whose work it fell to, set up columns of crystals, opaque and transparent, illuminated in all possible colors and shades and tints.

5. Fragapatti said: From Thy Council Chamber, O Jehovih, will I build to Thee forever! And now the hosts, Gods and Goddesses, held up their arms, lifting and casting in; and, lo and behold, there rose and stood the habitable Mouru, council chamber and capital of Haraiti.

6. Then to prayers all hands turned, glorifying the Father; then in singing with praise.

7. After which, Fragapatti said: In Thy name, and by Thy Power and Wisdom, O Jehovih, will I now establish heaven anew over the earth. My marshals shall now proceed down to the earth and command the presence of God and his Lords, and all such others as can endure this light. They shall hear my voice, and learn my decrees.

8. Ten thousand marshals, saluting, departed for the earth and regions below.

9. Fragapatti said: Meanwhile, I will appoint my High Council of the first house of Mouru, Gods and Goddesses of dawn. Hear me, then, in the name of Jehovih, the All Light:

10. Caoka, God of Airram; Ata-kasha, God of Beraitis; Airyama, God of Kruse; Pathema, Goddess of Rhon; Maidhyarrya, Mistress of Karyem; Gatha-Ahunavaiti, Goddess of Halonij; Rama-quactra, God of Veres; Vahista, God of Volu [speech — Ed.]; Airam-ishya, God of Icisi, the Myazdas; Haptanhaiti, God of Samatras; Yima, God of Aom; Sudhga, God

poses and judgment of men is to scatter to the four winds the glory of our civil liberty. Was it not disrespect of the laws, combined with superstition, that caused the nations of ancients to perish?

10. The king said: What shall I do, O Asha? My son hath smiled in my face!

11. Asha said: Thou shalt send me and thy son and thy daughter's son, and all male infants to the slaughter pen, and have us all beheaded and cast into the fire. Otherwise, it will come true what the infant Zarathustra hath said: Behold, my hand shall smite the city of Oas, and it shall fall as a heap of straw.

12. Think not, O king, I am superstitious and fear such threats; but this I perceive: Suffer the laws to be impeached, and every man in Oas will set up to interpret the laws to be wrong and himself right. And thy officers will rebel against thee on all sides, and the glory of thy kingdom will perish.‖

13. After the city had been searched for thirty days, and the virgin and child not found, the king appointed a day for the slaughter, according to his former decree; and there were ninety thousand male infants adjudged to death, the king's son among the rest.

14. Whilst these matters were maturing, the Lord went to Choe'jon, and inspired him to make songs about Zarathustra, the infant that was stronger than a king. And also songs about the decree of death to the ninety thousand infant sons of Oas. And the beauty of the songs, together with the nature of these proceedings, caused the songs to be sung in the streets day and night; and the songs, in satire, approved of the horrors, so that even the king could not interdict the singing.

CHAPTER V.

WHEN the day arrived for the slaughter of the male infants, not more than a thousand mothers appeared at the place of execution with their infants, the others having risen in the night previous and departed out of the gates, upward of eighty-nine thousand mothers.

2. When the king went to the place of execution, having set apart the day as a holiday, and not finding but a thousand infants present,

of Laka; I'ragha, God of Buhk-dhi; Elicic, Goddess of N'Syrus; Harrwaiti, Goddess of Haut-mat, in a'ji; Dews, Goddess of Værenthagna; Wettemaiti, Goddess of Dyhama; Quactra, Goddess of Ægima; Ustavaiti, Goddess of Maha-Meru; Cura, Goddess of Coronea; Yenne, Goddess of Aka; Caoshyanto, God of Aberet; Rathweiska, God of Huri; Cpentas, God of Butts; Vairyo, God of Nuga-gala; D'Zoata and her brother, Zaota, God and Goddess of Atarevasksha; Ratheweiskare, God of Nece; Yatha, God of Ameshas, and Canha, God of Srawak.

11. Fragapatti said: O Jehovih, behold the glory of my house! I have chosen only such as have ruled over whole worlds. Was ever a God so favored, with such a Council! Was ever so great a light sent to so small a world as the red star?

12. Jehovih said: As I have created man to need relaxation at times, so have I carried the same conditions to be desired by My highest of Gods. Neither have I exalted any God so high but the most menial office is his glory. Neither shall the autocrat learn sympathy till he liveth with a beggar; nor the highest best man learn love and tenderness without taking a season in the depths of misery.

13. Fragapatti said: Shall the strong man forget he was once a child; can an Orian Chief forget he was once a slave; can he that is in the light forget them that are in the dark?

14. Mighty art Thou, O Jehovih! I came to the earth and her heavens to rest myself in Thy service; but Thou wert here before me; Thy voice riseth up to rebuke me; yea, I am still but a child to Thee! ‖

CHAPTER V.

WHEN Fragapatti had selected both departments of his Council, which comprised one hundred thousand souls, he said:

2. When a God espouseth a new kingdom, it is customary for him to create his own capital, and affix the boundaries of his lights and hall of audience; but when he hath Gods and Goddesses for his assistants, it is meet and proper for them to help in the buildings. In this case, I give into your hands to provide this realm.

3. Hardly had his words gone forth when the Gods and Goddesses stretched forth their hands unto Jehovih, and, lo and behold, the elements of the plateau took shape, and there

he inquired the reason, and, having been told, he said: Can it be that mothers love their offspring more than they respect the decrees of the king? Asha was standing near, having stripped himself ready for execution, and he answered the king, saying:

3. Because they love their offspring, is it not the love of the flesh? And doth not the law stand above all flesh? In this matter, then, because they have evaded the law, they have adjudged themselves also to death.

4. Then came Betraj, the king's wife, bringing the infant. Betraj said: Here is thy son, O king, ready for the sacrifice. Asha reasoneth well; there must be an All Highest, which never erreth; which is the law of the king. Take thou thy flesh and blood and prove thy decrees. What! Why hesitate? If thou swerve one jot or tittle, then shalt thou open the door for all men to find an excuse against the law. Doth not the sun blight a harvest when he will? Yea, and strike dead our most beloved? Art thou not descended from the Sun Gods? Who will obey the laws if thou, thyself, do not?

5. The king said: Behold, it is yet early morn; let the officers go fetch all who have escaped beyond the walls, and both mothers and children shall be put to death. Till then, let the proceedings be suspended. ‖ Now there had congregated a vast multitude, anxious to witness the slaughter; and when the king suspended matters, there went up cries of disappointment. And many said: When a thing toucheth the king, he is a coward.

6. The king returned to his palace, leaving Asha standing stripped for the execution. And the multitude cried out: More is Asha like a king than So-qi. Let us make him king. King So-qi! We will not have a sheep for a king! ‖ And none could stay them, or be heard above their noise; and they ran after the king and slew him with stones, and they made Asha King of the Sun. And there was not one infant slain according to the decrees.

7. God saith: Think not, O man, that things happen without a cause, or that all things are left to chance. In my works I go beforehand and plan the way, even more carefully than a captain layeth siege to a city. Before Zarathustra was born I sent ashars to choose out my personages. Think not that Asha made his own arguments; but by virtue of the pres-

stood the canopy of the new kingdom; then again they stretched forth their hands to Jehovih, and there came the walls of the house of heaven; and yet again they stretched forth their hands to Jehovih, and there came the floor and foundation.

4. And the house was called the House of Mouru, the place of the throne of Fragapatti, in the lower heavens. On the plains beyond the house, Fragapatti created a thousand fields and pastures; and in each and every one he created ten thousand mansions, and every mansion was capable of one thousand souls. With roadways from one to another Fragapatti created them, his hosts being the workmen, in the wisdom and power of Jehovih.

5. Whilst this work was going on, the marshals who went down to the earth returned, bringing God and his Lords with them, and also bringing with them twelve hundred thousand spirits of the second resurrection. Fragapatti commanded them to bring God and his Lords into the House of Mouru, and they were so brought.

6. Fragapatti said: In the name of Jehovih, I salute thee, O God, and thy Lords, and thy hosts.

7. God said: In Thy name, O Jehovih, am I, and my Lords, and my hosts, blessed with great joy. That thou, O Fragapatti, hast come to redeem the earth-born and the spirits of these heavens, is a joyful period in the time of worlds.

8. The Lords said: For ourselves and our hosts, O Jehovih, do we thank Thy Son, Fragapatti.

9. Fragapatti said: That thou, O God, mightst know my decrees, I commanded thee and thy Lords, and thy exalted hosts, hither. Hear me, then, and to whom I send thee, do thou my commandments, in the name of Jehovih: The time hath come when mortals on the earth shall begin their lessons in spiritual things proven, being themselves made part in the building of Jehovih's kingdoms.

10. Through thee, the present reigning God of the earth and her heavens, must be carried out the death and resurrection of thy chosen heir, Zarathustra; to prove, first, that man on the corporeal earth can live All Pure and without sin; second, that corporeal death belongeth to the earth-body of man, and not to the spirit; and, third, that after death, the same person can rise in spirit and appear to mortals, to be seen and known; after which, he shall show his final ascent toward the upper heavens, in the arms of his God.

ence of my ashars, whom he saw not, he spake and behaved in my commandments, not knowing it. And even so was it with the king's wife; my angels also inspired her to speak before the king. And those that fled out of the city, were inspired by my hosts of angels.

8. God said: Yet with the king's decree I had no part, for I foresaw he would do this of his own will; and with the multitude in slaying the king I had no part, for I saw they would do this on their own account. Neither would the multitude hear my voice, even though I had spoken to every man's soul; for in them tetracts were the ascendant power.

9. God saith: The multitude slew the king because he had gone so far from me he heeded me not. And I made Asha king, because he came so near me my power was with him through my ashars.

CHAPTER VI.

DURING the infant age of Zarathustra, God manifested no more through him; but he sent Ejah, one of his Lords, to be with Zarathustra, day and night. And Ejah taught the infant wisdom in all things, but showed himself to none else.

2. When Zarathustra was yet a child, the Lord began to manifest through him, giving signs and miracles and prophecy before the Listians who lived in the Forest of Goats. This forest was of the width in every direction, save the east, of forty days' journey for a man, and in all that region there were no houses, the inhabitants living in tents made of bark and skins.

3. The Lord inspired Zarathustra to teach them to build houses, and tame the goats, and to live in cities, and otherwise subdue the earth through righteousness; the chief centre of their habitations being on the river Apherteon and its tributaries. And it was from these inhabitants that sprang in after years the migrants called Fonece'ans, signifying, out of the mountains. Nevertheless, these people were I'huans, but because of the cruelties of the Par'si'ean kings, they fled and lived in the forests.

4. The Lord said to Zarathustra: Behold the people who fly from the kings! I have made them kings over goats and over the beasts of the fields.

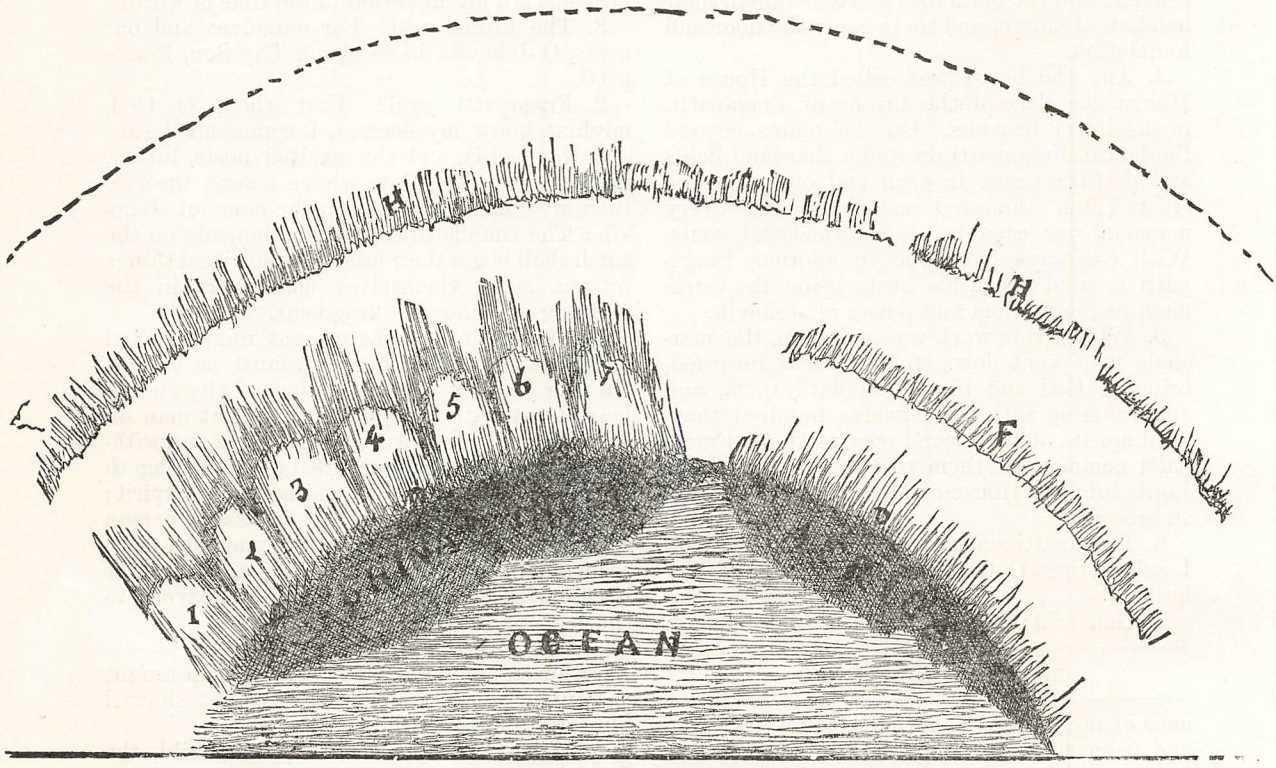


PLATE 10.— ETHEREA.

E, E, E, Etherea. All that lieth between the dotted line and the earth is atmospherea. H, Haraiti, highest lower heaven, founded by Fragapatti. F, Zeredho, second highest lower heaven, founded by Fragapatti. 1, 2, 3, 4, 5, 6, 7, third lowest heavens, founded by Fragapatti. These seven were called the Seven Heavenly Mountains, and known by the name, Aoasu. (See Vedas. Also see page 190, this work.)

BOOK OF GOD'S WORD.

5. And from this time forth the Listians styled themselves shepherd kings. And Zarathustra taught them of the Lord, that man should have dominion over the beasts of the forests, but that no man should hold dominion over his neighbor. Consequently, every man of the Listians styled himself a king, and every woman styled herself a queen.

6. Again the Lord said to Zarathustra: Go thou, my son, whither I will lead thee, and thou shalt find a people sacred to the Great Spirit. So Zarathustra wandered beyond the Forest of Goats, and came to Hara'woetchij, to the south of the mountains of Oe-tahla, where were three large cities and twelve small ones, inhabited by I'hins.

7. And the Lord had been with the I'hins, and foretold them Zarathustra was coming, so that it was proven on both sides. The Lord said to the high priest: Thou shalt suffer Zarathustra to come within the walls of the cities, for he is pure.

8. So Zarathustra went in, and, in the time of worship before the altar of God, the Lord appeared in a great light and commanded the high priest, saying: Behold, I have brought my son to thee. Him shalt thou anoint as a priest according to the I'hin laws; and thou shalt teach him the rites and ceremonies of the ancients.

9. Accordingly Zarathustra was made a priest and was otherwise accepted as an I'hin, and bestowed under the rod with water and with fire. And he also taught the sacred words

11. Whilst this cometh upon thee in person to carry out, thou shalt also, through thy ministering angels, prove to mortals the advantage of virtue and truth over sin and darkness. For thou shalt cause also to be stricken in death two evil men who are all impure; and they shall suffer death at the same time with thy heir, Zarathustra; but these shall not have power of themselves to appear before mortals after death. For mortals shall hereafter be a testimony to one another of the reward of virtue, and the power of being one with the Gods, Sons of Jehovih.

12. But since all attestation by spirits can be set at defiance by the craft of philosophers, thou shalt not wait till after the death of thy heir, to teach the truths of the Father's kingdoms; but beforehand. Causing Zarathustra, whilst yet mortal, to write down rules of mortal life, and doctrines, and faith, and repentance, and praise of the Great Spirit; and of prophecy, and all manner of righteous gifts, and the power of miracles, and the triumph of the spirit of man over corporeal elements.

13. And when thou hast completed these things, thou shalt bring the spirit of Zarathustra to this House; but the Druks, who suffer death with him, thou shalt deliver in the usual way to the places prepared for their resurrection.

14. Tell me, then, how standeth thy heir; and ask thou of me whatsoever thou wilt, to assist thee, to carry out these, my decrees, and it shall be granted unto thee.

15. God said: Zarathustra hath attained his twentieth year, and comprehendeth the destiny put upon him. He is pure and wise, with faith and gentleness; but he is larger and more powerful than any other man in the world. He is instructed, both in the spiritual and corporeal senses, having a knowledge of the books of the ancients, and of writing and making tablets.

16. Fragapatti said: Five years shalt thou have in which to complete thy labor. Depart, therefore, to thy place, taking with thee such of thy Lords and hosts as thou mayst require. I will appoint a thousand messengers to travel betwixt thy place and this, that every day thou shalt ask for this or that, it shall be granted unto thee. To which God replied:

17. I will go now and cause Zarathustra to write a book of wisdom, and give him prophecy over the kings and nations and tribes of men. What I do shall be proven to thee in Mouru. Thus saying, God withdrew a little, and se-

and the art of writing and making tablets; and of weaving cloth and making clothes from flax.

10. Seven years Zarathustra remained with the I'hins, fasting and praying, and singing and dancing before the Lord. And then the Lord commanded him to return through the Forest of Goats, the which he did, teaching before the Listians whithersoever he halted for a rest, and the Lord was with him, working miracles.

11. At the end of another seven years the Lord said to Zarathustra: Behold, the dawn of light is come! Thou shalt, therefore, bestow thy mother with thy people, and I will lead thee to the city of thy birth. Zarathustra said: Tell me, O Lord, of the city of my birth!

12. The Lord said: It is a great city, but it shall fall before thy hand; for I'hua'Mazda hath turned his favor away from its kings.

13. In two days' journey Zarathustra came to Oas, and entered into the city, but he brought no provender with him. Now, it was a law of Oas, that all strangers coming into the city, should bring provender as a testimony of fidelity to the laws and to the king. So, when he came to the inner gate, the keeper asked him for provender; but Zarathustra answered him, saying:

14. Naked I came into the world, and Ormazd asked me not for provender. Is thy king greater than the Creator?

15. The keeper said: I know not thy words; shall a servant explain laws? To which Zarathustra said: Thou art wise; neither shalt thou suffer for disobedience in letting me pass. The Lord will give thee food.

16. When he had spoken thus, there fell at the feet of the keeper an abundance of fruit,[3] and the keeper feared and stood aside, suffering Zarathustra to pass in. The keeper not only told the people of the miracle, but ran and told the king, likewise. This was Asha, who had reigned since the death of So-qi; and Asha no sooner heard of the miracle than he imagined the person to be the same whom he had seen in infancy.

17. Asha, the king, sent officers at once to find Zarathustra, and bring him before the court. But the Lord knowing these things, inspired Zarathustra to go on his own account; and he went accordingly before the king, even before the officers returned.

lected his Lords and such other assistants as he desired; and, after this, Fragapatti granted a day of recreation, in which time the ethereans were made well acquainted with the conditions of mortals and of the thousands of millions of spirits still lingering in the first resurrection, and in darkness and chaos.

18. On the next day God and his hosts departed for the earth, well attended by thousands of volunteers from the etherean sojourners of Haraiti.

CHAPTER VI.

FRAGAPATTI said: The voice of Jehovih cometh to me, saying: My Son, appoint thou an assistant chief to sit on thy throne, and go thou around about atmospherea, taking surveyors and inspectors with thee; for thou shalt see with thine own eyes the condition of thousands of millions of spirits in hada [lower heavens — ED.].

2. Fragapatti said: In Jehovih's name, I announce Athrava my assistant, God of Mouru.‖ There was great rejoicing in the Council at this. Then came Athrava forward, and ascended Jehovih's throne and sat on the right hand of Fragapatti. Etherean lights fell upon the place from every side, and Fragapatti gathered from the elements and made a crown for Athrava, and crowned him.

3. Officers and workmen were sent to build a conveyance for Fragapatti, and for such attendants as he might take with him. So, the next day, Fragapatti chose his companions, thirty thousand, making Verethragna speaker, and he and they departed for their inspection of hada and the earth.

4. His ship was built without lights or curtains, so they might travel unobserved. First he inspected the plateau of Haraiti, which, prior to this, had never been inhabited; and he found its distance from the earth was equal to ten diameters of the earth; and its east and west and north and south diameters corresponded in size to what the earth would be were it that volume; that is to say, the superfice of the plateau was five hundred and twenty-eight thousand miles in every direction. And in the ratio of the number of mortals on the earth, this plateau would inhabit five hundred and twenty-eight thousand million souls. And yet this was not the thousandth part of the number it could sustain, in fact, within and without.

18. The king said: Who art thou? and for what purpose hast thou come before the king?

19. Then spake I'hua'Mazda through Zarathustra, saying: I am I'hua'Mazda, God of the I'huans. He through whom I speak, is Zarathustra, whom thou sawest in his mother's arms. We twain are one. I have come before thee, O king, because of two reasons: thou hast sent for me; and I desire to use thee.

20. The king said: Speak further, stranger, that I may approve of thy words.

21. In the time of So-qi, said I'hua'Mazda, I made thee king of Oas, and from that day to this my ashars have been with thee and heard thee oft praying privately for information of the infant thou sawest; for it resteth heavily on thy judgment whether or no man be immortal. Sit thou with me this night privily, and I will show thee So-qi's spirit.

22. Asha said: Thou wert to smite the city and it would fall. Behold, it standeth! Yet I desire not to stand in my own light.‖ Then Zarathustra spake on his own account, saying: Fear not, O king, for this philosophy. As thou wouldst bend a straw, so do the Gods wield the nations of the earth. The city will fall ere six years pass, and thou shalt be reduced to beggary, and yet thou shalt be happier than now.

CHAPTER VII.

WHEN night came, the king sat privately with Zarathustra; and I'hua'Mazda cast a light on the wall, and the spirit of So-qi came and appeared before Asha. So-qi said: Knowest thou who I am? And Asha said: Yea, So-qi.

2. So-qi said: True, O king, the soul is immortal!‖ And then it disappeared. Asha said: It seemeth to be So-qi. And yet if it were he, would he not have called me, Asha, instead of, O king? Then spake Zarathustra, saying: Call thou for some other spirit? Asha said: Suffer, then, the spirit of my wife to appear.

3. Again the light appeared, and the soul of Asha's wife inhabited it, and he saw her. Asha said: It is, indeed. And then she disappeared. Asha said: Had it been she, she had spoken. Zarathustra said: Call thou for another spirit. Asha called for Choe'jon, the songster, who looked like no other man under the sun. And

5. Fragapatti said: Such is Haraiti, O Jehovih. And yet there have been, till now, no spirits to come and inhabit it! Who can survey Thy works, O Father! Who shall fear for the limit of Thy handiwork!

6. Verethragna said: And yet we shall find in the lowest hadas spirits huddled together like bees in a hive. And yet wherefore, O Chief, for is it not so with mortals also? They cluster together in cities and tribes, warring for inches of ground, whilst vast divisions of the earth lie waste and vacant!

7. Fragapatti said: Is this not the sum of the darkness of mortals and of spirits in the lowest realms — They know not how to live? A spider or an ant is more one with the Creator than these!

8. Next they visited Zeredho, six diameters of the earth distant. Here they found a colony of two thousand million spirits, that had been founded by Osire three thousand three hundred years before. But not the same people, but such as came up from the earth afterward. They had a God named Hoab, an atmospherean from the earth, two thousand one hundred years. And he was upright and wise, and of good works most excellent; but knowing nothing of etherea, had no ambition to rise thither. And his content had visited itself on the colony, and they were contented also.

9. Fragapatti said: To remain here forever, is this the extent of thy desires, O Hoab? And Hoab answered him, saying: Yea, Master. What more is life than to reach the highest place and remain there? To which Fragapatti said: Is this the all highest? And Hoab said: Yea, Master. Any place and condition is the all highest, if man make it so. None can attain higher than I; no people higher than my people. We are freed from the earth and hada; and we desire not to return thither, nor to go to any other place.

10. Fragapatti said: Let us walk a little, that I may see thy kingdom. Hoab consented, and they walked along, seeing the inhabitants lying at ease, some amusing themselves weaving threads of light, then unraveling them and weaving them over again; others playing with crystals and lenses and opaque and transparent elements, but not one doing anything for another; nor, in fact, needed they, for all were capable of doing for themselves. Now, after they had traveled a while, Fragapatti said: Hast thou not, O Hoab, a desire to return to the plateaux below thee, where the inhabitants are in misery and darkness, and bring

Choe'jon also appeared; and even sang one of the songs about the slaughter of the infants.

4. Asha said: It was like Choe'jon; but had it been he, he had surely mentioned the miracle. Then Zarathustra said: Call yet for another spirit. And Asha called, and another appeared; and thus it continued until twenty spirits of the dead had shown themselves, and talked with him, face to face, and every one had related things pertinent to themselves.

5. Then spake Zarathustra, saying: To-morrow night shalt thou again sit with me. Now, on the next night, twenty other spirits of the dead appeared and spake face to face with the king. But yet he believed not. Then spake I'hua'Mazda, through Zarathustra, saying: What will satisfy thee, O man? For I declare unto thee, that spirit is not provable by corpor, nor corpor by spirit. There are two things; one groweth by aggregating, and the other groweth by dissemination, of which All Light is the highest. As by darkness light is known, and by light darkness known, similarly diverse are corpor and spirit known.

6. I'hua'Mazda said: Thy generations, O king, have been long bred in unbelief in spirit, and unbelief is so entailed upon thee that evidence is worthless before thee. Who thinkest thou I am?

7. Asha said: Zarathustra. Then Zarathustra asked him, saying: Who thinkest thou I am?

8. Again Asha said: Zarathustra. To which I'hua'Mazda said: Because thou seest with thine eyes this corporeal body, and heareth with thine ears this corporeal voice, so dost thy corporeal judgment find an answer.

9. But I declare to thee, O king, there is a spiritual judgment as well as a corporeal judgment. There is a spiritual man within all men, and it never dieth. The spiritual man, which is within, is the only one that can discern spiritual things. It is the only one that can recognize the spirits of the dead.

10. Then Asha said: How shall I prove there be not some element belonging to thee personally, that is a mirror, to reproduce a semblance of whatsoever is within thy thoughts?

11. I'hua'Mazda said: What would that profit thee if proven? And what profit if not proven? Hear me, then, for this is wisdom: There are millions of souls in heaven that are

them into thine own realm? To which Hoab said:

11. Nay, Master. Let them shift for themselves. Even if we helped them up they would be thankless. Nay, my doctrine is: Man is the highest of all things. The elements are dumb; the worlds are many and wide. Let man choose a corner for himself, and there settle forever. Fragapatti asked: Because a man chooseth a corner, is it necessarily his own? Hoab said: Our place was bequeathed us by our forefathers; of course it is ours, and to remain so forever. Neither suffer we any other spirits to settle in our dominions. Being far away from the rest of the world, we are not much molested.

12. Fragapatti said: How came ye hither? Hoab said: Long ago there came a God hither, named Osire, bringing six thousand million drujas up from the earth. With them he founded a colony here; with factories, colleges, hospitals, and all things necessary to enlighten the people, giving them ample teachers. In course of time, many of the inhabitants migrated away from this place, and it was almost depleted of its people. But the Gods below this sent new supplies of inhabitants, of which we are the second and third installments; so we inherited the place, with all its factories and educationals, and other places.

13. Fragapatti said: As ye were raised up by the Gods of other places, would it not give ye joy to raise up others, who are still in darkness? Hoab said: Nay, Master. We are pure and refined; the atmosphere of drujas is unpleasant to us. They would vitiate our own happiness, besides entailing toil and responsibilities upon us. We cannot mix with any people but the refined and holy. We take care of ourselves; let others do the same, and all will be well.

14. Fragapatti said: Who thinkest thou I am, and my people with me? Hoab said: Visitors from some far-off realm, who are either discordant with yourselves, or bent to meddle in the affairs of other peoples. We have had visitors before, and we never grieved when they left us. To which Fragapatti replied:

15. Thou art strong in thy philosophy. Had no nation or people such ambition as this, there would be no content in the world. To be satisfied with one's own self and behavior is to be a God in fact. Hadst thou nothing to fear from immigration coming to thy shore, or to fear from some new phi-

in the same doubt thou art now in, not knowing that they themselves are dead. Especially those slain in war and in unbelief of spirit life.

12. The king said: Who, then, sayst thou, thou art? I'hua'Mazda said: First, there is Ormazd, Creator, Who is over all and within all, Whose Person is the Whole All. Then there are the unseen worlds in the sky; then this world, and the stars, and sun and moon. After them, mortals, and the spirits of the dead.

13. Hear me, O king; because the dead know not the All High heavens, the Ormazd, Whose name signifieth Master of All Light, sendeth His exalted angels down to the earth as masters and teachers, having captains and high captains, that their labor be done orderly. The highest captain is therefore called I'hua'Mazda, that is, master voice over mortals and spirits for their exaltation.

14. Know, then, O king, I, who speak, have thee and thy city and thy country within my keeping. I am come to stay man's bloody hand. And through Zarathustra will I reveal the laws of Ormazd; and they shall stand above all other laws. Because thou art the most skilled of men, I made thee king; because thou hast seen that man must have an All Highest Law, I have come to thee. Yea, from thy youth up, and during thy long life, I have spoken to thy soul, saying: Asha, find thou the All Highest; Asha, thou shalt have a strange labor before thou diest! Asha, thou, that hast attained to the measurement of the stars, shalt find a Power behind the stars!

15. The king said: Enough! Enough! O stranger! Thou turnedst my head with wonders. I scarce know if I am living or dead, because of the mastery of thy wisdom. Alas, my kindred are dead; my friends are fools! I have none to tell these wonders to. All thy days shalt thou live in my palace, and whomsoever thou demandest for wife, shall be granted unto thee.

16. I'hua'Mazda said: Till I come again to thee, O king, keep thine own counsel. For the present, I must return to the forest. Give me, therefore, of thy choicest ink and brushes and writing cloth, and send thou two servants with me. Asha said: Suffer thou me to be one of thy servants, and I will abdicate my throne!

losophy undermining thy long-established convictions, thou mightst indeed be the happiest of Gods, and thy people the happiest of people.

16. Hoab said: True! Thou perceivest wisely. O that there was nothing to fear; nothing to dread, forever!

17. Then Fragapatti said: And I declare unto thee, Hoab, that that condition can be attained. For I have seen kingdoms in heaven so fortified. And wert thou and thy people prepared to receive the sacred secrets pertaining thereto, I would most willingly unfold them before thee. Hoab said: Thou art a wise God; tarry thou and teach us.

18. Fragapatti said: I am now on a journey, and cannot remain longer; but, on one condition, I will return hither and disclose these matters, so that never more shalt thou fear for immigration into thy country, nor for any philosophy which any man or God may teach: Exact a promise of secrecy from all thy people. Hoab said: It shall be done.

19. And Fragapatti and his hosts withdrew, and departed out of that plateau, promising to return when notification had been served on his people. But Fragapatti inspected the whole superfice, and found it capable of educating and providing for ten hundred thousand million spirits; whereas, there were but two thousand million in Hoab's kingdom; and they inhabited only a small corner of the plateau; nevertheless, Hoab laid claim to the whole.

20. After this, Fragapatti descended to the next plateau, the first grade plateau above the earth, called Aoasu, signifying, land and sky world, for the first spirit life after mortal death. Aoasu hath its foundation on the earth, and it undulateth with mountains and valleys, like the earth, having seas over the corporeal seas. And the outer superfice of Aoasu is from twenty to a hundred miles above the earth's surface; and it is habitable within and without, after the manner of all spirit worlds. But the first resurrections were within it and on the earth surface; and the second resurrections, mostly, on its superfice; though all atmospherean plateaux are also made for the second and third resurrections. On the roadway betwixt Aoasu and Zeredho, next descending, it was that Osire established Vibhraj, which was now so depleted of its people that Fragapatti halted not to examine it, but proceeded to Aoasu direct. (See page 184.)

21. Here lie the mountains of Morn and Eve, and mountains of the Moon and Sun and Stars; chief of which groups are:

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17. I'hua'Mazda said: I shall need thee where thou art. Thus ended the interview with the king. The next day Zarathustra returned to the forest, to write the Zarathustrian laws.

CHAPTER VIII.

THESE, then, are the Zarathustrian laws; the I'hua'Mazdian laws; which, being interpreted into the English language, should be described as GOD'S WORD, transcribed from the libraries of heaven by the will of Jehovih!

2. That is to say:

3. Zarathustra said: Interpret to me, O Holy One.

4. I'hua'Mazda said: O Pure One, All Pure! Hear thou. I will interpret; write thou.

5. Zarathustra wrote. Then spake I'hua'Mazda to Zarathustra, the All Pure!

6. First, Ormazd was, and He created all created things. He was All; He is All. He was All Round, and put forth hands and wings. Then began the beginning of things seen, and of things unseen.

7. The first best highest place He created was the All Possibility. And the second best highest place He created was the All Good. With Him are all things Possible. With Him are all things Good.

8. Ormazd then created the first best of places, the longest enduring, the Airyana-vaja (etherea), the highest of good creation.

9. The third best created places created Ormazd, which was Haraiti, a high heavenly good place, a Home of Fragapatti, a Creator, Son of the heavenly Airyana-vaja, a rescuer of men and spirits from Anra'mainyus, the evil of blood and bone.

10. The fourth best created places created Ormazd, the Creator, which was Gau, the dwelling-place of Sooghda,[4] of heavenly shape and straight limbs and arms, and ample chest, full of music.

11. Out of Mouru, of the regions of Haraiti, came the Voice, created by the Creator Ormazd; came to I'hua'Mazda; and now cometh to thee, Zarathustra, thou All Pure.

12. Fifth best place created the Creator, the Bakhdhi,[5] with lofty standards.

13. Then came Anra'mainyus, the Black Doubt, the Sa-gwan, sowing seeds.

22. Ushidaho, Ushidarena, Erezifya, Fraorepa, Ezora, Arezura, Tudae, Bumya, Doitya, Raiodhita, Mazassavao, Autare, a place of light, inhabited by Hura, Lord of Vouta; Ereasho, Vata-gaiko, a place of Uz, signifying torments, because of its darkness.

23. This group of mountains is ninety miles higher than the earth mountains of Jaffeth. South of these are Adarana, Aayana, Isakata, Somya, Kanaka-tafegrhao, Vahra, and the double mountain, Hamanakanna; eight ranges of the round mountains, Fravanku; the four peaks, the Vidwaana.[2]

24. These extend over the earth mountains of Shem [India — Ed.], and have an altitude above the earth of one hundred miles. These are the oldest inhabited spirit worlds since the submersion of Pan, whose spirit worlds were carried up to a higher heaven, which hath since been called Haraiti.

25. Extending east and west lie the group called the Red Men's group: Aezaka, Maenaka, Vakhedrakae, Akaia, Tudhakkae, Ishvakhaya, Draoshisvao, Cairivao, Nanhusmao, Kahayuyu, Autarekanhae, Karayaia, which were the first places in heaven for colonizing the spirits of the I'huan race.

26. The next group lieth to the west and south, which are: Gichindava, I'huna-Varya, Raegamna, Akaya, Asha-cteambana, Urinyovadidhkae, Asnahovao, Ushaoma, Utsagaerenao, Cyamakhama, Cyamaka, Vafrayaotso, Vafrayao Vourrusha, and Uasoakhao.

27. To the south of this group are the Towering Eagles, which are: Ijatarra, Adhutuvavata, Ceptimavarenao, Cpentodata, Asnavoaya, Kairogakhaivacao, Tauraiosa, Baroyo, Barocrayama, Fraayapoa, Udrya, Usayaokhava, Raevao. All of which groups were named by the Gods and Lords of the intermediate worlds during the time of the Yi-ha language amongst mortals, being named after the amalgamation of the tribes of I'hins, every syllable, in former ages, being one tribe, whereof the Gods have made this testimony to endure from before the time of Fragapatti and Zarathustra, wherein it may be proven to mortals and spirits that this division of the spirit world was revealed to man at the time language was carried to its highest compounding.[3]

28. Besides these mountains in the lowest heavens, there were four thousand others, the names of which were duly registered in the libraries of heaven, by Thor and his sub-Gods; but more than two thousand of them were uninhabited, owing to the fact, that Jehovih had

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14. After that, the Creator created Tee-Sughi, the reason of man, and turned his eyes inward, that he could see his own soul.

CHAPTER IX.

CAME to Zarathustra, the All Pure, the voice of I'hua'Mazda, by the hosts of Haraiti: Hear me, O Zarathustra; I am I'hua'Mazda. Hear thou of thy Creator, Who created all created things.

2. These are the chief first best places created: First, the earth and the air and the water, and all the living that are on them and in them.

3. Out of darkness, void! Waste, and nothing was, as seeming nothing. And shaped He, the Creator, Ormazd, the shape of things.

4. The living that live; the living that are dead; the first of all that breathed, created the Creator, Ormazd.

5. With legs or wings, or hair or feathers, or naked; to crawl or walk or fly, created the Creator, Ormazd, all the living.

6. To all to live a life; a right to live and die; out of the life of Ormazd gave He them life and death.

7. Then asked Zarathustra, the All Pure, inquiring of I'hua'Mazda, saying: To whom else hast thou these things spoken?

8. I'hua'Mazda said: Since, a million! Before, a million! To more than a thousand million. Then asked Zarathustra: Tell me one; of one, to one to whom thou hast revealed? And then answered I'hua'Mazda: To Vivanho, the first of men who had words; the first of women who had words. In the first best created days of pure men and pure women I came, I revealed. Then Zarathustra, the All Pure, said:

9. To be all pure; to be all good; to be all wise; to be all holy; to do all good works; what are these?

10. I'hua'Mazda said: These are to hear my voice, O Zarathustra. Then Zarathustra said: To be all bad; to be all foolish; to be all evil thinking; to do evil works, what are these?

11. I'hua'Mazda said: These are not to hear my voice; these are Anra'mainyus, O Zarathustra! Then Zarathustra inquired, saying: Is not the, — not to hear thy voice, a person? Is the, — to hear thy voice, a person?

not as yet created a sufficient number of people for them. But the mountains here mentioned above were those, chiefly, where, at the time after Apollo, the false Gods and false Lords set up kingdoms of their own; and the names of the mountains are also the names they espoused unto themselves.

29. Fragapatti said: Alas, these heavens! Who can measure the vanity of men and angels, that cut loose from the Great Spirit, endeavoring to set up kingdoms on their own account! Their places perish; sorrowful histories! Behold these vagrant spirits, strolling about, or hiding amidst the ruins! Ashamed of their rags, and nakedness! Prowling around; millions of them; hundreds of millions!

30. Verethragna said: I thank Thee, O Jehovih, that I am once again amongst the lowest! Keep me, O Father, amidst this darkness, till I shall never again forget the lowest of my brothers and sisters. I behold Thy Wisdom, O Jehovih! But for these cycles of time, in the dawns of which Thy ethereans can come down to witness the bounden in hell, they would themselves forget the horrors. O that Thou wilt not suffer me to rest till I have helped to raise them up to know Thee, and to be a glory within Thy works!

CHAPTER VII.

FRAGAPATTI surveyed Aoasu in all the Morn of East Birth, and his officers enumerated the spirits, and recorded their condition, and then he called his conductors, saying:

2. I have measured the Morn of the East Birth; take me now to the Setting Eve of Death.

3. So the ship, with its passengers, was raised a little, and started for the west, running low over the regions lying west of Ham, Shem and Jaffeth. Fragapatti said:

4. I perceive, the plan of the Gods on this star was to complete its inhabitation by going westward. For this reason, I will see where they designed to have the Eve of Death and the birth of the Father's kingdom on the corporeal part.

5. When they came to the Atlantic Ocean (Uzocea), they raised their ship still higher, and sped across for the regions inhabited by the I'hins and I'huans.

6. Arriving thither, they came to Ipseogee, a region in the lower heaven where Hapacha, Lord of the I'hins, had a kingdom of seventy million souls, many of whom were I'huan spirits. Here Fragapatti halted, and made

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12. I'hua'Mazda said to Zarathustra, the All Pure: Anra'mainyus was a person; but he is dead: Vivanho is a person, and he liveth to all the holy, to all the good, to all the wise. But to all the evil, to all the bad, to all the foolish, Anra'mainyus is not dead.

13. Then inquired Zarathustra, the All Pure: Whence came All Good; whence came all evil? Who is All Good; who is all evil? Then answered I'hua'Mazda to Zarathustra, saying: Thou perceivest now, all evil must have a name; All Good must have a name. Without names, no man could talk. Behold, I will write for thee, O Zarathustra, thou All Pure. The mark I make first, thou shalt call the All Good, the Creator, the Master, the Light! Here, then, have I made a circle and a cross and a leaf.

14. I'hua'Mazda said to Zarathustra, the All Pure: Whoever looketh upon this mark, whoever seeth it, seeth the Name of All Names, the Creator. Whoever maketh this mark, writeth the name of the All Good; whoever pronounceth this mark, pronounceth the name of Ormazd, the All Master.

15. Then made I'hua'Mazda a circle, and painted four dark corners in it, and called it Anra'mainyus, the Uh-druk, the opposition to All Truth, and All Light, and All Good. And I'hua'Mazda explained to Zarathustra.

16. And, behold, there stood within the circle of evil, the name of All Good, the cross, and it was light, and the corners were black. I'hua'Mazda called this mark FATE, explaining to Zarathustra, the All Pure, saying: These three marks [characters — ED.] embrace all the created creation; hence, the name of the third one is Fate, from which there is no escape, nor separation, forever.

17. Zarathustra inquired of I'hua'Mazda, saying: Is evil, evil; is good, good? I'hua'Mazda said: Evil is evil to man, but evil is not evil to Ormazd. Good is good to man; but good is not good to Ormazd. Only two conditions are before Ormazd; not evil, nor good; but ripe and unripe. To Ormazd, that which man calleth evil is unripe; to Ormazd, that which man calleth good is ripe.

18. I'hua'Mazda went on explaining, saying: For sake of understanding, O Zarathustra; for sake of not confounding, thou shalt call evil, evil; and good, good. Here me, then, my son:

fast his ship, remaining seven days. And Hapacha received him and his hosts, and entertained them. And during the time of their sojourn, Hapacha sent his otevan out around over all the heavens belonging to Guatama, north and south, taking the surveyors and inspectors of the hosts of Fragapatti into all inhabited places, so they could complete their records.

7. In the meantime, Hapacha conducted Fragapatti throughout his kingdom, exhibiting the factories, schools, colleges, hospitals, and all such places as belong to the second resurrection.

8. Fragapatti said to Hapacha: In thee and thy kingdom I am well pleased. Thou shalt hear from me ere many days. At present I must depart. So Fragapatti told not who he was, nor what was his mission; but gathering together his hosts, departed, still going westward, until he completed the circumference of the earth.

9. Now will I again go around the earth, said Fragapatti, and inspect mortals and their kingdoms. So his conductors now run the ship just above the lands, being guided by messengers familiar with the earth and with all the habitable places. And they zigzagged their course, going into all kingdoms and into all large cities, and into forests and plains, determining the condition of the earth, and its capabilities, as well as the conditions of mortals and their capabilities.

10. And when Fragapatti had completed this latter inspection, he returned to Mouru in Haraiti; and the whole time of his absence was seventy-seven days.

11. And all the records obtained on the expedition were immediately filed in Mouru, where the High Council and all others who chose could read them. And on the third day thereafter, Fragapatti resumed the throne of Jehovih, and was prepared to found anew the kingdoms of atmospherea, and also those of earth; to overthrow or set aside what was not good, and to raise up both mortals and spirits who had proved themselves worthy.

CHAPTER VIII.

THIS, then, is the manner of the House of Mouru: Fragapatti would announce the subject; then, rank and rank, according to exaltation, the representatives of hundreds and of thousands would speak on the subject. When all had

19. Without green fruit, none could be ripe; without evil none could be good. So Ormazd created all creation, and called it good; but lo and behold, there was nothing to do. All things moved not; as if dead, all things were as nothing.

20. Then Ormazd blew His breath outward, and every created thing went into motion. And those at the front were called All Good, and those at the rear were called all evil. Thus created the Creator the Good Creation and the Evil Creation; the I'hua'Mazda and the Anra'mainyus.

CHAPTER X.

THEN spake I'hua'Mazda to Zarathustra, the All Pure, saying: Thus thy Creator created all things; and the time of the creation was as a time, and a time, and a time, and without measure.

2. I'hua'Mazda said unto Zarathustra: Thus are the created creations; thus were the created creations; thus shall ever be the created creations. The Light of all light is Ormazd; He the Soul of all souls. These are the things seen and things unseen, created by Ormazd, thy Creator: Mi, the Mother Almighty: Then is Voice, the Expression of things, the All Speech, the All Communion, created by Ormazd, thy Creator, and by Mi, the Almighty Mother, a virgin never before conceived, and this was Vivanho, the Son.

3. I'hua'Mazda said to Zarathustra, the All Pure: Behold me, O thou, Zarathustra! Here I make one straight line; and now I make another straight line, and now another, all joined.

4. Then Zarathustra answered, saying: Thou hast made a triangle: What is the meaning, O I'hua'Mazda? Then answered I'hua'Mazda, saying: Three in one, O Zarathustra: Father, Mother and Son; Ormazd, the ghost of things; Mi, the seen and unseen; and Vivanho, the expression of things.

5. I'hua'Mazda said unto Zarathustra: These three comprise all things; and all things are but one; nor were there more, nor shall ever be. Nevertheless, O my son, each of these hath a million parts, a thousand million parts, ten hundred thousand million parts. And every part is like unto the whole; thou, O Zarathustra, also. For thou hast within thy-

spoken that desired to, or whom Fragapatti asked, then Fragapatti would pronounce in the name of Jehovih. And these were the decrees. For example:

2. Fragapatti said: What shall be the divisions of the earth, and who the Lords thereof? ‖ And when the House had expressed, then Fragapatti said: In the name of Jehovih, these shall be the divisions of the earth, to wit: Jaffeth on the east and north, by the sea and to the ice regions, and on the west to the mountains of Oh'e'loo, which shall be called the first division.

3. To the east and south, water and water; and to the west, the highlands of E'zar; and its name shall be Shem.

4. The south land shall henceforth be called Arabin'ya, encompassed by the sea. And north of this, the first country of the brown red race shall be called Heleste, bordering on Shem and Jaffeth on the east, and extending half way to the sea on the west.

5. Uropa shall be Goddess of the west part, and it shall be called after her. And the two great west lands shall be called North Guatama and South Guatama. And all the islands of the earth shall be called Oce'ya; and the waters of the earth shall be called Oce'a, signifying, in likeness of the earth and sky.

6. For the seven divisions of the earth there shall be seven rulers of the rank Lord God; and for South Oce'ya, one ruler of the rank Lord; and for North Oce'ya, one ruler of the rank Lord; and for Japan (Zha'pahn), one ruler of the rank sub-God.

7. Hear me, O ye Gods and Goddesses: He whom I shall proclaim from amongst you shall reign during dawn of dan only, but shall raise up a successor in your own name, and in Jehovih's name, to the same rank, to hold dominion two hundred years, the next succeeding resurrection.

8. Fragapatti said: I proclaim, in the name of Jehovih, Ah-oan, Lord God of Jaffeth; Yima, Lord God of Shem; E'Chad, Lord God of Arabin'ya; Gir-ak-shi, Lord God of Heleste; Uropa, Lord Goddess of Uropa; Yaton'te, Lord God of North Guatama; Kow'anea, Lord God of South Guatama; M'wing'mi, Lord of South Oce'ya; Ots'ha'ta, Lord of North Oce'ya; and Soo'fwa, sub-God of Japan.

9. Approach the throne, O ye Lord Gods, and Lords, and sub-God, that ye may be anointed in the name of the Father, and duly crowned with the emblem of All Light.

10. First came the Lord Gods; and they stood before the throne of Jehovih, now illumed brilliantly, in gold and white. Fragapatti said:

self those three attributes, and no more. And each and all created things have these three attributes in them. Thus Ormazd created all the living creation; brothers and sisters created He them, in likeness of Himself, with three entities embraced in one; which are, first, the ghost, the soul, which is incomprehensible; second, the beast, the figure, the person, which is called individual; and, third, the expression, to receive and to impart.

6. I'hua'Mazda said unto Zarathustra, the All Pure: To receive and to impart; what else hath man; what more desireth he? Then I'hua'Mazda made a picture of a cow, and a picture of a horse, a strong male horse dashing forth. And he asked Zarathustra, saying: Which of these signifieth receiving; which of these signifieth to impart? And Zarathustra perceived.

7. I'hua'Mazda said unto Zarathustra: To be negative is to be a cow; to be positive is to be a horse.

8. Zarathustra inquired of I'hua'Mazda, saying: How many words are there, that can be written words! Thou hast now written many wise words, full of meaning. How many more words are there? Then answered I'hua'Mazda, saying: A thousand words and ten thousand words would not be all; but ten times ten thousand hundred thousand, and those are all the words created.

9. Then Zarathustra, the All Pure, said: Write me down all the words, and explain the meaning of them to me, that I may go before the world teaching All Truth, so that men will no longer be in darkness.

10. ‖ Then I'hua'Mazda wrote down tens of hundreds, and thousands of words, and explained the meaning. After that, Zarathustra sat in the bushes for thirty days and thirty nights, neither eating nor drinking nor sleeping. And then I'hua'Mazda revealed the secrets of heaven and earth to him, and commanded him to write them in a book; the which he did; and this was the first book, the Zarathustrian law, the I'hua'Mazdian law.

CHAPTER XI.

BY this authority then, I, Zarathustra, by the power of I'hua'Mazda, reveal the created creation:

By Thy Power and Wisdom, O Jehovih, which rest in me, do I these, Thy Lord Gods, anoint and bestow to Thy kingdoms, for Thy glory. Amen! Receive ye of this fire, for it is His anointing with power and wisdom, that all men and women and children, mortals and spirits, coming under your dominion, may rejoice in their Creator, rising forever. Amen!

11. The Lord Gods responded: May I glorify Thee, O Jehovih, in the kingdom Thou hast bestowed upon me! In Thy name I receive this fire, for it is Thy baptism with power and wisdom. Whomsoever Thou hast intrusted to my dominion will I cause to rejoice at all times, and to rise up forever in Thy numberless kingdoms!

12. Fragapatti said: And to you I bequeath, in the Father's name, power to exalt successors, that ye may also bequeath to your successors power for them to exalt successors also; and so on, till the next dawn of dan from the etherean kingdoms, for of such manner shall be the dominion of the Gods and Lords of earth, and her heavens, for a long season hereafter.

13. The Lord Gods responded: Thy power, O Jehovih, do I accept, to exalt a successor to me in my dominions, with power to his successors after him, till the next etherean dawn of dan.

14. Fragapatti said: Crown of Thy Crown, O Jehovih, do I weave of Thy golden light, for these, Thy exalted Sons and Daughter; and with my hand, in Thy name, crown them. Be Thou with them, now and forever. Amen!

15. Then Fragapatti gathered of the light present, and fashioned crowns for them, and they came forward to the foot of the throne, and he crowned them. So also, at the time they said: I receive Thy fire! there came down from above a stream of light, bright as the sun, and settled upon them.

16. And now they sat down at the foot of the throne, in ancient custom, and Fragapatti came down from the throne, bringing attendant Gods with him; and they took the hands of the newly-anointed Gods, and raised them up; and Fragapatti said: Arise thou, O Lord God, and go thy way. Jehovih is with thee. Then they stood aside, a little way off.

17. Then came forward the two Lords. Fragapatti said: O Jehovih, by Thy power and wisdom in me vested, do I appoint and announce these, Thy Lords, to their divisions of the earth; and with my hands, and in Thy name, weave I a crown for each of them, and crown them Lords of Thy light, for Thy glory. Amen!

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2. Ormazd created a good creation. First, the land and water and firm things; out of the unseen and void created He them. Second, the lights, heavenly; and the heat and the cold everywhere. Third, all living animals, and fish and birds. Fourth, man and woman.

3. Then spake Ormazd through His Son, Vivanho, saying: Speech! Voice! Words! And man and woman were the only talking animals created in all the created world.

4. Ormazd then created death, Anra'mainyus; with seven heads created He him. First vanity (uk), then tattling (owow), then worthlessness (hoe'zee), then lying (ugs'ga), then incurable wickedness (hiss'ce), then evil inventions for evil (bowh-hiss), then king and leader (daevas).

5. Ormazd then created association (clans) by words bringing men together, Haroyu.

6. Ormazd then created habitations (oke'a). And then He created dwelling-places for the Gods, with four good corners and four evil corners created He them, Varena.

7. And Ormazd created sustenance for the living and the dead, haoma. Then He created the boon of rest, for the weary, haraquaiti. After that He created sweet-smelling and rich-growing pastures, Urva.

8. And Ormazd created combination, which is strength, chakhra. Then power to receive knowledge, haden'amazd.

9. Ormazd then created the holy day (rak). Then He made the four signs of the moon, Uk'git, E'git, Ki'git and M'git, for all holiness.

10. And He said: Six days shalt thou labor, O man; and worship on the seventh, because they are the moon's times.

11. Then Ormazd, the Creator, created the power to live without kings, like the I'hins in the East, and the name of this power He created was Ranha.

12. Then spake I'hua'Mazda to Zarathustra, the All Pure, saying: To attain to Ranha; how to attain to Ranha; this, then, is the holy Mazdian law:

13. Ormazd shall be King, and thou shalt acknowledge no other. He shall be thy All Highest love forever, and above all other loves.

14. Thou shalt disown all other rulers, and kings, and queens, and Lords, and Gods.

15. Thou shalt not bow down in reverence save to Ormazd, thy Creator.

18. Hear me, O Lords; that which I bestow in the name of the Father, and ye receive, ye shall also bestow in the name of the Father upon your successors at the end of this dawn of dan. Though a Lord God hath dominion, first, with mortals, and, second, with the first heaven in his division which resteth on the earth; and though a Lord hath dominion with mortals only, and with such ashars as minister unto them, ye twain are made Lords of far-distant islands, where ye shall determine many things in your own way, often being Gods also, which I also bequeath unto you, and your successors forever.

19. The Lords said: What Thou hast put upon me, O Jehovih, I will do, with Thy power and wisdom, for Thy glory, forever. Amen! I receive Thy crown with praise and thanksgiving, and will bestow it in Thy name upon my successor, bright as I now receive it.

20. Fragapatti then laid the crowns upon them, and they sat at the foot of the throne, also. Then Fragapatti took them by the hand, and raised them up, saying: Arise, O Lords of Jehovih, and go your ways.

21. And when they stood aside, Soo'fwa came forward. Fragapatti said: In Thy name, O Jehovih, and by Thy power in me vested, do I this, Thy Son, crown sub-God of his division of the earth and its heavens. Of Thy light I crown him, and bestow him with a rod of water and rod of fire, that he may have dominion in Thy name, and for Thy glory. Amen!

22. Hear me, O God: Thy duties make thee both Lord and God; but thy second resurrections shall be removed at short intervals, as thou shalt be hereafter informed. But thou shalt have power to appoint assistant Lords to be with thee, in my name, and the Father's. And thou shalt also exalt a successor after thee, with power to his successor also.

23. In Jehovih's name, receive thou this crown of yellow light, for it is the emblem of the oldest habitable country above the waters of the earth! And may the Father be with thee, now and forever. Amen!

24. He also sat at the foot of the throne, and Fragapatti raised him up, even as the others, saying: Arise, O God, and go thy way. So he stood aside. And now the es'enaurs sang and chanted, and the marshals led the way; and the newly empowered Gods departed out of the House of Mouru. And there had been provided for them, already, a vessel sufficient to reconduct them back to the earth; and

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16. Thou shalt covenant thyself to thy Creator every day, and teach thy children to do so also.

17. Thou shalt keep holy the four moon days, for they are the change of watch of the Gods and angels over men.

18. Thou shalt not kill what thy Creator created alive.

19. Thou shalt love thy father next to thy Creator, and obey his voice, and honor thy mother, because she brought thee forth by the will of thy Creator.

20. Thou shalt not suffer thy desires to lead thee after woman.

21. Thou shalt not take that which is another's.

22. Thou shalt not be vain, for nothing is thine.

23. Thou shalt not speak untruth.

24. Thou shalt not talk of thy neighbor behind his back, for Ormazd heareth thee, and the angels will go tell thy neighbor's soul what thou hast said.

25. Thou shalt not be idle or lazy, or thy flesh will become weak and bear down thy soul.

26. Thou shalt not envy, nor harbor hatred against any man nor woman nor child.

27. Thou shalt not reprove any man nor woman for their evil, for they are the Creator's.

28. Thou shalt reprove thine own child, and teach him the right way.

29. Thou shalt not lie with thy wife during pregnancy.

30. Thou shalt not take to wife any of thy kin, save beyond the fifth generation.

31. Thou shalt not take to wife a woman of unclean habits.

32. Thou shalt not commit the self-habit.

33. Thou shalt not desire of thy neighbor more than thou wouldst give.

34. Thou shalt fast one day of the fourth moon all thy life, neither eating fish nor flesh, nor bread nor fruit; nor anything but water shall enter thy mouth.

35. One whole year of thy life thou shalt dwell with the poor, live with the poor, sleep with the poor, begging for alms for the poor.

CHAPTER XII.

T'HUA'MAZDA said unto Zarathustra, the All Pure: Three castes have I made; the first are the I'hins, sacred above all other peo-

they entered the vessel, and, amidst the flying banners and the music of the trumpeters, they sped forward, and were soon out of sight.

CHAPTER IX.

THE hosts of the second resurrection were now conducted to the mansions previously created in Haraiti by Fragapatti; and they were provided with teachers and occupations, according to their development.

2. Fragapatti said: The marshals in chief will now send the builders of fire-ships before me; I will speak to them. Now when the builders had come, and duly saluted before the throne, Fragapatti said:

3. Go build me an avalanza capable of carrying three thousand million angels, with as many rooms, capable of descent and ascent, and east and west and north and south motion, and prepare it with a magnet, that it may face to the north, whilst traveling.

4. The builders saluted, and then withdrew, and went and built the vessel. And it was two hundred thousand paces east and west, and the same north and south; its height was one thousand lengths, and the vesture around it was a thousand paces thick; and it was provided with etherean curtains, two hundred thousand; and with four hundred thousand banners, of all possible colors and shades and tints. Besides these were fifty thousand small flags and streamers. The floor was woven in copy of a spider's net, extending from the centre outward, and with circular bars at crosses; and the frame-work within was constructed with one million uprights, the entire height of the vessel; and yet across these were twenty million bars; within the whole, were the rooms and halls, and places for musicians.

5. When it was completed, the builders notified Fragapatti. He said: Athrava, come thou and sit on the throne. I promised to go and see Hoab and his colony, in Zeredho, when he should send me word regarding certain matters. Behold, messengers have notified me, and Hoab desireth to know how he can establish his colony, that he may never more fear to be annoyed by other Gods and angels.

6. Let fifty thousand musicians enter the ship with me, besides a sufficient number of captains and officers to manage the ship. The marshals at once made the proper selections, and took them to the ship, when they all entered, Fragapatti with them, and they departed.

ple, because they keep my commandments; second, the I'huans, more powerful created I them than other people, because by them I will subdue the earth; and third, the Druks, the evil people, who will not learn.

2. I'hua'Mazda said to Zarathustra, the All Pure: Remember the caste of men; keep thy blood in the place I created thee; nor shalt thou marry but in the caste I created thee.

3. I'hua'Mazda said: A thousand castes I created amongst the I'huans: The king, the doctor, the magician, the priest, the farmer, the bearer of burdens, the messenger, swift-footed, and for all other occupations under the sun. Each and all within their own castes created I them; nor shall they marry but in the caste I created them.

4. Zarathustra responded to I'hua'Mazda, saying: I will keep thy commandments. Thy seventy commandments, and seven hundred and seven thousand.

5. I will preserve sacred the castes thou hast created, O I'hua'Mazda. And I will teach these holy truths to my children; to my servants, and unto all men.

6. Then I'hua'Mazda wrote all the commandments, as hereabove, and he stooped down and kissed the books, which were of stone and of cloth, saying: This is my holy book. Take it, O Zarathustra, thou All Pure, and go thou forth into all the world, teaching it, and explaining it.

7. Then Zarathustra, the All Pure, stooped down and kissed the book, saying: This is thy holy book, O I'hua'Mazda. I take it; and I will go into all the world, teaching it, and explaining it.

8. Thus was completed the first sacred, most holy book created for mortals. And Zarathustra rose up from his writing, tall and handsome, inquiring of I'hua'Mazda, saying: Whither shall I go first, O master?

9. Then answered I'hua'Mazda, creator of the Ormazdian law, the Zarathustrian law, saying:

10. Take my holy book, the Ormazdian law, the Zarathustrian law, first, to Asha, king of the I'huans, king of Oas, the City of the Sun. Him have I prepared for thee and thy work since the day of his birth; since the day of thy birth, the day I spake to him in thy infancy.

7. So, Fragapatti returned to Zeredho, the second highest lower heaven, of which the ambitious Hoab, with his colony, desired to be sole occupant forever.

8. Hoab was waiting to receive him, having aroused up a sufficient number of his indolent subjects to maintain the semblance of a heavenly Council. But what a surprise! He had expected only a small vessel, with a few attendants. And now, when he beheld the magnificence of the avalanza, and the majesty of the band of musicians, so far transcending anything he had ever seen, he feared, and was awe-stricken.

9. Fragapatti approached slowly, but with Avom lights, and when the ship was near at hand, the hosts aboard cast out hundreds of thousands of perfumed ovaries, which exploded with beautiful colors, filling the atmosphere around about with the most delightful perfume. Finally the avalanza came to anchor, and Fragapatti, without any ceremony, alighted, taking a thousand attendants with him, and came directly up to Hoab, who was abashed somewhat on account of his shabby appearance.

10. Fragapatti said: Friend and brother, peace and joy be unto thee and thy house! To which Hoab replied: All hail, great Chief! Happiness attend thee and thy hosts! And were it not that I had previously discovered thou wert a philosopher like myself, I would apologize for the vast difference betwixt the respective appearances of our hosts. But ye are welcome all the same!

11. Fragapatti said: A mere incident of conditions, most noble God. Thou art aware, when children go on a holiday excursion, they attire themselves in their best; so it is better that I find an apology than that thou shouldst.

12. Hoab said: Nay, Chief, there is a philosophy in this matter which hath worried me of late: A thousand years ago my colony was ambitious to attire itself in grandeur, and to build fine ships and go on excursions, also. Five hundred years later, they ceased building ships and going on excursions, saying: What is the use? Latterly, they are all utilitarians, doing just as little as possible. In fact, many of my subjects deny themselves comforts, on the plea that they can do without them.

13. Fragapatti said: Thou rememberest, when I was here before I said to thee that without contentment no people had attained to peace; and thou didst acquiesce. Why, then, shouldst thou not rejoice that thy people have thus subdued ambition and curiosity?

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11. Then went forth Zarathustra, strong in faith; and he came to Asha, the king. And the king said unto him: Thou hast tarried so long! Behold, I have cast the horoscope a hundred times, a thousand times. I have proved all the stars in heaven and named them, and made maps of them. And I have measured the power of one star over another star; and the powers of the stars on this world, and the powers of the sun and moon.

12. Yea, I have sent into the great cities of the east, to men of great learning; and to the south and north and west, to men of great learning. And then I sent to the kings of Jaffeth and of Shem; to Baugh-ghan-ghad; to Bing-thah; and to the great city of Huug-sin, where the great philosopher, Ah-tdong, liveth. And from all of these I have obtained great wisdom.

13. Hear me, then, O Zarathustra; I will speak to thee as if thy philosophy were true; but yet I believe it not: First, then, in all the stars there is nothing but lies; neither mattereth it if a man be born under this star or that star! I am old now and have observed thousands of men, yea, kings and queens, as to whether the stars rule over them, and I declare unto thee that the philosophy of the stars is nothing but lies. Yea, I have searched in mine own self, and I find I am often doing things contrary to my first intentions; but as to the cause, I know not.

14. This also have I discovered; there is one kind of causes that lie with individuals; and there is another kind of causes that lie with kings and kingdoms; but, yet, I perceive that each and every man is bound in his own channel by something stronger than himself. To find the cause of this, I have searched to the extent of all the stars in the firmament, but found not the truth.

15. Now I ask thee, in the name of thy Gods, if thou canst prove this matter to thy king?

16. Then answered Zarathustra, saying. Through my hand hath I'hua'Mazda written a most holy book, explaining many philosophies. This book have I brought unto thee, according to the commandments of my God; read thou it.

17. Then the king took the book and read it; and on the next day Zarathustra came

Hath thy mind, in so short a time, lost its contentment? Thou knowest I came hither to impart to thee and thy people the great secret, that ye may so fortify yourselves that ye shall never fear for Gods or angels molesting you.

14. Hoab said: Hear me, O Chief: If my people lose all ambition for rites and ceremonies, and dancings, and excursions; and keep constantly striving to deny themselves of everything save what necessity calleth for; and if that necessity becometh smaller and smaller, where will be the end? Will not all inspiration die out? For, to tell the truth, since my people have given up rites and ceremonies, and prayers and singings, they have also given up rejoicings of soul, and are becoming like a dead people.

15. Fragapatti said: Then thou wouldst seem to prove that to hold on only to the useful in life would ultimately end in suicide to the state, to the family, to the individual, and even to the soul?

16. Hoab said: Many of my people are too lazy to clothe themselves; and because of shame, they seek secluded places, as they say, to live as they please. Do not such people commit suicide against the state? Hath a man a right to withdraw himself from his fellows, saying: It suiteth me better? We have been told that in the first age of mortals, they had no ambition to live together, being void of all talents, and that the Gods inspired them to language and to society, giving them rites and ceremonies as an inducement to make them harmonious and attractive to one another.

17. Fragapatti said: How shall I account for the difference betwixt thy arguments now and the other time I was with thee? Thou desiredst me to believe that thou and thy people were the highest, best, happiest of all people in all the heavens. Why this change?

18. Hoab said: Thou didst promise me thou wouldst teach us some way of protection against being molested by other Gods and spirits from other kingdoms. Since then I have reasoned on the subject, and I perceive that if such a state of security could be given to my people, they would wander off into isolation, and even forget language and judgment. How, then, was it, thou toldst me thou hadst been in heavens where such a state of seeming impossibility existeth?

19. Fragapatti said: Let not arguments sway thee, O Hoab. But rather, examine proofs for thyself. I mistrusted that my statement to

again before the king. The king said: Thy book saith thus and so, but it proveth little. Thy God asserteth he hath done thus and so, and that he created thus and so. First of all, then, I know not if there be a God; second, if there be a God, I know not that he cometh to thee; and, third, if he come to thee, and he be a just God, why he cometh not to me. And yet, after all this, for I doubt not thy wisdom will give sufficient answers to these questions, if it be true there are Gods unseen that rule over us, and spirits of the dead that come to us, persuading our souls unconsciously to ourselves, what mattereth it whether we try or not, to obtain truth and wisdom? Shall not all things be left to the spirits and Gods and Lords? Knowest thou not that the ancients believed these things?

18. And yet what of the ancients? Were they not in darkness, and addicted to horrid rites and ceremonies, and murders, and savagery? With our wisdom of disbelief in their religions, have we not attained to great cities and empires? Behold our thousands and tens of thousands of large cities! And do they not all have just reason to be proud? For there is not one city but that its walls and gates are adorned with thousands of the skeletons and skulls of serpents and lions, and the scalps of Druks [aborigines — ED.].

19. Then spake I'hua'Mazda to the king, speaking through the voice of Zarathustra, saying: Hear thy God, O king, and be considerate of my words. There are two births unto all men; the first is from the mother's womb, and the second is from the corporeal body. Prior to the first birth, the will and power of the child is nothing as to shaping its own destiny. But prior to the spiritual birth, which is the mortal death, the man hath much to do as to shaping his future destiny in the next world.

20. I declare unto thee, O king, that the corporeal man is, therefore, but half accomplished as to his real life. He is but half his own master; but half the controller of his place and behavior in the mortal world; nevertheless, he is the first half, the first chooser. Think not that spirits and Gods rule men as if they were slaves or toys; for another power also lieth over man, which is neither spirits nor Gods nor stars, nor moon nor sun; but the

thee was too extravagant to be believed without evidence. Behold, then, what I have done: I brought a vessel large enough for all thy people, desiring that ye go with me to my kingdom, new founded in Haraiti; and if thou shouldst find any further desire, at the end of a few years, I will take thee and thy people to still another kingdom, in a far-off world. After that, and thou desirest it, I will provide the same conveyance back to Zeredho, with power to rule over it to thy heart's content.

20. Hoab said: Fairest of Gods! I feared, indeed, thou hadst come with the old story; to worship the All Light, the Unknowable Nothingness; with foolish ceremonies and rites, and prayers, and songs of praise; which, however good for the ignorant and superstitious, are worthless to a God as enlightened as I am. This thou perceivest with thine own judgment. Gladly will I go with thee, and I will persuade as many of my people as possible to go also. Thou art the first God that ever came to our heaven, that wanted not to circumscribe our liberties, which neither I nor my people can tolerate.

21. ‖ These things were then communicated to the people of Zeredho; and after a few days they gathered together, and went into the avalanza, every soul of them. Fragapatti signalled the commander not to go direct to Haraiti, but by way of Utza, one of the hells in the Aoasu mountains, inhabited by thousands of millions of spirits in darkness, many of whom knew not who they were, nor had they names, being infants, idiots, and chaotic and foul smelling.‖

CHAPTER X.

WHEN they came to Utza, Hoab cried out: What do my eyes behold! As I live, here are people who once belonged to Zeredho, mine own heaven! By what strange law left they my kingdom to come and dwell in these torments?

2. Fragapatti caused the avalanza to halt, that information be obtained. So he called the drujas, and there came thousands of them, ragged and drunken. Hoab knew many of them, and he said: Know ye who I am? And they answered: Yea, Hoab, God of Zeredho. Again spake Hoab, saying: For what reason left ye my glorious kingdom to come and dwell in this hell of iniquity?

3. They answered, saying: Alas, that we left, indeed! But since it is so, it is so. Hear

corporeal surroundings that feed his earthly desires.

21. This is the Ormazdian law; not the corporeal stars, or corporeal earth, or corporeal moon, or corporeal man, ruleth over the spirit; but the subtle, the unseen to mortals, is the cause and ruler of all things.

22. Asha said: O that I could believe this! O that I knew this were true! O that the unseen worlds could be opened up to my understanding! For I perceive there is more power and virtue in thy philosophy than in my decrees. But touching thy book, O Zarathustra, answer thou me this: Whom do the people in the world belong to, if not to me, the Sun King? Are not the people mine?

23. I'hua'Mazda said: All belong to Ormazd. Is it not here taught that man shall acknowledge obedience and worship to Ormazd only?

24. Asha said: I so perceive. Answer me this, O Zarathustra: To disown the king and the king's kings; will not this bring anarchy? For will not the rulers declare thy doctrine robbeth them of subjects? To which I'hua'Mazda suffered Zarathustra to reply. He said:

25. Is it not hard for a man not to have the privilege to choose his own master? Behold, they are now impressed into war; yea, thou keepest standing armies, trained in the labor of death. And this for the glory of the Sun Kingdom. Now hear me, O king, for I am now speaking on my own accord, and no God is speaking through me. And I declare unto thee, I have attained power to go in soul into the unseen worlds and behold with mine own eyes how it is with the souls of the dead. And I declare unto thee there are great torments for the wicked. I have seen them in hell, with walls of fire going up around them day and night; suffocating fires of brimstone, from which they cannot escape. And those slain in war, both those that are for the king, and those against the king, are equally cast into ceaseless torments, and even kings and queens with them, where all are wailing and gnashing their teeth, and cursing; and in their madness, doing wickedly unto others with all their might.

26. The king said: If it be that thou canst go into heaven and hell, it must be true thou canst go to places on the corporeal earth in the same way. Prove thou this to me, and I will believe all thou hast said. Then Zarathustra

us, then, O Hoab, this is the reason: Even as mortals oft leave Purity in order to revel in sin. More reason we know not.

4. Then spake Fragapatti, saying: Jehovih saith: I have given man many talents. Because the roadways are not open for their growth, he plungeth into darkness. Think not that ye can draw a line, and say: O man, thou shalt not do this, or thou shalt do thus: for ye are powerless to hold him, whom I created to go forward. And if he find not a way to go forward, he will turn and go backward.

5. The drujas said: Yea, master: Zeredho did not fill our souls; we were thirsty for amusement and lightheartedness. We heard no voice but Utility. We sheared off all ornament and diversion, and art, and, finally, even music. We fain would hear from Zeredho, to know if they have not ceased to talk, and perhaps to live, because, forsooth, Utility hath spoken!

6. And they laughed, and frolicked about like idiots and fools, mingling with harlots, and thieves, and liars, and drunkards.

7. Fragapatti caused the ship to move on a while, and then halted, and called other drujas, and questioned them in the same manner, and received answers of the same character.

8. Again they moved onward, and the same was repeated; finally, they came to a place where all was darkness and noise and confusion, where they even heeded not the ship, nor the calls made to them. Then spake Fragapatti to Hoab, saying: Hath it been proven to thee that man cannot stand still? Hoab said: It is true. This matter cometh close home to me. I perceive now that had I not come out of Zeredho, I had not witnessed these things, nor had I seen Zeredho as I now see it.

9. Fragapatti said: Be not hasty against thine own philosophy, for I will show thee thine own wisdom by and by. So they traveled seven days in hell, the lowest division of hada, where there was neither government, nor order, nor truth, nor virtue, but torments and wailings and cursings.

10. Fragapatti said: Thou hast seen that these many people know not their own darkness.

11. Hoab said: Is it not true, O Chief, that no man knoweth his own darkness? Who, then, is safe? Who knoweth he is not on the downward road?

12. Fragapatti said: Thou hast said man is the All Highest. But doth it not come home

said: Tell me whither I shall go, that I may convince thee, O king?

27. Asha said: Go thou to the tower of the horoscope and find the words on the calendar.

28. Then spake I'hua'Mazda, saying: Have I not said, spirit cannot be proved but to spirit! Have I not said I am I'hua'Mazda; and Zarathustra hath said he is Zarathustra. But this thou canst not see. Behold, thou shalt witness now thine own craft. Here returneth Zarathustra.

29. Then spake Zarathustra, saying: Thou saidst to me: Go to the tower of the horoscope and find the words of the calendar. Lo, I have been there, and am already returned before thee. These, then, are the words of the calendar: To-ka, Seis, ctvai tnong, biang loo-singooh wotchich; an porh, an oot, an dhi, an git.

30. Asha said: This is true. But how shall I determine that thou gatheredst not the calendar from my heart? For I had the knowledge in my heart since sunrise. Then answered Zarathustra, saying: Try me once again; yea, thou shalt ask me for some toy of thine, and I will go fetch it.

31. Asha said: Behold, when I was a boy I let fall into the river, betwixt the cliffs, at the outer wall, a golden case; go, thou, bring it.

32. Then spake I'hua'Mazda: Two conditions belong to all men, belief and unbelief. They are as seeds, planted in the soul of man whilst he is yet in his mother's womb; and when he is born forth into the world, they begin to grow within him. If man favor one only, it will grow at the expense of the other. Because of unbelief in man, he searched after truth and knowledge; but because of belief in man, he findeth happiness; but the latter may lead to stupidity, and the former to cruelty. It is a wise man, therefore, that keepeth these two talents evenly balanced.

33. Now even whilst I'hua'Mazda spake, the long-lost golden case fell at the king's feet, and it was yet dripping with water. The king examined it, and then exclaimed: This is true. And yet, if there be spirits and Gods, how shall I determine which one brought this? May it not have been an evil spirit as well as a good one?

34. Then spake I'hua'Mazda, saying: Have I not said, I will show thee thine own craft in finding some other reason than the right one?

to us all, as to the ancients, that to do good with all our wisdom and strength, and have faith therein, that we are on the road to the All Highest?

13. Certainly thou hast proven, said Hoab, that Zeredho is not the All Highest, for it cannot retain its people. Even hell hath prevailed over her. And doth not hell prevail over all self-righteousness, and over riches and kingdoms and empires? If, therefore, hell prevaileth, is not hell the most powerful? And if the most powerful is not hell, therefore the All Highest? The ancients were happy in ignorance, for in believing in an All Person, a Creator, and that they should ultimately see Him, they had an object in view. But with the growth of wisdom, we find we cannot realize such a Person, and so have no object in view ahead of us. Thereupon, we recoil upon ourselves, and all is dead.

14. Fragapatti said: Hath man no lesson from the past? In the ancient times the Gods persuaded mortals to make stone idols and worship them. And they were sufficient until man attained more knowledge. Again came the Gods to mortals, inventing a large man-God in the sky, persuading them to worship him. He was a sufficient God till man learned to commune with angels; and the angels contradicted that philosophy. But hear me, O Hoab, have we not a lesson in this, which is, that we must ever have an All Highest Person so far ahead that we cannot attain Him? If this be true, when we have surpassed a Person whose figure and condition we can comprehend, is it not incumbent upon us to create within our own souls the thought of an All Person beyond our comprehensibility?

15. Hoab said: It seemeth so. But how canst thou teach thy soul to think of an All Person beyond man's comprehensibility?

16. Fragapatti said: For a basis to reason from, let us consider the etherean, the atmospherean and the corporeal worlds to constitute His body; and the motion therein and thereof, the manifestations of His Power and His Wisdom. Since, then, we ourselves have these things in part, we find, also, we have another attribute embracing all the others, which is combination concentrated into one person. Shall we not, then, give to Him, who embraceth all things within Himself, combination concentrated into one person? Otherwise, He is our inferior, which cannot be. Therefore, being ourselves persons, are we not mere offshoots from the All Person? Otherwise, we could

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35. Asha said: O ye Gods, cannot ye heal me of my unbelief? My judgment showeth me I am diseased in my heart. O that my mother had been a believing woman before I was born! Tell me, O Zarathustra, or I'hua'Mazda, whoever thou art, for I perceive thou art not like any man under the sun, tell me what I shall do, that I may become thy servant?

36. I'hua'Mazda said: On the morrow at sunrise I will come to thee, with Zarathustra, and I will tell thee many things.

CHAPTER XIII.

WHEN the time had come, on the morrow, the king said: I have not slept. All night I was as one burnt with a fever; for thy wondrous words and thy miracles have well nigh turned my judgment upside down.

2. I'hua'Mazda said: Because a man cannot understand a thing, shall he cry out, MIRACLE! Now I declare I have done no miracle; nor hath Zarathustra. Yet to mortals these things are miracles! If so, is not a man a miracle to himself? Is not procreation a miracle?

3. This, then, I have found, O Asha, what man is not accustomed to, he calleth a miracle; after he hath seen a matter frequently, he calleth it a natural law. What man hast thou found that comprehendeth the first cause of anything under the sun?

4. Why, then, shall man waste his time in unprofitable research? Is it not wiser that man labor to raise his fellow-men out of misery and darkness, than to gratify his own personal desire for great learning?

5. The king said: Thou reasonest well. And yet, what learned good man hast thou found who will not say: Yea, to do good is a pretty philosophy! And there endeth his aspiration. What, then, can I say, or what canst thou say, that the words will not be barren of fruit?

6. I'hua'Mazda said: Thou art this day king of all the world; nor is there any other kingdom but payeth thee tribute. Whatsoever thou desirest is as a law unto all other kingdoms. For that reason am I come unto thee. Yea, thou wert born to this end. Hear, then, the voice of thy God, and thou shalt do that

not have attained personality. Doth not a child take its personality because its mother was a person? Can man have an entity save he receive it from an entity? Could man be a person, save he sprang from a Person?

17. Hoab said: Thou art a great light, O Chief! Verily, hast thou unfolded a universe before me! Yea, there must be an All Person! O that I had seen this philosophy before!

18. Fragapatti said: Be not infatuated, O Hoab, with sudden appearances. For were I to show thee, first, what it is to believe in an All Person, Whose magnificence surpasseth the universe itself, and then that man can attain to be one with Him, even as a note in music is one within a tune, I would so far enrapture thy soul that thou wouldst do nought but listen. Let us, therefore, suspend our research awhile, that we may devise some resurrection for this hell of suffering millions.

CHAPTER XI.

THE avalanza was so constructed that the words spoken by Fragapatti and Hoab could be heard by all who chose, of whom there were two thousand million on board. And when Hoab expressed conviction, the same sentiment seized upon the whole assembly; whereupon, Fragapatti raised his hand, saying: By virtue of Thy power, O Jehovih, will I illume this hell!

2. And by Fragapatti's will there was created a sudden light, so brilliant, none present, save the ethereans, could look upon him. Hoab bowed down, and hid his face, and Hoab's hosts were overcome with fear, prostrating themselves on the floors of the avalanza.

3. Fragapatti said to the swift messengers: Go at once to Mouru, greeting, and say that Fragapatti demandeth, at once, one million etherean volunteers, for signal centres in Aoasu's lowest hells, bringing rods of fire and water.

4. The swift messengers departed hastily. Fragapatti then commanded that the avalanza be anchored for a day; and he and many of his hosts went out into hell, where the spirits were weeping and wailing, and cursing, or lying in drunkenness and lethargy. Many of them were naked and foul smelling; and hundreds of thousands of them, having had diseased corporeal bodies whilst on earth, had now carried with them into hell the substance of their corruptions, even the rottenness of

which is good for thy soul and good for all other people.

7. Asha said: Almost am I tempted to accede to thy wishes ere thou hast revealed; but yet hear thou the voice of thy king; what matters it to me about the good of other people? Even if it be proven that great men have souls that live after death, it is not yet proven that the Druks have souls also. If they have souls, then heaven must be a stupid place indeed. For thou hast not shown me that man obtaineth wisdom by dying, nor is it reasonable that he should do so. Rather tell me, O Zarathustra, how I may get rid of the world; for of what use is life at most?

8. I'hua'Mazda said: Because thou rejoicest not in thy life, thou perceivest that thy philosophy is deficient, and not that the world is. For I will yet prove to thee that thou art overflowing with happiness. To believe the things I reveal and have faith therein, is to become happy. Then the king answered him, saying: To believe, there is the matter. I declare unto thee, there is not a grain of belief in my heart. How, then, can it grow?

9. I'hua'Mazda said: He who can say, I can think of an All Highest, hath the seed of everlasting life in him. He who liveth the all highest he can; he who thinketh of the All Highest; he who talketh to the All Highest; he who trieth to perceive from the standpoint of the All Highest, quickly transcendeth belief and becometh a very God in faith. He becometh master of himself, and feedeth himself with happiness, even as men feed themselves with bread.

10. Asha said: What wouldst thou have me do? To which I'hua'Mazda said: With the people thou hast greater authority than a God, greater than miracles. Thy decrees are all powerful. Thou shalt have a copy of this book written on stone and cloth, one copy for every sub-kingdom in thy dominions. And thou shalt send it to them with a sword and a serpent, saying to them: Receive ye this book, for it is a Holy Book, the ALL HIGHEST LAW, the I'hua'Mazdian law, the Zarathustrian law, the Ormazdian law. And it shall be a rule and guide unto you and your kingdom forever. And every king in the KINGDOM OF THE SUN shall serve one year in living with the poor, carrying the alms-bowl for sacrifices unto Ormazd.

plagues and consumptions, and of other diseases it is not even lawful to mention.

5. Fragapatti said: By Thy Power, O Jehovih, shall a wall of fire encompass these people about. They shall not escape. For were they to return to mortals, they would inoculate them unto death. Fire, O Jehovih, fire! Thou All Purifier!

6. And he cast his hands outward and upward, in majesty, and there rose up walls of fire on the face of the mountains; and the light thereof fell into the valleys of Ugh'sa, the pit of hell. To the east and west and north and south, Fragapatti turned, saying: A wall of fire! a wall of fire! And he, himself, shone as a sun, united with the Eternal All Creator, Whose voice was power to wield the elements to His will.

7. Presently, there were hemmed into one field more than five hundred million drujas, who, by the sudden transformation, were roused up to desperate wildness, with bated breath, running hither and thither, first one way and then another.

8. And yet there were other millions of them, so low and stupid and crazed, that the others ran over them as if they were but a heap of rubbish, death!

9. Then Fragapatti went to Hoab, saying: For pity's sake, come thou and help me, and persuade thy hosts also.

10. Hoab said: O friend, and brother, do not mock me! Thou hast undone me entirely. I am nothing. My hosts are nothing. For pity's sake, temper thou thine own light. It pierceth me through!

11. Fragapatti said: Shall I not send thee back quickly to Zeredho, with thy hosts? Hoab said: My wish is nothing; my will is nothing! Thine and the Great All Power's will be done. Fragapatti said: If ever thou hadst faith in thy life, I charge thee now quickly to summon it to thy soul, for Great Jehovih is with me now, and but ask and speak in faith by the Creator, and it shall be granted unto thee. Speak quickly, whilst yet the power holdeth upon me: Shall I put on a thousand-fold more light? Say thou: IN FAITH I WILL ENDURE ALL, FOR THE GLORY OF JEHOVIH! GIVE ME, OR FIRE OR TORMENTS, OR WHATSOEVER THOU WILT, O JEHOVIH!

12. Hoab trembled, and then strained in every part, and at last suddenly sprang up facing the light, melting in the flame of fire; and he said: I WILL ENDURE ALL, IN FAITH OF THEE, O JEHOVIH! GIVE ME, OR FIRE

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11. And when thou hast sent this decree forth into all the world, thou shalt thyself give up thy kingdom; and thou shalt give to the poor all thy gold and silver and cases, and all thy treasures whatsoever, having nothing left unto thyself but the clothes that cover thee. And thou shalt go and live with the poor, carrying the alms-bowl thyself in the streets of Oas. And of the food thou gatherest in the bowl, thou shalt give the choicest parts to the poor, saying: THIS IS THE SACRIFICE OF THE MANY GIVEN UNTO THEE; EAT YE OF IT, FOR IT IS THE VERY BODY AND BLOOD OF ORMAZD, OUR FATHER IN HEAVEN! But the poorest of all that is in the bowl shall be thy portion.

12. At the end of one year thou shalt go about preaching the Ormazdian law, commanding the cessation of war and the abandonment of evil, and the acceptance of righteousness.

13. The king said: What canst thou promise me if I do all these things? Then I'hua'Mazda suffered Zarathustra to answer him: He said, NOTHING! Did the Creator ask this, before He made the world? If thou desireth to approach thy Creator, do thou like unto Him. Nor is it my place, nor the angels' place, nor the place of God, to promise thee anything. Thou art not my servant; and thou shalt serve only the Master, All Light (Jehovih).

14. And as I have taught thee, so shalt thou go and teach others, explaining the Ormazdian law.

15. Asha said: Do the Gods in heaven give rewards for good works and sacrifices done on earth? Zarathustra said: He that doeth good works and maketh sacrifices unto Ormazd hath his reward. For it is by this means that the soul of man becometh strong, and especially strong for the first and second resurrections in the next world.

16. Asha said: To be with thee, O Zarathustra, and feast on the wisdom of thy words, I would make any sacrifice. Wilt thou go with me amongst the poor?

17. I'hua'Mazda said: Nay, thou shalt go alone. And for company thou shalt pray to thy Creator, and make songs of praise unto Him, nor think no more of thyself than as if thou wert dead.

18. The king said: It is said of madmen that they think they are not mad. How, then,

OR TORMENTS, OR WHATSOEVER THOU WILT. HENCEFORTH, I WILL DO FOR THEE, FOREVER!

13. Presently, his spirit took the crystal form, and the victory dawned upon his soul. A smile, denoting knowledge of All Holiness and Majesty gleamed in his countenance! The light began to retract and to reflect from his face, brilliant and sun-like. He had conquered and won! He said: Thanks, O Jehovih!

14. Fragapatti said: Quick, now, seize the goal; go forth practicing thy light for others, and it will grow, giant-like. And Hoab was strong in faith, almost mad with the delight of such wondrous change; and he rushed forth, commanding, in the name of Jehovih, raising up hundreds and thousands, even as he had been raised, crystallizing.

15. All one day and one night they labored, and all the ethereans with them; and they rescued, and divided, and sub-divided the spirits of darkness into grades and sections. And many of the spirits belonging to the hosts of Hoab were thus raised to the second resurrection, with light and power.

16. But of the hundreds of millions of spirits in the torments of hell none were as yet raised even to the first resurrection. But they were stirred up and routed out of lethargy; and the supplies for their drunkenness were cut off by the walls of fire, created by Fragapatti, which went up day and night, without ceasing.

17. And Fragapatti stationed sentinels with power near the walls of fire, commanding them to cast in the elements of ughs and brimstone, so that the suffocating smell would prevent the drujas from escaping.

18. On the second day, a million ethereans, with rods of water and rods of fire, came from Mouru, in answer to Fragapatti's commandment. And when they had arrived before him, and had saluted in the sign of Jehovih's name, he said unto them: Behold, I have established one signal centre in hell. It will require a thousand more centres before we have broken them up and delivered them. From the rank of DAS the marshals shall select from amongst you ten thousand, to remain in this centre and complete the work I have laid out.

19. So the marshals selected from the ethereans of the rank of DAS ten thousand. Now the das are such as have attained to power with the rod [wand — ED.] with water, and the rod with fire, but not with the hand, like the ranks above them. They go amongst the denizens of a signal centre [in hell — ED.] with the two rods, casting water with one and fire with the other.

am I to know but I am mad? Will not the world so adjudge me if I obey thy commandments? And cannot the world judge me better than I can judge myself? It was said of the ancients that Sughdha[6] obsessed old men and weak-hearted women; and it was for that reason Osiris came and slew him. If there be Gods in heaven, as thou sayst, mayst not thou have come to slay Osiris.

19. I'hua'Mazda said: Thou art a great multiplier of arguments; but in all thy speech I have seen nothing that planned the resurrection of men from darkness into light. And is not this the All Highest that man should aim at?

20. Asha said: I am done. Thy judgment is greater than mine. All thou hast commanded of me I will do. From this time forth I will serve only Ormazd, the Creator. Thy God, O Zarathustra, shall be my God. Thy ways shall be my ways. Henceforth I will argue forever on the side of the Creator. And touching all matters, I will first ask myself what I shall say that would be like thy God would say it; and what I shall do that will fulfill the Ormazdian law.

CHAPTER XIV.

ASHA, KING OF OAS, the City of the Sun, KING OF THE SUN, ruler over the whole corporeal world, owner and possessor of all mortals, men, women and children, COMMANDER OF ALL FLESH, descended from the SUN GODS thousands of years, and whose forefathers were the fathers of all living creatures, HIGHEST OF MEN, and by whose good grace the inhabitants of the earth are permitted to live, and whose decrees are the standard of all things, MAKER OF JUSTICE and MAKER OF TRUTH, and whom none dare question, and on whose word the sun and moon and stars bow down, greeting:

2. To the kings and queens of the east and west and north and south, over all the cities in the world, rulers in the temples of the stars (observatories), slayers of dragons, and slayers of lions, and slayers of tigers, and of men and of women and of children and serpents, honored in the golgothas,[7] and by millions of cowering slaves, owners of thousands of wives, and whose boats sail in lakes of mortal blood, and whose crowns are honored by ten thousand men slain every year, sworn on the flesh of the thigh,[8]

And the hosts of spirits in darkness run for them, like cattle for salt; and the das thus discover and assort them; for the lowest spirits go for the rods with water, and the highest for the rods of fire. Because the lowest spirits dread the light; and because the highest desire to be rescued from the lowest.

20. On the second day, therefore, the das began work; and there were baptized with water many millions; but with fire only one million. The latter were then taken without and beyond the walls of fire, and colonized, and clothed, and fed, and guardians placed over them, preparatory to the nurseries, hospitals, schools, factories, and such other educationals as belong in the lowest heaven.

21. On the third day the das went through the same labor again, and again many millions were baptized with water, and but two million with fire. The latter were also taken without and beyond the walls of fire, and colonized in the same manner as those of the previous day.

22. Such, then, is the labor of the das in hell, baptizing and selecting; and it continueth until all the people are taken without and beyond the walls. The last taken are, therefore, the lowest grade, and the first taken are the highest grade. But the last are usually so low in knowledge and ambition that they move not of themselves, but are bestowed in nurseries and hospitals, to be cleansed from their foulness, and to be healed of their infirmities.

CHAPTER XII.

FRAGAPATTI caused the ship, the avalanza, to be moved to other black mountains, deep buried in revolting crimes and misery; wherein no one with God-like power had ventured in for hundreds of years. Again he called down Jehovih's fire, and raised walls, impenetrable, high on every side, affrighting and stirring up the self-condemned with frenzied fear. And they ran, all polluted with foul thoughts, which had clothed them about with foulness terrible, and oaths and curses and imprecations against all righteousness.

2. And Hoab, too, now a very sun, desperate to do overwhelming good things, even more a thousand times than in his self-ease of other days he refrained from dark company lest he be polluted, now rushed in headlong to the very worst and foulest. Proclaiming Jehovih

whose words are life and death; and most obedient to the SUN KING, I command:

3. First, that there is an Ormazd, Creator, Person! Whose Soul is in all the world, and in all things in the firmament above; Who is Father; Who is the Light of light, Creator of darkness and men, Who is forever The Going Forth; Who is Cause of causes; larger than all things seen and unseen; the Power of all power.

4. Second, I'hua'Mazda, His Only Begotten Son, born of the Virgin Mi (the Substance Seen). Pure and All Holy; Master of Men; Person of Word; Essence of Ormazd revealed in WORD; SAVIOR OF MEN; Holder of the keys of heaven; through WHOSE GOOD GRACE ONLY the souls of men can rise to Nirvana, the HIGH HEAVEN:

5. Third, Zarathustra, A man, All Pure, conceived by a Virgin, and born wise, being one with I'hua'Mazda, who is one with Ormazd. Of Whom The Word saith: Doeth he without miracle. THE RAISING OF THE DEAD; HEALING THE SICK BY THE LAYING ON OF HANDS; WHOSE WORD OF COMMAND BRINGETH FORTH RIPE WHEAT, FULL GROWN, IN A DAY; and doing all things that the ancients accredited to the Gods as miracles, but which the Ormazdian law showeth to be NATURAL LAW TO ANY ONE WHO IS ALL PURE, and who draweth power from Ormazd, the Creator, and His holy angels.

6. Fourth, A Book, holy and sacred, revealed by I'hua'Mazda to Zarathustra, the All Pure; and written on stone and cloth, revealing All Wisdom, which is styled, the Ormazdian law, the I'hua'Mazdian law, the Zarathustrian law, which is the All Highest Law in All the world, approved by ASHA, I, THE KING OF KINGS!

7. Fifth, by ten thousand learned scribes in my command, written a copy of The Holy Book, and herewith sent with commands by the KING OF THE SUN! That this book shall be the All Highest law in all my sub-kingdoms, and that all my kings shall believe it and command the same of their slaves [subjects—ED.]. Nor shall any man stand up against this, my decree, and live; nor shall any man alter one word or sign in this Holy Book; nor disbelieve one word it containeth.

8. And my kings and sub-kings; and my queens and sub-queens, shall obey all the commandments, even as I obey them; nor shall

and active work to stir them up; and by his quick and unmistakable zeal proving his soul's connection with the Almighty's Power.

3. After Fragapatti and Hoab rushed in, hundreds of thousands of ethereans did so also, laboring for the Father's kingdom; with flames of fire cutting loose the demons' grips of torture on the helpless, and hurling them separate. None could escape because of the walls around, now seething with the choking smell of brimstone; and must needs fall prostrate, before the crystallizing lights thrust at them, weeping and wailing.

4. All day long, and all night, Fragapatti and Hoab, now a powerful worker, the which Fragapatti had previously seen would be the case, and the etherean hosts, rested not; but waded into the hell of death. Turning them to the right or to the left, the miserable, devouring wretches, brothers and sisters of mortals and spirits, now engulfed in their own depravity, and by their desperate desire for sin, holding millions of the moderately good as officers of torture, in order to gratify their horrid love of witnessing horrors. Into groups and series they roughly selected them, as a starting point for the das that were to come after, and more carefully divide them.

5. Then Fragapatti called the das and put them to work with their rods of water and rods of fire, making stations beyond the walls of fire, where the naked, trembling, rescued sufferers and drujas were housed and fed, restrained by guardians of ample strength and foresight. For of such nature is the low man and low woman, that love of evil in time delighteth to feed itself in evil more than in good, and will even turn against benefactors, and spurn good offerings.

6. Of whom Jehovih saith: As by fire the dross of metal is burned and cast out, leaving that which is pure; so created I the righteous with light from My countenance, to burn out the dross which the wicked nestle into their bosoms. Wherein, man shall perceive that it is the dross that healeth My chosen. Go, then, deliver the wicked in hell, and make them clean with water and with fire, and ye shall find a star in every soul. And as many of these as ye deliver, so is your glory in My etherean kingdoms.

7. For each deliverer is as a sun around which these stars congregate, and they magnify one another forever. And when these stars have grown, they also go and do in like manner; for it is of such that My exalted ones are

any man, or woman, or child, question these things, as to whether they be the All Highest, or whether there be error in whatsoever cometh from my hand; for by my decree they are made All Truth!

9. For I was raised up to the High Estate by Ormazd, for this purpose; and not one in the whole world hath power like unto me.

10. And ye, to whom these holy words come, shall make oath on a serpent and a sword to obey these, my commandments, now and forever.‖

11. Thus did Asha send officers to carry the books he had made to the kings and queens in the east and west and north and south; and they that he sent were men of great learning, and of the highest caste; and they took with them serpents and swords, and gave them as commanded, exacting an oath from all who received them.

CHAPTER XV.

WHEN Asha, the king, had thus completed the labor of making the books, and of sending them as commanded by I'hua'Mazda, he sent for Zarathustra, for further counsel as to how he should abdicate the throne according to the Highest Light. And when I'hua'Mazda was before him, even before Zarathustra had yet come, Asha said: Here cometh that quickened thought again! Behold, I sent for Zarathustra in order to ask certain questions, and lo, my heart answereth me!

2. Yea, I have nothing to do with what is not mine own! Now, whilst he thus framed his own answer, Zarathustra came and said unto him: Thou desirest to counsel in regard to abdicating thy throne? Behold thou, I'hua'Mazda hath been to thee even now, saying: What hast thou to do with that which is not thine own!

3. Asha said: I have heretofore said: That that speaketh to my heart, what is it? Now according to thy wisdom, that that speaketh to my heart is I'hua'Mazda! How shall one know it to be so? Zarathustra said: If a man ask the All Light in reference to his own affairs, and for his own concerns, then receiveth he an answer from the tetracts; but if he ask the All Light in reference to what he shall do for others, to render the highest good unto them, then is the answer from I'hua'Mazda. I declare

in the highest heavens, whom ye call Gods and Lords, and justly so, because of their supremacy.

8. Thus went Fragapatti through the lowest regions of Aoasu; for forty days and nights labored he and his hosts, and he broke up the regions of hell, and cast out the souls of the tortured, thousands of millions of them. Neither was there left any place standing in all the lower heavens where evil held dominion.

9. And there were established in those regions around about, two hundred thousand colonies, comprising the evil ones who had been rescued. But the very lowest, who knew not anything, who were: some, infants who died at the time of birth; some, infants of drunkards, who came to the lower heavens with the intoxicating liquors or smoke of their mother's debauchery; some, very young abortions, slain by their mothers and fathers; some, chaotic, killed in wars, who were mad and crazed, howling and screaming and fighting, of whom there were nine hundred million: these Fragapatti had brought away from all the others, putting guardians over them for the present.

10. Then he called together the crew of the avalanza, and all the hosts of Hoab, and Hoab himself; and when they were duly in order, Fragapatti extemporized a throne and sat on it; and thus spake, saying:

11. Without Thee, O Jehovih, man is nothing. Nor can he stand upright, nor hold up his head, nor his soul after he is up, save but by Thee. When he cutteth himself off from Thee, he falleth like a limb of a tree that is severed.

12. He goeth about boasting: There is no All Person. But his words are as a severing knife, and he knoweth it not. He setteth up his judgment, saying: Thou wert good for fools, O Jehovih; but as for me, Thou art a foolish encumbrance!

13. Yea, he saith: Who hath seen Jehovih! And he laugheth because of his cleverness. He saith: What stood Jehovih upon when He created the worlds? How long slept He before He created? He saith: What a foolish Creator! He created sin and death! He saith: Who knoweth the size of His head; the length of His arm; the place He liveth; or who hath heard His voice!

14. He saith: Verily, there is no All Person; no All Highest; no Light. This is the second downward stage, and in the third, he saith: A curse upon Faith! A curse upon all things! A curse upon myself! And then cometh hell and her horrors to swallow him up.

BOOK OF GOD'S WORD.

unto thee, O Asha, he is a dark man indeed to whom the Creator speaketh not every day.

4. Asha said: What, then, shall I do in a matter like this? As yet, all the world belongeth to me. Presently I shall deliver it to itself; shall I not provide a ruler for them?

5. Zarathustra said: Why, then, thou wilt be bound to give them one as good and as wise as thyself, otherwise thou wilt cheat them! Furthermore, doth not the Ormazdian law say: Thou shalt not have any king but thy Creator?

6. Asha said: I so perceive. What then, shall I go away saying nothing? Then answered I'hua'Mazda, saying: Thou shalt do more than this; for thou shalt give liberty to all men, and proclaim unto them, commanding that they shall obey the doctrines of the Holy Book, serving no master but the Creator. And when the people are completely broken up by thy decree, thou shalt go away, leaving thy throne and thy capital to whatsoever may come to them.

7. Asha said: I perceive. That which hath been given me to do, I will do. Behold, I will bestow freedom on all the world; and with my alms-bowl go about begging. Heaven must be just, and it is right that I should have the experience of the poor as well as of the rich. How else would I ever become sufficiently wise to be a God in heaven?

8. Yet one thing, O Zarathustra, and I will ask thee no more questions; thou hast said I must pray to Ormazd: Now, behold, I never prayed in my life! Who will teach me to pray?

9. I'hua'Mazda said: Let thy lips utter thy holiest desires, and let thy soul seek constantly for new expressions magnifying the wisdom, love and power of Ormazd, the Creator.

10. Neither shalt thou take a thought in regard to rules of prayer; the rules are for the unlearned. He who inventeth a new prayer to Ormazd every day of his life hath done wisely indeed. For the glory of prayer is the strengthening of one's own soul to perceive the Higher Light.

11. Prayer is not given in order to change the decrees of Ormazd, but to change one's own self for the better. Yet he who repeateth words of prayer as a parrot repeateth, improveth himself but little.

15. But Thou art near, O Jehovih! Thy hosts traverse the universe. In Thy name they come, and Thy power and glory are with them. In their majesty they encounter all evil; they cast out hell and its prisoners.

16. Then Fragapatti turned to Hoab, saying: Speak, O Hoab. Nine hundred million dead, that are still sleeping in death, lie at our feet. These regions are unsuited for their treatment; whither shall we take them? Or shall we, because they are so dead, leave them to shift for themselves?

17. Then rose Hoab, saluting, and tears were in his eyes. He said: Mighty art Thou, O Jehovih! Lo, I was on the verge of an everlasting fall! I was on a steep precipice, but saw not. With blinded eyes I walked about. I lost Thy countenance. My family became strangers to Thee, and we were following close after, to become strangers to one another!

18. Yea, I was ungrateful before Thee. I forgot that Thou createdst me. I forgot that all the joys I had ever had were bestowed by Thee; and that by Thee I had been made capable to appreciate mine own enjoyment. And then I raised up my voice against Thee, and turned Thee out of the world.

19. Yea, I chose a corner and appropriated it for my own ease and glory. I said: To keep other Gods and angels away from my lands, this is all I desire. But Thou wert mindful of me, O Jehovih! Thy voice sounded in the heavens above, and Thy Son came down in Thy glory. He beheld my vanity and my weakness, but he rebuked me not. Yea, I told him I loved not to go to those beneath me and raise them up. I said: Let them shift for themselves!

20. Now am I rebuked in mine own words! Now have I cast myself out of hell. Behold, I said: Zeredho shall be a place for me and my people forever! None shall come hither to make us afraid or to annoy us. And Thy Son said to me: I can teach thee and thy people that ye shall never more fear to be annoyed by the low or by the evil-minded; nor shall ye fear for Gods or angels to come and inhabit Zeredho!

21. Thus spake Thy Son, O Jehovih! And he hath given us the secret. We no longer fear that others will encroach upon Zeredho. Behold, Zeredho is Thy place, O Jehovih. These unfortunates, these drujas, are Thy children. They shall go to Zeredho. I fear not pollution now, nor do my hosts. We will wade into this filth, like scavengers into a filthy

12. Asha said: If a man think a prayer, and use no words, is it well with him?

13. I'hua'Mazda said: It is well with him; but it is better to add words also. It is well for Ormazd to think a universe, but better to create it. To begin to learn creating, thou shalt use spoken words; the perfection of creating is to have the words bear fruit. He who omitteth words of prayer will in time omit prayer also, and his soul tendeth to barrenness.

14. A vain man saith: I have no need to pray; Ormazd knoweth my soul! Why, then, shall not the field say: I shall produce no harvest, because Ormazd knoweth my capacity! I declare unto thee, O Asha, the secret of all spiritual growth lieth in giving out the spirit: He who would grow in wisdom, must give wisdom; he who would grow in love, must give love; he who would grow in power of spirit, must give out power of spirit.

15. Bethink thee, then; if thou prayest silently, thy power goeth weakly to thy audience; but if thou prayest with words openly, thou givest to thine audience of thy fruit; and, for this glory, Ormazd provideth thee abundantly.

16. When thou shalt go with thy bowl to feed the feeble, and old, and helpless, and blind, thou shalt teach them prayer and confessions; and thou shalt absolve them that are depressed because of their sins, that they may rejoice in their own lives.

CHAPTER XVI.

SO Asha, being converted, gave up all he had on earth, and went and lived with the poor, carrying the alms-bowl for one year, preaching and praying for the poor. And it came to pass that at the end of the year he had thousands of followers.

2. And he built altars for them, teaching them to worship the Creator; to restore the mark of circumcision; to be upright before men; to labor for the helpless and distressed, and to do not to any man that which they desired not to be done unto themselves.

3. And these people took the name of Zarathustrians, in contradistinction from the Par'si'e'ans. Nevertheless, they were the I'huan race, and the Ghans.

street, and we will make these children like shining stars in Thy firmament!

22. Yea, O Jehovih, nothing more can make us afraid! We have nothing; we have nothing to lose. We are Thy servants, now and forever!

23. Then spake Fragapatti, saying: Behold the size of my avalanza, O Hoab! If thou wilt but take the measure, thou shalt find it is just the size and build to take thee and thy hosts and these drujas. Think not that this matter so happened, for I sent beforehand, and had all these unfortunates enumerated, and thy people enumerated also.

24. When Hoab perceived this great wisdom in Fragapatti, and comprehended the care that had been used to accomplish so much, he made no reply at first, but, looking at him, burst into tears. Presently, he said: By Thy Power and Wisdom, O Jehovih, will I, also, lift my fellows up out of darkness and misery!

CHAPTER XIII.

THEN Fragapatti sent swift messengers to Mouru, relating all that had been accomplished, giving, also, the names of the generals and captains over the newly established colonies redeemed from Utza, in the Aoasuan mountains, so they might be registered in the libraries of Haraiti. And Fragapatti established a line of messengers betwixt the colonies, and also from the colonies to Mouru, and selected and appointed the messengers, to hold office during dawn.

2. And when the affairs of this region of the lower heavens were completed and in working order, Fragapatti was ready to ascend with the mad and dumb drujas rescued from hell. Accordingly, the proper persons fell to work and carried them into the avalanza; being obliged to blindfold them because of the light. Nor did the drujas cease wailing and crying with fear and pain and craziness. But because of the multitude of infants, Fragapatti had previously provided five hundred thousand women of fetal, that the infants might be redeemed to everlasting life.

3. Sixty thousand physicians had Fragapatti aboard, and they fell to work right and left, resuscitating and restoring to consciousness the unfortunates. And of the hosts of Hoab, not one was there but went to work, willingly, as nurse and helper.

4. Now struck up the es'enaurs with music,

4. And because of their religion, they could not own property, neither houses, nor lands, nor cattle, nor beasts of burden. Many of them gave themselves into servitude to the Par'si'e'ans, but many of them lived on the contributions brought by converts who had had great possessions.

5. Now it so turned out, that when Asha abdicated the throne, there were many aspirants to his place, and the COUNCIL OF THE SUN was puzzled to know whom to select, that peace might remain in Oas; but they finally made Hi'ya'tseing king, because he was a great warrior, having bestowed to the city's walls and gates more than ten thousand skulls, from the refractory tribes adjacent.

6. Hi'ya'tseing assumed the titles of his predecessors, chief of which were KING OF THE SUN, KING OF KINGS, and KING OF OAS, the central city of all the world; and sent his proclamations to the chief cities of Jaffeth and Shem and Ham, commanding earth, water and fruit to be sent to him from every place under the sun. And he stipulated certain presents that must be sent to him every year, amongst which were thousands of subjects (slaves).

7. Hi'ya'tseing was a man of great learning, and had traveled far and near, and he knew the people and the lands of the earth, and he knew the different products of the different lands, and the number of peoples in the great cities of the world, and the number of warriors belonging to the different sub-kings under him. Besides these things he knew the stars and their places, and the groups of cows, and horses, and bulls, and bears, and lions, and fishes, and serpents, even as they had been taught in the Hyartien period amongst the ancients.

8. Hi'ya'tseing said: The Fete hath made me king of all the world; hence, it is right that I am king. He said: It is evident, because Asha abdicated the throne, that man must have a religion. He said: Because I know all the rites and ceremonies of the ancients, I will give man a religion on my own account. He said: Because Asha commanded the Zarathustrian religion unto the far-off kingdoms, then are Asha and Zarathustra my enemies. He said: Let my officers arrest Asha and Zarathustra and bring them before me. I will make an example of them.

9. And on the day that Asha was arrested, behold, the year of his carrying the alms-bowl

thirty thousand of them, but soft and gentle as a breath of wind, carrying the tones around about the ship, even as an endless echo, calling and answering from all possible directions, a continuous and enrapturing change, as if near, and as if far off. So that the uninformed knew not whence the music came, nor how it was produced.

5. All these things were set to working order just as the great avalanza was ready to start. Then Fragapatti went into the ship, being almost the last one to enter. Already was the light gathering bright and dense about him, his head almost hid in the brilliancy of the halo. And then he called out:

6. Arise! Arise! In Jehovih's name, upward rise! And as he spake, behold, the avalanza moved with his will, for all the hosts joined in the same expression, and presently started upward the great fire-ship; leaving the burning walls and signal centres flickering below, so that even hell overthrown shone with great grandeur.

7. Fragapatti spake to Hoab, saying: When I took thee and thy hosts from Zeredho, I promised to take thee to Mouru, the capital city of Haraiti, my kingdom. Now thou desirest me to go with these drujas to Zeredho. I will ask thee now, thinkest thou that thou couldst plan their salvation, and restore them to light?

8. To which Hoab replied, saying: I perceive that of myself I can do nothing but go down hill; or, at best, keep on a level road. As I now comprehend All Light, there is no one thing in all the universe that can rise of itself; but, by the external pressure of other things, all tend downward, even man. To attain to be one with Jehovih is the beginning of the resurrection of the individual; but he who hath attained power to resurrect others is strong indeed. There are many who spasmodically resurrect others, but, alas, how few can keep them resurrected! Not only must he have the Light of Jehovih within himself, but power to make others obtain the Light for themselves. Alas, I am weak!

9. Fragapatti said: Understand thyself, O Hoab. Be not deceived, nor short in faith to accomplish; for herein lieth the key to all Wisdom and Power. Suffer not thyself to go to the other extreme, saying, man of himself can accomplish nothing. To teach a child this, is to hew off its legs and arms. To teach it that it can accomplish, is to make it giant-like and effective.

was ended. Asha and Hi'ya'tseing had known each other for many years. When Asha was before the king, he said: I have nothing in all this world; why, then, hast thou arrested me? The king said: Because thou gavest away thy possessions, thou art the most dangerous of men. I have decreed thee to be put to death. Art thou prepared?

10. Asha said: Yea, O king. And yet, because of our long acquaintance, I ask of thee one boon, which is, that I may be put to death according to the Panic rites which were before the flood. And if, perchance, it be proved to thee there is a God with power to release me, and he so doeth it, then shall not thy hand be raised against me? The king said: Thy boon is granted.

11. Accordingly, a wheel of uh'ga was built, and Asha was bound upon it, the king having appointed a guard to watch him till he should die. But because of the king's fear that the test might be tampered with, he caused the yogernot (jaugernot) to be set up in his private piazza, with the uh'ga facing the Gate of Lions, so that his private attendants might also watch. (See plate 11.)

12. Great was the wailing and crying of the people when it was known that Asha had been decreed to death. The city of Oas became as a house of mourning and madness, and it was divided against itself, some for Asha and some for the king.

13. Because Asha was old, and thus in view of the king all day, the king repented, but he had no power under the laws to set aside his own decree. And when the sun went down, the king went before Asha, saying: Behold, thou hast been six hours on the wheel, and yet thy God hath not come to release thee. This is a great torture, and I weep for thee. If thou wilt, therefore, slay thyself with a sword, I will have thee taken down.

14. Asha said: I declare unto thee, O king, I have no pain. Whether it be my madness, or whether it be the Gods favor me, what mattereth it, since I suffer not? Nor have I a right to slay myself, since I created not myself alive. Moreover, if it be the will of my Creator, Ormazd, that I die on the wheel, then it is just. If it be not His will, then will He release me. Therefore, O king, I am content.

15. The king said: This indifference cometh

10. Hoab said: I perceive thy wisdom, O Chief. How, then, shall we find a line by which we can train this economy? If we inspire them not with faith to accomplish, they will accomplish nothing; if we teach them they are dependent on Jehovih for all things, and that Jehovih doeth all things, and that no man can change his own destiny, that he is moved as a machine, then we will make non-entities of our people. On the other hand, if we inspire them that they can accomplish, it will grow upon them, and, finally, they will believe that they do all, and Jehovih nothing. This was the mire my other kingdom ran into.

11. Then spake Fragapatti, saying: Thou perceivest that reason cannot solve the matter. Let us, then, suspend the subject, and I will take thee to Mouru and her kingdoms, and we may obtain facts more pertinent than opinion or reason.

CHAPTER XIV.

UPWARD rose the avalanza with its contrasting assemblage of the souls of Light, and with the souls of darkness, the drujas, the holy es'enaurs chanting anthems of praise and thanksgiving, whilst the drujas were engaged in —— or cursing everything in heaven or earth, or in weeping and moaning, or in stupor, dull as if dead.

2. Fragapatti had previously sent swift messengers to Athrava and the Holy Council of Mouru, where had descended the Light of Jehovih, Whose voice came upon them, saying:

3. Lo, My hosts come in the avalanza; prepare ye to inhabit them, thirty million. Choose ye from My ethereans and My atmosphereans who shall receive the hosts of the avalanza, the nine hundred million in darkness. Go ye, therefore, to the borders of the sea, Che-wan, near the cross-roads, Tse-loo, where I have created the plains of Hoo'e'tse-gam, ample for their resurrection. And ye shall provide them houses and hospitals and nurseries, suitable for them to dwell in, being ready, when the avalanza cometh, to deliver them.

4. Athrava and the Holy Council had responded to this, and the swift messengers in turn had informed Fragapatti of the place prepared. Accordingly, the avalanza was landed in Hoo'e'tse-gam, where the thirty million were in waiting to receive them, disciplined by Ardi'atta, Goddess of Zhei, in etherea, first of the seven Ie'tas in Gom. And they had ten thou-

of madness. And thy madness hath affected the City of the Sun. Have thy way, then, and die!

16. The king returned into his palace, but on the next morning he came again, making the same proposal, and receiving similar answers. And at night he came again, repeating his offer, and again being refused, determined to come no more.

17. Now on the night of the third day, Asha felt the power of I'hua'Mazda coming upon him, and he said unto the guard: Behold, this night I shall be released! See to it, therefore, as to whether the thongs are well fastened. For, if it so turn out that the Father release me, then will ye stand before the king accused of conniving at my release. Accordingly, the guard re-examined the fastenings, and sent word to the king of what Asha had said. And the king replied: Nay, if he be released, then will I know of a truth there is a God; neither shall one man of my guardsmen stand accused.

18. This they told to Asha, and Asha said: I say unto you, not only one shall stand accused, but all of you. And there were of them one hundred, being two watches of fifty each; but it being the change of watch, they all heard, and they laughed in derision.

19. And behold, in that same moment of time, the thongs fell off, and I'hua'Mazda delivered Asha down from the uh'ga. And the spirit of I'hua'Mazda was in Asha, nor was Asha himself, though knowing to the things done through him.

20. I'hua'Mazda said: Go ye and say to the king: Behold, Asha is delivered by the power of his God. Then the guardsmen said: It is not morning; the king sleepeth.

21. I'hua'Mazda said: I say unto you, the king sleepeth not, but is joyful with drinking wine with his courtiers. They went, then, and told the king, finding, of a truth, he slept not. And the king commanded them to bring Asha before him, which they did.

22. Hi'ya'tseing said: What profit have my guardsmen in releasing this old man? Behold, it hath been said that thou, Asha, hadst gold and silver hidden away. I know now of a truth thou hast bribed these guardsmen to set thee free. For which reason, every man of these guardsmen shall be put to death, and their skulls mounted on the walls of Oas, and

sand trumpeters, besides other players, four thousand two hundred.

5. Ardi'atta had provided the pastures in green and in red and brown, but the green she had laid near Che-wan, where the avalanza would land; hence, it was called Hoo'e'tse-gam, signifying, green for the newborn. Consequently, the drujas were delivered from the avalanza on an open green plain, neither dark nor light, suited to the diseased in mind.

6. Fragapatti knew Ardi'atta, for her former kingdom in etherea lay in one of his own provinces, and it was easy for him to commune with her at a distance, and without messengers. So, even before the avalanza landed, he said unto her:

7. I will cast the drujas on the green fields, and as fast as thou and thy hosts can resuscitate them to consciousness, they shall be selected and carried into the houses and nurseries thou hast provided for them.

8. Thus was the avalanza discharged of the drujas, for the present in Haraiti, to receive treatment prior to being carried to Zeredho. And Ardi'atta and her hosts took charge of them, although more than four million of Hoab's hosts, also remained with them, as volunteers, to assist in the redemption.

9. Then Fragapatti directed the ship to be steered for Mouru, whither it arrived in due season; and there were in waiting to receive him more than one thousand million souls, and they had provided musicians, one million players and singers, so that far and near it was like a sea of music.

10. When Hoab looked upon the beauty and magnificence of the scene, and especially the discipline, his soul was filled with thanks to the Great Spirit, so that he could scarce speak. And when he mastered himself a little, he said: O Chief, Fragapatti! How could one so exalted as thou art come to me in Zeredho! Every hour am I rebuked by myself because of my former vanity.

11. Fragapatti said: To learn not to speak of one's self, nor to think of one's self, whether praised or rebuked, is this not the right road to Jehovih? Hoab said: It is true. Therefore, the opposite, is going on the wrong road.

CHAPTER XV.

WHEN the avalanza was made fast, and the hosts came forth, many of the Zeredho'ans, fearing the brilliancy of the lights of

their skins tanned for leather. Away with them, ye marshals; bind them till the rising sun, and at that hour hew off their heads, as I have decreed.

23. And now as for thee, thou old hypocrite and destroyer of liberty! What sayest thou?

24. Asha said: According to thy promise I should now be free. There was no stipulation in thy decree that I should not bribe thy guardsmen. Behold, then, my wisdom! Have I not revealed to thee that thou canst not trust any man?

25. The king said: Thou art the wisest of men. I had hoped to hear thee say thy God released thee, and I had here twelve swordsmen to hew off thy head. But because thou hast shown me great craft, thou shalt live for a season, but only on condition that thou shalt leave Oas and never return.

26. Then spake I'hua'Mazda through Asha, saying: Thou hast decreed the guardsmen to death at sunrise! Now I declare unto thee, O king, not one of them shall die as thou hast decreed. But I, I'hua'Mazda, will deliver them. Think not that I am Asha; I am not Asha, but a spirit, the God of the I'huans. Neither will I spirit away thy guardsmen by a miracle, but by natural means, and will I show thee that I am mightier than all kings.

27. The king said: It cannot be that there are Gods or spirits. Is man's judgment nothing? These things were suited to the dark ages. They affrighted men to justice, and so far served a purpose. But in this enlightened age man shall know justice and wisdom of himself.

28. Whilst the king yet spake, I'hua'Mazda caused the attending spirits to assume mortal form by the curtains of Arizzi, back of the king, and they made a noise, so that the king turned to look, and lo and behold, he saw them. He feared, not knowing but they were evil persons concealed, and he said: Robbers! murderers! And he drew his sword and thrust at them; but they vanished! He said:

29. Verily art thou a devil, O Asha! And he thrust his sword at Asha, but it fell from the handle. He said: Ye Fetes! Kill him! kill him! And whilst he was thus puzzled, Asha walked forth out of the palace, nor would the king's guards lay hands on him.

Mouru, were permitted to go and dwell a little way off; but the others, led by Fragapatti and Hoab, entered the capital city, and came before the throne of Jehovih, greeted by Athrava and the Holy Council.

2. Athrava said: In the name of Jehovih, O Chief, greeting: And to thee, O Hoab. Come ye, and honor the throne of Mouru.

3. Fragapatti said: Greeting to thee, Athrava; and to ye, most Holy Council, in the name of our Father! Hoab said: Greeting, in Jehovih's name!

4. And then Fragapatti and Hoab went forward and ascended the throne, and sat on the left hand of Athrava. At once the Light from the etherean worlds began to fall upon the throne, and even upon the whole Council, and the light was golden yellow, the most sacred color, and brilliant. Hoab had never seen such before, and was overwhelmed with fear and delight; but many of his hosts were obliged to hide their faces.

5. Presently the light condensed over the throne, even whilst three thousand million looked on, till like a very sun it stood above Fragapatti's head. And then came the Voice of the Almighty, Jehovih, out of the midst of the light. Jehovih said:

6. Hear the words of thy Creator, O man! I, Who created the corporeal and the es'ean worlds! Behold the works of My hands! Who can find a place where I have not created!

7. Think not that I cannot also create a voice and words. For is this not easier than to create a man who shall create words? Behold My corporeal suns amidst My corporeal star-worlds! Behold My etherean suns amidst My es'ean worlds.

8. I made corporeal darkness, and I made corporeal light. I made spiritual darkness, and I made spiritual light. But I am the Light of light. I am the Word of words.

9. As the wisdom of man inventeth words, so doth the light of My Light come in words to them that can bear My Light.

10. Behold My wisdom, O man, in creating souls out of the substance of corporeal darkness![4] Thus can their souls hear Me and not be afraid. But to them who become pure souls, I come openly. Their throne becometh My throne! Their voice becometh My voice. Their hosts look upon My throne, and My Light shineth before My people.

11. Hear, then, thy Creator, O Zeredho. Thy people called to Me in their darkness, but I came not. Thy hand was upon them.

BOOK OF GOD'S WORD.

CHAPTER XVII.

WHEN Asha went away from the king's palace, Zarathustra met him, and they went together to the prison where the guardsmen were confined, prior to execution on the morrow at sunrise; and there came four hundred of the converts of Asha, and, when they stood around about the prison, Zarathustra said unto them:

2. Stand ye in the altar (crescent) of the living God, for his power is upon me, and I will deliver this prison! And the keeper of the prison, and also his attendants, woke up, and came with spears, saying: Disperse! disperse! Or, by the King of the Sun, ye shall die!

3. Zarathustra said: Art thou greater than I'hua'Mazda? Thrust, then, thy spear against my breast. The keeper did so, saying: Thy size is nothing to me, thou boaster! But, lo, the shaft was broken in a thousand pieces, neither touched the blade against his garments.[9] Seeing which, the other spearsmen feared, and Zarathustra walked up to them and took their spears from them.

4. And the Zarathustrians stood in the form of a living altar, and Zarathustra laid his hands against the front wall of the prison, saying: In thy wisdom and power, O I'hua'Mazda, deliver thou this prison! And, behold, the front wall opened as a door openeth, and the prisoners came out unharmed.

5. Zarathustra said: On the morrow the king will decree to death every Faithist within the city. Go ye, therefore, whilst it is yet night, and command all my people to rise at once and depart out of the city, and I will lead them to a place of safety. So that same night the Faithists fled beyond the walls.

6. And it came to pass that on the next day, when the king heard what had transpired in regard to the prison, he decreed to death every Zarathustrian found within the city, even as prophesied by Zarathustra. But they were already gone, and were in the Forest of Goats, and there were of them four thousand six hundred and thirty, men, women and children.

Thou hadst said unto them: Behold my wide countries; my mountains and valleys; my bright rivers and refreshing winds. Come ye; they are yours to keep forever!

12. And because thy hand was upon them, they were beset with darkness; they could not find their way out; neither beheld they more the glory of My kingdoms. Yea, thou wert as a wanton going after My chosen, and thy voice luredst them away from Me!

13. But I spoke in Nirvana, high above, in My thrones of light. And My Sons and Daughters heard My voice. I said unto them: Lo, the red star and her heavens are fallen in darkness! Go ye to them and deliver them into a new resurrection.

14. Had I not spoken in the ancient days, saying: Inasmuch as ye raise up them that are beneath you, so will I send them who are above down to you, to raise you up also.

15. But they forgot My words; neither strove they more to raise up them that were in the hells below. And I said unto My Nirvanians: Go ye to Zeredho, for she hath enticed My holy ones away from Me. And ye shall give them a parable of compensation openly, and they shall come before My Light and hear My voice. For ye shall take them to hell and cause them to deliver the drujas, through the light of My countenance; and thereafter shall ye bring them to Mouru, that I may speak with them face to face.

16. Hear the commandments of your Creator, O ye Sons and Daughters of Zeredho, for that which I give unto ye shall be inviolate. Which is, that ye shall have dominion over the earth and her heavens for two hundred years, commencing at the close of this dawn of dan.

17. And thou, O Hoab, shall be God over all the rest, and thou shalt be anointed with power to raise up successors with power and wisdom. Be wise, O My children, and profit ye in the wisdom of My etherean hosts whilst yet the dawn of dan remaineth.

18. The Voice ceased. Then spake Athrava, saying: In Thy name, O Jehovih, do I suspend myself from Thy throne till it be the will of Fragapatti and Thy will also. And he rose up and stood aside. Then Fragapatti went and sat in the midst of the throne.

19. Fragapatti said: I proclaim three days' recreation to the Holy Council, and to the city of Mouru. Behold, my people shall mingle together as brothers and sisters, rejoicing in the Light of the Father. Be ye joyful, singing

BOOK OF GOD'S WORD.

CHAPTER XVIII.

I'HUA'MAZDA spake to Zarathustra, the All Pure, saying: Explain these things to my people, for they shall not dwell in darkness nor in fear. Zarathustra said: What shall I tell them, O I'hua'Mazda?

2. I'hua'Mazda said: My people are united; my people are delivered out of the evil city. To themselves, of themselves, and by themselves, have I delivered them, as a separate people.

3. I found an easy way to unite them; I went not by a dark road. This is no miracle, but the manifestation of Faith in the All Light.

4. Take them further away from Oas; far away in the forest. And since Asha is an old man, and learned above all other men, he shall be the ara'ba over them.

5. I'hua'Mazda said: But as for thee, O Zarathustra, thou art young and strong. Thou shalt choose fifty men from amongst my people, well learned and strong, full of vigor. And they shall be thy companions; and thou shalt visit the large cities of Jaffeth and Shem and Ham. For four years shalt thou travel, delivering the Zarathustrian law; but at the end of that time thou shalt return to Oas, and to this people, my first chosen.

6. And behold, after that, Asha shall go with thee to Oas, and thou shalt raise thy head against the city, and it shall fall.‖

7. Zarathustra then explained these things to the people, and thereafter took them to the valley of Yan'she, by the river Witch'owitch; and he divided them into three large cities and four small ones, after the manner of the I'hins, the sacred people, white and yellow.

8. And he gave them fathers (rab'bahs), and made Asha chief father over all the others. Thus was founded the Zarathustrian religion; the I'hua'Mazdian law, the Ormazdian law, the Zarathustrian law.

9. And Zarathustra chose fifty men, well learned, and vigorous, not old; and they departed, to establish the Zarathustrian law in the cities of the east and south. I'hua'Mazda led them forth, speaking to Zarathustra, the All Pure, telling him whither to go, and directing him in the nearest roads, over the mountains and plains, and across the rivers. And where-

and dancing. The ascent to Jehovih's kingdoms may be likened unto a ladder with steps, and not an even plain, and ye shall call this the first step in the resurrection of the earth's heavens in this dawn.

20. The hosts then mingled together, greeting and rejoicing, for the Zeredho'ans had long desired to see the ethereans now dwelling in Mouru; and the ethereans were equally desirous of seeing the atmosphereans. Consequently, there was great rejoicing and merriment.

CHAPTER XVI.

WHEN the time of recreation was ended, Fragapatti ascended the throne of Jehovih, and signalled to the marshals to proclaim order and labor; and, at once, the vast multitude took their places; and, in the same instant, the es'enaurs discoursed music, with anthems, the which, when finished, was the signal for business, heavenly. Fragapatti said:

2. Again am I about to depart, and again to leave the God of Mouru, Athrava, with you. And Hoab, and such of his hosts as I may choose, shall go with me. For, according to the rank and glory of Gods, I must now deliver Hapacha and his kingdom of Ipseogee, raised up from Guatama.

3. Thereupon, Fragapatti descended to the foot of the throne and sat down; and Athrava, God of dawn of Mouru, came down and took him by the hand, in ancient manner, and said: Behold, thou hast honored my throne, and the time of thy departure is upon thee. Arise, then, O God, and go thy way.

4. And Fragapatti rose up and stood aside, and signalled for Hoab to go and be raised in the same manner; the which he did, becoming wise in the behavior of Gods toward one another.

5. The marshals had filed fifty thousand attendants, besides ten thousand es'enaurs, and, at a signal from Fragapatti, marched forth out of the capital, followed by the hosts of Hoab and one hundred thousand ethereans.

6. And when they were once beyond the lights of Mouru, behold, some of the hosts of Hoab rejoiced, because they were better pleased to be where there was less light. Yet there were seven hundred millions of them who rejoiced not, but rather loved the light more.

7. Then Fragapatti said: It is well that not all are of one mind. The seven hundred million, who love the light more, shall be my

soever they went, I'hua'Madza provided them with beasts of burden, and beasts to ride on, converting their owners to the Ormazdian law, who gave them all things required.

10. The first large city Zarathustra came to was Tse'gow, on the plains of Jo'ab, high walled with wood and stone; and when he came to the gate thereof the keeper demanded his name and business, speaking in another language, and Zarathustra understood him not. Then came I'hua'Mazda, answering the keeper in his own tongue, saying:

11. I am a servant of the Creator, Ormazd; I come to prove immortal life before the king. Send, then, to thy king, and he will admit me and my people. So the keeper sent to the king, who commanded that Zarathustra come before him.

12. And when he and his attendants were thus before the king, the king said: Art thou he of whom the King of the Sun hath spoken? And what is thy business with me? Thy king, even the king of kings, is mad. Then answered I'hua'Mazda, saying:

13. Zarathustra, of whom the Sun king spake, is before thee. I am here to prove to thee many things pertaining to what is written in the Book of holies. But ere I utter many words, I pray thee, that thy son, Ha'sing, and thy wife, Hi'ti'us, and thy daughters, Peutu, Zoo, He'in and Zabee, be also present.

14. The king said: How knowest thou the names of my people? And I'hua'Mazda said: Here stand guardian spirits, ashars, and they speak to me. Chief amongst them is Ay'ay, thy grandfather, who slew himself; and next to him are thy kinspeople in spirit, Noa, Wess, Lut, Gan'ce, Mith'ce, Nim'och, Wo'huin, Ruks and Pa'stcue.

15. The king was concerned, for many of these had been slain in wars, nor knew he how Zarathustra discovered their names. So he sent for his wife and son and daughters, and they all went into an inner chamber, Zarathustra with them. Then spake I'hua'Mazda to the king, saying:

16. Think not that Asha is mad because he hath given up all he had and gone to live with the poor. The Gods call all men mad who do otherwise, especially rich men, and kings, and rulers. For such men set value on things that they cannot retain but during earth life at

traveling companions to Ipseogee. Because they are strong in light, I have work for them. But the others shall be taken back to Zeredho, whither I will also come in due time.

8. And after they are settled in Zeredho, behold, I will send a God to them, and they shall found a new kingdom, in Jehovih's name. Let all hands, therefore, enter the avalanza, following me.

9. At once the hosts entered the ship, and Fragapatti gave the word to be off, and they sped forth direct for Zeredho, led by swift messengers who well knew the nearest route and the lightest places. And the route taken was through the sea of Foo'witchah and the Oram of Haiti.

10. Hardly had they gotten under way, when the light of the upper heavens began to descend on Hoab, whose excitement, from the wondrous scenes, made him propitious to the change; and, feeling the buoyancy of the light, he thus held forth, saying:

11. How could I forget Thee, O Jehovih? Or thy purposes observe, and deny Thy designs? How saw I not that at my quickening in my mother's womb, I was the farthest from Thee? And yet, even then, Thy breath was upon me!

12. And when Thou hadst fashioned me and badest me walk upright, Thou didst send Thy angels to me, saying: Behold, Thy Creator liveth. Life of His Life thou art; flesh of His Flesh created He thee. And He gave thee thyself in proof of Himself.

13. In the earth was I conceived; housed up in darkness; of Thyself built up; nor was I of myself anything under the sun.

14. And Thou createdst the honey-bee, and bade him speak to me for mine own benefit. He said: Behold me, O man! I am a worker. In a community I live with my brothers and sisters. I shut my eyes to things sour and bitter, and I store my house with sweet provender only. Soul of man, hear me! I am the voice of thy Creator. Behold the harmony of mine house, and the provision I make for my newborn!

15. And Thou createdst the ant, and bade him speak to me for mine own benefit. He said: Behold me, O man! I am a worker. In a community I live with my brothers and sisters. Soul of man, hear me. I am the voice of thy Creator. Behold the industry of mine house, and the burdens we bear jointly into our stores.

16. And Thou createdst the spider, and bade him speak to me. He said: Behold me,

most. Asha setteth value on that which will last forever. I would that all men would do as Asha hath done.

17. Because of unbelief in the Great Spirit, man hath set himself up as the All Highest, and his trade hath become war and destruction. I came not to persuade thee to give away thy kingdom nor thy riches, nor yet for any glory or profit to myself. I speak for the hosts being slain, tribe against tribe, city against city; I speak for the millions of spirits in darkness, who dwell on the battlefields.

18. I'hua'Mazda thus gained the attention of the king, and, meanwhile, the angels who accompanied him took on forms, looking like mortals; and presently, the king and his family looked about and saw them, and were frightened; and the king drew his sword, saying: Who have entered thus, uncalled! But as he advanced, behold, the spirits disappeared. The king was amazed, I'hua'Mazda continued, saying:

19. Concern not thyself because the spirits show themselves; neither call thou these appearances miracles. Spirits are always present; but because they thus clothed themselves with corporeal parts, thou hast for the first time seen them. Whilst thou was quiet, they came; with thy sudden passion they disappeared.

20. The king said: Will they come again? Then answered I'hua'Mazda, saying: Since thy wife and thy daughters are frightened, why should they appear again? Yet hear thou me, O king! Since thy youth up thou hast been prepared for this. Thy wife is half-breed with the I'hins, the sacred people. The I'hins were preserved by the Gods to this end, for they are as the leaven, prepared for the resurrection of all the races of men. Because of this great virtue in thy wife, the spirits of the dead can show themselves before thee.

21. Whilst I'hua'Mazda thus spake, the angels again assumed sar'gis, and there were present several spirits whose mortal lives had been cut short by the king's own sword. Chief of these was Awetakeytha, one time king of the city of Tse'gow.

22. The sar'gis spake to the king, saying: Think not that I am dead, O king! I am not dead, save in the corporeal part. As by thy sword thou didst cut me off, so by the sword shalt thou be pierced through. Next spake

O man! I am one with thy Creator. By the spirit of things I move; by the geometrical figures of the unseen worlds I build mine house. Think not that I reason or take lessons; I move by the spirit within me, and it moveth in concert with the spirit of things without. Hear me, spirit of man! There are two ways to knowledge before thee; one is by the soul of things, and one by reason.

17. And Thou heldst up before mine eyes continually that the unseen ruledst over the seen. Then I became vain before Thee, O Jehovih! I said: When I am dead, and born a spirit, then will I see the unseen, and cannot err more.

18. But lo, my folly in Thy sight! When I was risen in spirit, I saw the spirit of things; but, alas, the soul laid still beyond. And to me the soul was now the unseen cause, and ruler over the spirit.

19. Again Thy holy ones came from the etherean worlds, speaking to me, saying: And yet beyond the soul cometh Nirvana.

20. Now have I beholden Thy crystal spheres, and Thy matchless glories. Yea, I look into this sea of Foo'witchah, whither I had often gazed before, seeing nothing then; but now, beholding ships laden with Gods and Goddesses from Thy Nirvanian fields, in higher works and worlds moving.

21. And Thy Fire stirreth me to the soul, to expand to the mastery of these atmospherean heavens. O that I could vent the hallowed glory Thou hast bestowed upon me! O that I could thank Thee for the happiness I have because thou createdst me!

22. O that I could open up the souls of men to behold Thy wondrous works, and the majesty of becoming one with Thee, Thou Almighty, Jehovih! O that they would hear me and believe! O that they would not turn away from Light! O that they could learn to glorify Thee every day, for the little Light and little joy they receive! How like Gods and Goddesses would they become in Thy kingdoms.

23. But they harbor discontent; they discourse on the little they have received from Thee. Like the canker-worm, that groweth to devour, they feed their sorrows by recounting them over and over. For pain they cry out; and for disappointment they weep. Yea, they feed their own darkness with darkness, and in the end forget Thee, Thou All Light!

24. Hoab ceased, but gazed at the coursing ships in the atmospherean heavens; whereupon Fragapatti said:

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Too'Sain, another sar'gis, saying: Till thou art dead, O king, and thy soul cast into hell, I will not cease to torment thee! Next spake Ghon, another sar'gis, saying: Before yesterday I brought venom from rotten flesh, and inoculated thee in the breath of thy mouth! Thou shalt cough blood and foul-smelling corruption! Next spake Owd, saying: I am come from the land of the dead, O king, with the torments of hell for thee! Then spake We'Seay, a sar'gis, saying: I am thy first wife; why slewest thou me? Was not the world wide enough?

23. Thus the spirits continued to speak, suffered by I'hua'Mazda to manifest their evil desires and passions in their own way; nor did one spirit appear who had a single good word of cheer for the king. Then the king spake, saying:

24. Go away, spirits, or devils! I will see no more! And, with that, he swung his sword about fiercely; but when he quieted a little, I'hua'Mazda spake to him, saying:

25. I declare to thee, O king, the air is filled with the spirits of the dead; and because they were slain by thee, they lie in wait for thy soul, when thou shalt die. Think not that by slaying a man thou art rid of him; only the corporeal part is within thy power. The soul never dieth. Ormazd is just. Whom thou hast injured, thou shalt restore.

26. The king said: If a man be a bad man, and I kill him, is it not a great good? I'hua'Mazda said: To kill him is a great evil. Thou shouldst convert him to good. The king said: But if he belong to me? Then I'hua'Mazda said: No man belongeth to thee. The same Creator created all men; from Him are all men created; and they belong to Him.

27. The king said: But I have possession of them. They are mine. If thy Creator is stronger than I, let Him take them. I'hua'Mazda said: To take them from thee would be no honor: but for thee to deliver them is thine own honor.

28. Now whilst the king's mind was thus engaged, the angels fell to work to demonstrate their presence and power, in some unusual way; and, accordingly, they cut loose the tapestry about the walls, and let it fall to the floor, and with great explosion. The queen and her daughters rose up and fled.

29. The king was angered, and thrust his

25. Behold Thy wisdom, O Jehovih! Whom Thou wouldst make strong, Thou hast made to feel adversity's sting. For the emergencies that lie ahead, Thou plannest Thy Gods to run near the cliffs whereon millions perish.

26. Who can attain to know Thy wisdom, O Jehovih! Who can comprehend the millions of Thy Sons and Daughters! And yet Thou knowest every one, and carriest them by a breath, so gently they feel Thee not, nor know Thee. To a very hair's breadth Thou takest them; and in the time of desperation, Thy hand cometh to the rescue of the righteous.

27. Man saith: Now will I fortify myself with riches and houses, and all manner of possessions; adversity shall not come upon me; I have more faith in my possessions than in Jehovih. Mine is a kingdom I can see; but Jehovih is afar off.‖

28. But Thou art suffering him, in his vanity, to go away from Thee for a season. Sooner or later Thou bringest him in with a short turn; either on earth or in heaven. And he goeth down as an example to hundreds and to thousands that envied him.

29. Thou hast set up the poor man in faith; he toileth day and night; he is weary and sore; he crieth out with hunger; his rags are a shame to him; but he remembereth Thee, O Jehovih! In Thy praise he singeth a song in his soul every day. To do good unto others is his great delight.

30. And Thy hand reacheth down to him in time after; his soul is like a giant. Thou hast planned him for a very God in heaven!

31. The spark of faith that was in him he nurtured, and it became as a mighty tree that fell not down before the blast. The good he received he exalted, and it fructified and grew as a harvest in rich soil; and he stood mighty in all places.

32. In Thy praise are his songs, and they endure forever; his psalms are the voice of Thy loves; and the multitude of Thy people remember him, whilst all else are cut down and destroyed. Thy work hath a sure foundation; Thy Wisdom standeth before man's wisdom; not one hath found a failure in Thy word, as it speaketh to his own soul.

33. Thy labor is from the subtle and unseen; Thy footstool the cause of causes. But the vain man looketh to Thy object; he turneth Thy ways upside down; he maketh the cart to push the horse. And Thou sufferest him to drink to the fill of his own vanity; and when he runneth himself into torments, Thou findest

sword at Zarathustra; but, lo, it broke into a hundred pieces, and yet no part touched Zarathustra.[10] I'hua'Mazda said: Save thou repent of thy evil ways, I will withdraw my holy angels from this house, and thou shalt bear witness that ere the morning sun appears, this palace shall not be left standing.

30. But the king was hardened. So, when I'hua'Mazda perceived there was no repentance in the king, he withdrew the Lord and his ashars, abandoning the palace to evil spirits, but he sent guardian spirits to inspire the queen and her daughters to flee from the house that night, and they so fled. And the spirits of darkness went to the king's enemies and inspired them to go against the palace; and they so went, and destroyed it.

31. The next day, Zarathustra went about in the city, which was in great tumult, and I'hua'-Mazda spake through him to the people. And in one day he received more than a thousand followers; and when the king saw this, he decreed Zarathustra to death, offering a reward to whomsoever would slay him.

32. The next day he preached again before the people, and received great addition to his followers; and then the king ordered his soldiers, of whom there were ten thousand, to fall upon Zarathustra and his people, and destroy them. But I'hua'Mazda had prophesied this to his adherents beforehand, and had advised them to flee. And many escaped before morning; but there were also many who were still within the walls when the soldiers came upon them.

33. I'hua'Mazda stretched his hand upward, saying: Fire of Thy fire, O Father! Give me here a wall of fire! And there rose up a wall of fire betwixt them and the soldiers; and the latter, seeing this, turned and fled, crying out: Shri! shri! — signifying spirit.

34. Thus Zarathustra led them out of the city, and not one man or woman or child was injured. But it came to pass that the deeds done through Zarathustra were greatly exaggerated in relating them, so that people who had not yet seen him believed the world was about to come to an end.

35. Thus the king lost all discipline over the city; and the people lived without law or order; robbing one another, or destroying whatever stood before them.

a way to reach him and bring him home to Thee.

34. Great is his glory when he findeth Thee; his voice becometh the love of Thy loves forever! For Thou hadst shaped him as an example, and given him scope to run his extreme, for his own glory. Yea, Thou hadst planned him for one of Thy great workers, that would not go down afterward.

CHAPTER XVII.

ON the way to Zeredho, Fragapatti and his hosts in the avalanza were joined by a ship of a thousand million explorers from the north regions, a thousand times farther than the north star, of the seventh magnitude of light, even three higher than Fragapatti. Ctu, the Chief in command of the expedition, greeted in the sign, JEHOVIH'S NAME, the which Fragapatti answered; and by certain signals the ships approached and made fast, the es'enaurs of the twain singing and playing the same anthem, five million voices, and half as many trumpeters.

2. Then Ctu came near to Fragapatti, saluting, and the hosts stood in line, so they might hear what was said. So, after due ceremonies, and acquainting each other who they were, whence they came, and such like, then spake Ctu, saying: I see thou hast thy ship ballasted with a north magnet?

3. Fragapatti said: This is but a five years' dawn, and I teach my hosts how to ballast that they may the better read the maps and roadways and stars and suns. Of these, my hosts, five hundred million have become capable of being delivered into etherea, save in cosmogony. I am providing them, that when they shall have ascended, they may not be lost in the etherean worlds, or be dependent on others.

4. Ctu said: What is the length of this serpent? Fragapatti said: Seven and one-eighth Hoitumu.[5] And he asked Ctu what distance he had come from his home; and Ctu said: One million four hundred and twelve thousand eight hundred and thirty and two Hoitumu!

5. What time hath thy journey yet before thee? Ctu said: Five hundred thousand years! Then Fragapatti inquired how many star-worlds Ctu had so far passed on his journey, and Ctu said: Twenty thousand star-worlds we have passed, some smaller than this red star, and some ten thousand times larger.

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CHAPTER XIX.

ZARATHUSTRA called his fifty companions before him, saying: Because these people are delivered from the tyrant, they will become his enemies. A people long oppressed, love vengeance. This would thwart the Ormazdian law. Take them, therefore, away from the city, dividing them into groups amongst yourselves, and I will send angels, capable of interpreting languages.

2. I'hua'Mazda said: Behold, a God cometh not to accomplish at random. Nor cometh he to one man only, in order to overthrow the evil of a whole world. Ye have been prepared for this work since the day of your birth. My angels have been with you, and ye are a part of my army. Now this shall happen to you, after ye have divided these people, and conducted them into the forests: ye shall begin to speak with new tongues, and these people will understand you. And ye shall build altars of worship to Ormazd, teaching these people songs and prayers and dancing, explaining to them the Ormazdian law.

3. Zarathustra said: Wait not for me to come, nor for the voice of I'hua'Mazda, but do ye in faith as I have commanded, and the Voice will be with you.

4. So, those who fled from the anarchy of the city, were led away, half a day's journey, and there encamped. And the companions of Zarathustra, who were styled Inquas, were entranced, and comprehended the language of the people, and could talk with them understandingly.

5. So they built altars to Ormazd, and taught the people worship, and caused them to take an oath not to kill any man or woman or child, nor beast, nor bird; nor any animal created alive. And they bound them on the oath taken under the thigh, to eat only fruit and nuts and roots and bread, according to the Ormazdian law. And they divided them into families of tens and families of hundreds, and of a thousand, giving them one rab'bah for each, according to the Zarathustrian law.

6. But Zarathustra returned into the city, and I'hua'Mazda clothed him about with fire, at night, and with clouds in the daylight, so that the people could behold his power, and no man dare raise a hand against him.

Some of them yet liquid balls of fire, some newly crusted over, some with atmosphere and water and earth and minerals not yet separated, but boiling, seething, whirling; some firm and just entering the age of se'mu; and some old and worn out. And one we passed which had become barren as to living creatures; and the God, through whose pastures it passed, dissolved and dissipated it before us, having invited thousands of millions of guests to witness the scene.

6. Of atmospherean worlds we have passed more than ninety thousand; some of them larger than the vortex of this red star, and capable of giving homes to a million times a million of inhabitants; and yet, on many of them, there were no people.

7. Thus they discoursed on the size and wonder of Jehovih's kingdoms; but their numbers and descriptions only the Gods themselves could comprehend, they were so vast; and, when they had about concluded, Ctu remarked:

8. The mortal desireth to become a spirit; then his ambition is to become an etherean; next, an Orian; next, a Nirvanian; next, an Oe'tan, and then to travel in the surveys of magnitudes. But those ahead are still more surpassing in magnificence! Who, then, can approach the Unapproachable, All Highest! He Who fashioned the plan of all creations! Who is there that is not swallowed up with devotion and awe of Him Who is Ever Present, that extendeth beyond all limit, our Father, Jehovih!

CHAPTER XVIII.

WHEN they drew near Zeredho, Ctu, with his ship and hosts, withdrew, duly saluting, and they sped on their journey. But Fragapatti halted on the borders of Zeredho and landed seven hundred millions of his hosts, the others remaining aboard.

2. Again the avalanza put forth. Fragapatti said: Now will I visit Yaton'te, Lord God of North Guatama, and see what he hath accomplished, and perchance he will accompany us to Ipseogee, to see Hapacha, my well-loved God of the West Wind.

3. Now, when they came to the sea of Ctevahwitich, they raised the avalanza fifty thousand miles, for the benefit of Hoab, for here lieth the roadway of Tems, whither pass countless numbers of fleets filled with students in the dismembered warks belonging to the earth.

7. Then he commanded the people to gather together all the skulls on the walls, and the scalps that were hung about the houses and on the poles; and they were taken away and burned. And as for the soldiers, he disbanded them; and thus, the king was rendered helpless, left to stroll about, cursing.

8. And Zarathustra advised the people to go out of the city and live; and they so went forth by thousands, beginning new lives. After that, Zarathustra left the place; and at once it was filled with drujas, and they went to the Druks and inspired them to fire and plunder. And it came to pass, in not many days, the great city of Tse'gow, with all its temples, and towers, and palaces, was reduced to a heap of ashes.

9. Zarathustra went before the people, hundreds of thousands of them, speaking by the voice of I'hua'Mazda, saying: I hear certain ones saying. Whoever setteth value on earthly things, above heavenly things, it is good for him to have fire and destruction. All things come of the Father, Ormazd, or by His permission. When He withdraweth His hand from a wicked city, evil spirits rush in.

10. Ye have said: Who are evil spirits? Why doth not Ormazd destroy them? I say unto you, evil spirits are both yourselves and the dead. Whom ye have slain in passion, still live to torment you in spirit. Ye had their skulls hung on the gates and walls; your temples of science were portaled with the scalps of your enemies. The spirits of these people still live, though their bodies be dead, and they obsess you to deeds of wickedness.

11. This is the Ormazdian law; when a man is dead, ye shall either burn the body, or bury it in the ground, that the spirit be not troubled. But ye bound them in spirit; Tse'gow was an eye-sore in the sight of them that were slain for its glory. They delighted to see it destroyed.

12. More than ye have lost by the fire, these spirits have gained ten-fold; for now the Gods can deliver them in heaven. For which reasons, I declare unto you that it is a great good that Tse'gow is destroyed. The world is large; the lands are very wide. Kill no man, nor woman, nor child. They are Ormazd's.

13. Neither shall ye build large cities; they are a curse on the face of the earth. Neither shall ye live alone, for such become bound to self; but dwell in families of tens and hun-

4. Here the students learn the process of condensation, and the process of dissolution of meteoric stones and small planets, such as a mortal could walk around one of them in a day. On the outer extreme of this sea, the nebulæ is in constant waves, where the vortices play, condensing and bursting, like whirlwinds on the earth or corporeal ocean.

5. Here Fragapatti explained, saying: In this thou shalt behold the wisdom of Jehovih, and the uniformity of His works. Here lieth the first belt away from the earth capable of having nebulæ condensed into meteoric stones. All nebulæ lying nearer than this to the earth's surface is either attracted to the earth or repulsed from it. Compute, therefore, the distance of this belt from the earth, together with its density, and thou shalt find that is the same distance that the wark belts are, with the stars in the firmament of the size of the earth, and of its density and velocity. The first wark belt of the sun is, therefore, the place of its nearest planet; the second wark belt is the place of its next nearest planet, and so on; and these wark belts are all graded in distances accordingly as I have spoken.

6. Jehovih hath said: Two ways have I created for My mathematicians to prove My works; one is, to measure that which is near at hand, in order to determine that which is far off; the other is, to observe that which is far off, in order to determine that which is near. For, since man could not measure the wark belts of this world, I provided him with means to determine the wark belts of the sun, so that he might the better comprehend his own world.

7. That man might find still further evidence of the earth's wark belts, I created the nearest one with different densities, so that not every year on earth would be alike as to heat and cold. And in certain cycles of dan I condense the first wark belts so that the sun seemeth to mortals as if in eclipse. For it is upon this belt that My cycles of dan'ha give either light or darkness to mortals spiritually.

8. Let man compute My times for his own profit; I created the first wark to gain in rotation faster than the earth, one year for every eleven. So that when the wark hath made twelve of its own years, the earth shall have completed eleven years.‖

9. Fragapatti caused the avalanza to be driven in amidst a forest of whirlwinds, to illustrate and to explain, so that the hosts

dreds and thousands. Hath not the Father given you an example in the I'hins? They kill not, nor take that which is another's; nor are given to lust, nor war, nor quarrelsomeness.

14. The Voice said: Where is the king's wife, Hi'ti'us? Where is Ha'sing, the prince? And the princesses, Peutu, and Zoo, and He'in, and Zabee? The multitude answered: They are gone!

15. After that the Voice said: I say unto you, they were gone, but they are returning. Presently they will be here. They shall speak before you. And sure enough, presently the king's wife and son and daughters, came. Hi'ti'us said: Behold, Tse'gow of Oas is burned. Who hath seen the king? ‖ He'in and Zabee, the princesses, were very young girls, and they cried for their father. He had slain himself, cutting his bowels across with his sword.

16. I'hua'Mazda spake through Zarathustra, saying: Come thou, Hi'ti'us, and stand on the rocks so that all can see, and bring thy children. She came and stood beside Zarathustra. And now the Voice said: Let these bear witness whether the dead do not live in spirit?

17. Hi'ti'us said: With my own eyes have I seen the spirits of the dead; with my own ears, heard them talk. My children shall hold up their hands if these things be true. The children held up their hands. Again Hi'ti'us said: Where is my husband, the king?

18. Whilst they were yet standing on the rocks, lo and behold, the ghost of the king rose up before all the people, and He'in and Zabee cried out: Here is my father! Then spake I'hua'Mazda, saying to the soul of the king: Knowest thou that thou art dead? The soul of the king spake loud, so that all could hear him; he said: No, I am not dead, but I have done a foolish thing, I cut my bowels across.

19. Then Hi'ti'us said: I fear, indeed, the king is dead, and this is his spirit. He looks strangely! I'hua'Mazda said: There is no cut. Thy belly is unharmed. But the spirit persisted, saying: I thrust my hands in the hole, and yet thou sayest, there is no wound! Thou art mad! I remember thee; it was thou who broughtest back these phantom enemies to torment me!

20. I'hua'Mazda said: What enemies seest thou? The spirit answered: All I ever slew;

might observe. He said: Thou shalt perceive now, that such stones as are condensed beneath the apex fall to the earth, whilst those ascending frequently rise toward the lighter plateau and explode, to be attracted back within the wark belt. This belt compareth unto the cloud belt near the earth. Thither the wind currents make rain-drops and snow-flakes; here the currents make the first nebulous formations that come under the name corpor.

10. Whilst Fragapatti was thus discoursing, the avalanza rocked to and fro, and many of the people perceived now, more than ever, the knowledge and power required by angels and Gods, to contend successfully with the elements. But the beauty and grandeur of these fountains, these fire-spouts, and whirlwinds on fire, together with the roar and whistling of the flying stones, so enraptured Hoab and his hosts, they could do naught but look and wonder at the glory thereof.

11. For seven days and seven nights did Fragapatti and his hosts travel in this wark belt, observing and studying these miniature worlds, creating and dissipating; and on the eighth day the avalanza was lowered beneath the currents, and they sailed direct for the kingdom of Yaton'te, Lord God of North Guatama, piloted by messengers well acquainted with the course. But not being in a much frequented roadway, they encountered few ships or processions of other Gods.

12. Yaton'te had been apprised of Fragapatti's coming, and had accordingly notified his kingdom, and summoned seventy of his Lords to his capital, which was named after himself. So Yaton'te commanded his otevan to be put in order and lighted, and having provided five hundred es'enaurs in addition to his crew, together with his Lords and ten thousand attendants, went forth to the borders of Hagak, a thousand miles, to meet Fragapatti.

13. But, lo and behold, the otevan was only as a small boat is to a ship, when compared to the avalanza. And, accordingly, when they approached each other, Fragapatti caused the

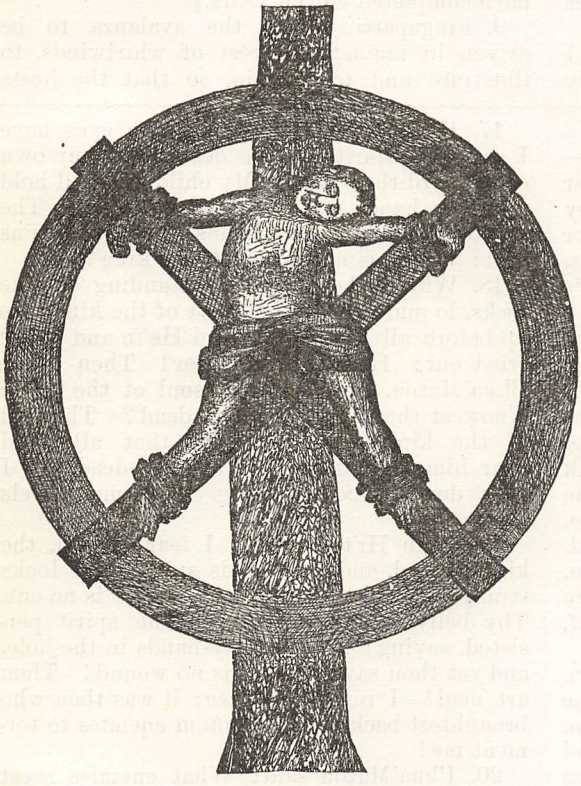


PLATE 11.—UG-SA, or UH-GA.[11]

a thousand or more! Away, ye torments! Ye mockers! I will thrust you through.

21. The soul of the king then stamped and raved, for he saw the spirits of the dead; but the audience saw them not, though they saw him, for he was in sar'gis form.

22. I'hua'Mazda said: I say unto thee, O king, thou art dead, and risen from the dead. Couldst thou but awake to this fact, thou wouldst be risen in spirit. Neither canst thou be delivered till these, thy enemies, are also delivered. Then answered the spirit of the king, saying: I banish thee from the city of Tse'gow! Nor shalt thou ever return, under penalty of death!

23. I'hua'Mazda said: I tell thee, O king, the city of Tse'gow is destroyed. Verily is there not one house standing in all the place! The soul of the king answered, saying: Thou tormentest me! Thou madman! Thou assertest lies in the face of facts! Begone, wretch! O that my belly were not cut across; I would at thee with vengeance!

24. I'hua'Mazda withdrew the sar'gis, and the king could not be seen; nevertheless, his spirit continued cursing and raging all the same. The queen, Hi'ti'us, com-

front of the avalanza to be opened, and at this place the otevan entered within the walls and was made fast. And the hosts of the otevan came out and were received with great joy by Fragapatti and his people.

CHAPTER XIX.

A THOUSAND miles north of the northern line of the sun on the earth, in the middle betwixt the east and west front of North Guatama, and from the earth upward, and without intervening space, five hundred miles, had Yaton'te founded his kingdom, and hither it was that Fragapatti came to see him. Five hundred miles westward lay Ipseogee, extending north and south two thousand miles, where reigned the good Faithist, Hapacha, styled God of the West Wind.

2. After the avalanza reached Yaton'te's capital, and the hosts duly landed in the lower heaven, Yaton'te ascended his throne, and after due ceremonies of welcome and thanksgiving, and with music rendering praise to the All High, Yaton'te proclaimed recreation for three days and three nights.

3. Then spake Fragapatti to him, saying: I am glad of this, because I desire to hear the story of thy adventures, and of thy success in this kingdom, for thy record must also be my record, to be taken with us, at the end of this dawn, to heaven above. Hoab and his hosts shall also hear thy words.

4. Yaton'te replied: What I have done, I have done. Nevertheless, he who hath built great kingdoms may find little to admire in a small one.

5. Fragapatti said: I have seen old men who doted more on a grandchild than on a large family they had bred themselves. And is it not a wise provision of our Creator that He bestowed us with such means as enableth us at all times to live over again our past history in the young? Every hour we find a new way open to remind us of our follies in youth: and also a new channel in which to behold Jehovih's Wisdom.

6. Yaton'te said: If a man convert his neighbor from evil into good, two great things are accomplished, the triumph of the man and the reformation of the neighbor. If on the other hand a man fail to convert his neighbor from evil to good, two misfortunes have transpired, which are, the disappointment of one and the loss of glory to Jehovih. It is a

prehended the matter fully, and her heart was heavy with sorrow.

25. I'hua'Mazda said to her: Remember the faith of thy forefathers, the I'hins. Be thou strong in the Ormazdian law, and these sorrows will pass away. Nor is there anything in heaven or earth can satisfy the soul that is short before the law. To her that can say, I live the all highest, happiness hath a sure foundation.

26. And, whosoever perceiving the dead are in torments, let them pray for them, singing anthems unto the Father.[12] Intercede ye with the All Light, to bestow them with peace. Think not that because of your prayers the All Light runneth with haoma, to feed the spirits of the dead. But this I declare unto you, that, by peace and joy in your devotions to the Father, the spirits are thus reclaimed to virtue and exaltation.

27. These things will I show unto you yet this night; be steadfast and hopeful in Faith, and, when the evening hath come, I will again call up the spirits of the dead before you.

CHAPTER XX.

BECAUSE of the destruction of Tse'gow, there were hundreds of thousands of people rendered homeless and destitute, and groups were surging about in all places, crying out for food, or for some needful thing. I'hua'Mazda said to Zarathustra, the All Pure: The ill-fortune of mortals is the good fortune of the righteous Gods; but the good fortune of mortals is the glory of the evil Gods. Think not that because Tse'gow is burned, and the people hungry, the Voice of the Father is out of place. Now is the time they will give ear. By the loss of earthly treasures, the soul seeketh for that which will endure forever.

2. Go thou, therefore, O Zarathustra, and I will go with thee; and criers shall be sent out, calling the people to the valley of Tsoak'ya this night.

3. So it come about, when night set in, Zarathustra came before the people, and there were tens of thousands of them. I'hua'Mazda spake to them, explaining the Ormazdian law.

4. When he was done speaking, he took

strong man that can recount his own failures and say he glorifieth the Father because thereof.

7. Fragapatti said: How shall we measure magnitudes, O Yaton'te? Hath not a mortal, that hath delivered one Druk into light, as great a glory as a God that delivereth hundreds of thousands? Is not the one as great in magnitude as the other? According to our worthiness in righteous persistence, no matter what our limit is, is not this the greatest glory? Jehovih gave to man, to first learn to deliver himself, to master himself, to rule himself in the All Highest. He who can do this is a great ruler. And in the next time Jehovih giveth him to rule over a small kingdom, perhaps a drunkard, or a wanton, or even over his own family, to righteousness. He that doeth this is a great ruler. Is not, then, man's persistence in righteousness the whole glory of his kingdom?

8. Yaton'te said: The Father knoweth! To try, and to try, and to try; this is the sum of the good a man doeth. And yet what man is there in heaven or on earth but can find an apology for the good work he accomplisheth? Doth not the poor man say: O, if I had this, what great good I would accomplish? And the rich man maketh the same speech, and the king also. And yet Jehovih hath given a kingdom to each and every one of them. But he who can say: I have done all I could, according to my strength and wisdom, rateth amongst the highest of men and Gods.

9. Hear me, then, O Fragapatti; and thou mayst best understand; suffer thyself to forget all the light of high heaven, and to be in a place of darkness, where three thousand million spirits are vagrants, scattered far and wide on the corporeal earth. Such was Aoasu in this kingdom; but the spirits congregated not together in hells, as they did in the east, for they had no association; no Gods, nor Lords. They were perpetual migrants, save such as dwelt with the Druks as familiars.

10. And as to the spirits of those that died in infancy, they were taken by the spirits of their fathers and mothers, or others, and cared for until they also gained sufficient knowledge to serve them as vagrants, and there was the end.

11. And strange to say, all these spirits were without clothes or drapery of any kind, and devoid of shame; neither were they good or evil, nor had they desire for, or knowledge

Hi'ti'us, the king's widow, her children, and forty others, and made a crescent of them; and he stood betwixt the horns thereof. And to his left and right were many of his companions. Thus prepared, Zarathustra sang a song, such as the I'hins had taught him in his youth.

5. And the drujas were ushered into the crescent, taking on sar'gis, the king amongst the number. And the spirit of the king was softened, for they sang peace to his soul and joy forever; and presently, he awoke from his craziness, and remembered he was dead; and he rejoiced in Zarathustra, and applauded him before all the people. And likewise the spirits of darkness who were with him did in the same manner.

6. Zarathustra said: Behold, I have not come in a dark age. Ye shall not worship any man born of woman, nor call him sacred. One only, Who is Ormazd, the Creator, is Master over all the world. Hear ye now my voice unto Him!

7. Zarathustra stretched his arms upward, full of energy, and I'hua'Mazda spake through him, saying: Light of Light, O Father, hear Thou Thy Son! With Thy Almighty hand bless Thou these faithful sufferers!‖ Hardly had these words been spoken, when there fell from the air above, fish and fruit and grains and roots, and all things good to eat, more than sufficient to feed the famished people for three days; and there were more than thirty thousand of them.[13]

8. And all this while the sar'gis of the king looked on, and beheld what had been done; and he cried out with a loud voice: Blessed art Thou, O Ormazd! O that I had known Thee! O that I had sought to find Thee! Hi'ti'us, my wife! And my blessed babes! Swear ye to the king, ye will proclaim the I'hua'Mazdian law, forever! Swear it! Give me joy! Swear! swear! swear!

9. Then Hi'ti'us and the children held up their hands as directed by I'hua'Mazda, swearing a solemn oath to maintain the love of Ormazd and the Zarathustrian law, forever. After these, there came thousands and thousands of others, who also swore in the same way. I'hua'Mazda then took away the sar'gis, and the spirits could not be seen by mortals.

of, a higher heaven, being content to rove about, to sleep, and to eat. And they had a thousand languages; or, at least, a thousand different kinds of signs and utterances, which they had acquired on earth, but lost and mixed up so that neither Lords nor Gods could converse with them.

12. Thus I surveyed them and found them before I built this capital, for which reason I came thus centrally amongst them. Know also, O Chief, that I traveled amongst them with music and with fire, and gaudy apparel, in hope to gain their aspiration; but, alas, they neither smiled nor frowned on my fine shows, but vacantly gazed at us, or even fell asleep whilst our otevan was paraded before them.

13. Then I came hither and built this capital, and founded Jehovih's throne, whereon thou now honorest me. And then I sent to them, here and there, presents of gaudy attire, in hope to inspire the multitude through the few; but, alas, those I attired soon divested themselves of their clothes, preferring nakedness. Thus ended my second failure.

14. After this, I sent a hundred thousand preachers to them, to portray the greater glory of a higher heaven. But, alas, they heeded not, or, if heeding, in a day would forget all that had been told them. And thus ended the third failure.

15. Then we held a holy council, imploring Jehovih for light and power; and His voice came upon me, saying: Go to their loves, My Son; go to mortals. Begin thou with es'yans.

16. Then I commanded my hosts to go and live for a season amongst mortals; and they brought the es'yans to Yaton'te, under guard of the asaphs. And the next of kin followed, desiring to remain. And I said unto them: Behold, my place is fair, and my people are clothed. Save ye be clothed also, ye cannot dwell with us, nor shall ye more look upon your next of kin, whom I have taken for myself.

17. And for love there came many mothers and fathers, and brothers and sisters, belonging to the recent dead; and they suffered themselves to be clothed; and these were the first in my kingdom.

18. Again I called my hosts together, and I said unto them: A thousand Lords I must have. I will divide North Guatama amongst my Lords, and they shall dwell with mortals, having a sufficiency of ashars to give one to

BOOK OF GOD'S WORD.

CHAPTER XXI.

ON the next day Zarathustra appeared before the multitude, and I'hua'Mazda spake through him, saying:

2. I came not in an age of darkness, but of light and knowledge. I am not here to proclaim miracles; I serve the Father, Whose Son I am.

3. In heaven above there are two kinds of spirits; those who serve the earth and those who serve the Father. If ye serve the earth ye shall be ministered unto by the spirits of the lower heavens, who are bound to the earth. If ye serve the Father, ye are ministered unto by the spirits of the higher heavens.

4. Because ye were united in prayer last night to the Father, His holy angels brought ye food. His harvests are over all the earth; His fields are broad. It is not just that He also gather it and bring it to you. To be just to Him, go ye and bring forth out of the fat earth wherewith all ye need, rejoicing in Him. Cease warring; kill not anything He created alive, that runs on the ground or flies in the air. And no flesh save fish, which is without blood, and is cold in life, shall enter your mouths.

5. In the morning, when ye first awake, pray to the Creator, Ormazd, praying after this manner: Glory be to Thee, Thou All Light! Because Thou hast created me alive; I will strive with all my might to be upright before Thee; I have faith Thou createdst me wisely; and I know thou wilt show me the right way.

6. Make my eyes sharper to see into my own soul than into all else in the world, I will discover its dark spots and wash them clean. Seal Thou up my eyes from the sins of others, but magnify their goodness unto me, that I may be ashamed of my unworthiness before Thee.

7. This day will I run quickly to the distressed and helpless, and give them joy by some deed or word. Seal up my tongue against slandering any man, or woman or child, for they are of Thy creation, and of Thine Own handiwork.

8. What Thou feedest me with, sufficient is it for the day thereof; complaint shall not escape from my mouth. Quicken me all day.

each and every mortal, man, woman and child. And whether by natural death or by war, it mattereth not, the es'yans shall be brought to my kingdom.

19. This I accomplished, providing nurseries and places of entertainment for such as were brought hither. But, alas, the tens of thousands of spirits who thus came because of their kin, and accepted clothing for sake of remaining, had little talent to talk, or even desire for anything.

20. At the next holy council the Light came to me, saying: Hear the voice of thy Creator, O My Son; because thou hast been diligent in striving for the resurrection of My children, I am come to thee. Behold, I created man naked, and with shame, as the foundation of industry. But because this people followed, in the Osirian age, the abandonment of spirit communion, whilst they were yet mortal, they lost the light of My countenance.

21. Neither canst thou inspire them to industry, save through clothing the body; but, first of all, thou shalt make them ashamed of nakedness; otherwise, there is no higher resurrection for them.

22. Then I inquired of the Creator how I should teach them shame. He said: Of themselves, to themselves, for themselves, thou canst do but little. But thou shalt inspire them through mortals.

23. Every plateau shall be a thousand miles in breadth every way, save the lowest, which shall be two thousand miles, with a rise of one degree, so that the plateaux shall extend from the earth up to thy kingdom, like a stairway, one plateau higher than another.

24. And thy Lords shall provide for the lowest, and for the second lowest plateaux, subjective entertainments, subjective teaching and subjective things in general. Neither shall there be anything real on these two plateaux, save the inhabitants and their food, and the mirrors and lenses, and machinery for producing subjectives.

25. And the lower plateau, being on the earth, shall be provided as a mirage, having everything spiritual in appearance, as they are corporeally on the earth. And it shall be provided with forests and lakes and rivers, and with all manner of animals and birds and fish, and of whatsoever is suitable food for mortals. And the lowest plateau shall be called Hochedowa, signifying, happy hunting ground.

26. And thou shalt send word to thy Lords, saying: Thus saith thy Creator: Behold, I

O Ormazd, with this, my prayer, that I may become a glory in Thy works. Amen! ‖

9. I'hua'Mazda said: Touching prayer, remember, that to utter words, but to practice not, is of little value. He that is true to his own light is strong in soul; to be false to one's own light is to put out the eyes and stop up the ears. He that would rise in heaven, let him begin to rise on earth. The resurrection lieth in following the All Highest Light one already hath. He that doeth not this, is a fool to ask the Father to raise him up. Hell fire is his boundary in the next world.

10. Because Ormazd sacrificed Himself, He created all things. By sacrifice for the elevation of others doth a man begin at the beginning of approaching Ormazd. This is resurrection, in fact.

CHAPTER XXII.

I'HUA'MAZDA called together those who swore allegiance to the Zarathustrian law; and he separated them from the others, and there were in ten days thirty thousand professed followers.

2. Nevertheless, I'hua'Mazda spake to Zarathustra, saying: Of all these, only one in ten will remain long in faith. And to establish the tenth firmly is more valuable than to have ten times as many who understand not what they profess. Zarathustra asked: How can a tenth be made firm?

3. I'hua'Mazda said: Long ago I told thee to go and live with the I'hins. Zarathustra said: I understand. I learned the Wheel of Ormazd from the I'hins. Then said I'hua'Mazda: Make thou a Wheel of Ormazd.

4. Zarathustra made a wheel, and hung it slanting, facing the sun at high noon. Then I'hua'Mazda explained to the people, saying: This is a symbol of the name of the Creator, Ormazd, the All Light Master! Put it in the place betwixt the horns of the crescent, for it is sacred; it is the Sign of the Altar; it is called the Altar. Let the Faithists go with me, and I will explain.

5. They carried it to the meeting-place and faced it in the same direction. And when the people stood in a circle around it, I'hua'Mazda said: The name of this place shall be

have created a good place, and called it Hochedowa. Teach ye this to mortals, by inspiration and otherwise, saying also to them: Go tell one another, for, after death, the soul shall go thither in great delight. And ye shall say unto them: Save ye wear garments to hide your nakedness, ye shall not enter Hochedowa.

27. Yaton'te said: When the lowest plateau was made habitable, covering a large portion of North Guatama, the Voice came again, saying: Through thy Lords, My Son, thou shalt possess all mortals, every man and woman and child, suffering not one of the drujas to come near them.

28. And, behold, I will send upon the land in many places, great drouths, because of the construction of thy plateau, and these wandering spirits shall not find sustenance, save but through thee and thy Lords. And as fast as they come, thou shalt oblige them to be clothed or draped about the loins; but thou shalt show preference to all such as wear ornaments.

29. Yaton'te said: This much have we accomplished, O Fragapatti: The foundation of my heavenly kingdom is broad and sure, but as yet I have few subjects to show thee.

30. Fragapatti said: Behold, I will take two days of rest, and then I will inspect thy places. Proclaim, therefore, recreation for two days.

CHAPTER XX.

WHEN the recreation was ended, Yaton'te called his council together, and he sat on the throne, and Fragapatti and Hoab sat on his left hand on the throne, also.

2. The Voice of Jehovih came to Yaton'te, saying: Behold, O My Sons and Daughters, this heaven and this land shall not be like any other place; for hither shall rise in time after, they that shall begin the founding of My kingdom amongst mortals. For in the lands of the East, and the heavens of the East, I have given them Lords and Gods before whom they fall down and worship. But in this heaven, and this land beneath it, shall not be given any Lord, nor God, nor any person born of woman for their resurrection.

3. To this end have I created this subjective heaven and her plateaux, and they shall endure till the dawn of kosmon, and the overthrow of war and mortal kingdoms. From this throne will I come in that day, through My Chiefs, and reveal the histories of My

Harel,[14] and the name of the wheel shall be Altar. Behold, then, ye have already sworn an oath under the thigh, in the custom of your forefathers, but ye shall now renew your oath on the Altar of Ormazd, and His Holy Book.

6. I'hua'Mazda then administered the oath unto many, wherein they covenanted to turn from evil and strive to do good; and each and every one turned the wheel once round, as a witness before the Father. When they had all covenanted, I'hua'Mazda said: Ye shall make many wheels, and carry them along the roadways, and wherever one road crosseth another ye shall fix an Altar; and ye shall dedicate the wheel to the Creator.

7. And whoever passeth that way afterward shall halt and remember his Creator; and he shall renew his covenant, to turn from evil and strive to do good; and in testimony before the Father, he shall turn the wheel once round.

8. Thus was established the sacred wheel of Zarathustra amongst the I'huan race.

9. I'hua'Mazda spake to Zarathustra, saying: What is the most potent thing? Zarathustra said: The eye is the most potent. The eye is most to be feared; the most desirable. The eye of man can go away from man; his hand cannot go away from him, nor his foot. Man's eye can go to the mountains; to the clouds, the moon, the sun and the stars.

10. I'hua'Mazda said: If the eye of man is his most potent instrument, what then? Zarathustra said: The eye of Ormazd is His most potent power over man. So, Zarathustra made a picture of an eye, and placed it over the altar. Whereupon I'hua'Mazda made the people covenant anew, but this time to the I'hua'Mazdian law, the Ormazdian law. Wherein they said: I know Thine eye is upon me night and day; nothing is hidden from Thy sight, O Ormazd!

11. And I'hua'Mazda commanded them to place a picture of an eye over the altars in all places of worship.

12. Then came the first night of the new moon, and Zarathustra went into the place of worship; and a great multitude also came in. So I'hua'Mazda said: This is mas[15] night for the spirits of the dead. That the widow, Hi'ti'us, may have joy this night, I will sing and pray for the spirit of the king. And,

kingdoms. And I will radiate outward, around about from this heaven, until My kingdoms encircle the whole earth, and until the earth's heavens are Mine also.

4. And whether the I'huans be mortals or spirits, ye shall not here teach them to worship any one, save the Great Spirit.

5. For a question will rise amongst mortals in the beginning of kosmon, as to whether mortals are ruled by the angels of heaven. And I will prove it before them that in this land all Gods and Lords and Saviors shall be cast out, and mortals shall become worshippers of the Great Spirit, being ruled to that end by the inspiration that shall descend from this heaven, through the spirits of the I'huan race. And they shall know that I, Jehovih, alone rule over all, and within all My works.

6. Be wise, My Sons and Daughters, for as ye now find little aspiration amongst the hosts of wandering spirits, so will the same lack of aspiration be manifested in the beginning of kosmon, amongst mortals. The Voice ceased.

7. Yaton'te called Et'seing, his assistant God, saying: Come thou and sit on the throne. I will go now for forty days with Fragapatti and show him all my works. And I will go also with him to Hapacha, God of Ipseogee, after which I will return hither.

8. Et'seing came and sat on the throne, duly saluting, having been anointed and crowned previously. Then rose up Fragapatti to speak, perceiving that the great multitude desired to hear him. He said:

9. In what they have done I am well pleased, O Jehovih. Through Thy voice I selected them, and they deserve neither praise nor censure, being Thy servants. Thou hast wisely chosen them, for in this dawn I perceive the foundation of that which will reach mortals in the third dan'ha that cometh after. And because Thou hast chosen this place, O Father, great is the responsibility of these, Thy Lords, and Thy Lord God.

10. Because they have supplicated Thee, Thou hast guided them, and they cannot err. Because their work hath been slow, they have great honor in patience and persistence. May Thy Wisdom, Power and Love continue with them, for Thy glory, now and forever. Amen! Fragapatti ceased, but the light became brilliant above his head; and the Voice came out of the Light, saying:

11. More shall they concern themselves in a righteous foundation of My kingdom, than in

afterward, for all spirits who are in darkness.

13. When they sang and prayed, the spirit of the king came in sar'gis, and talked to Hi'ti'us, and to others. And, after that, the spirit of the king prayed and sang with I'hua'Mazda. Thus was established the first night of the new moon as moon's night (mass) for the spirits of the dead, and it was demonstrated before the living.

14. I'hua'Mazda taught through Zarathustra for forty days and nights; teaching the Zarathustrian law, the Ormazdian law. And thousands and thousands of people were converted unto righteousness; and these were called disciples (ga'spe Zarathustra) of Zarathustra.

15. Zarathustra inquired of I'hua'Mazda what was the best, most potent thing for the generations of men. Then answered I'hua'Mazda, saying: The best, most potent thing for the generations of men is to teach the very young child the ever presence of the All Potent Eye, which sees into the body of mortals, into the behavior of mortals, and into the soul.

16. Zarathustra inquired concerning very young children. Then I'hua'Mazda answered, saying: In three days and five days and seven days the rite of circumcision for the males, and piercing the ears for the females. And, when they are old enough, they shall be consecrated on the wheel.

17. Zarathustra said: To consecrate, what is that? Then answered I'hua'Mazda: To profess the All Highest, the Creator, Ormazd. And from that time forth the young child shall pray to Ormazd every night before going to sleep, and pray every morning as soon as awake to Ormazd, renewing its covenant and acknowledging the presence of the All Potent Eye.

18. Zarathustra inquired concerning children who were not thus provided. I'hua'Mazda answered, saying: Such children may live, or they may die. If they die, they fall into the care of drujas and become drujas themselves; but if they live, they will grow up liras and Druks, killing and stealing.

19. Zarathustra inquired concerning a consecrated child, if it die? Then I'hua'Mazda answered: If a consecrated child die, its soul is received in heaven by the consecrated spirits

a multitude of conversions and resurrections. For the standard of their Lords and Gods, and their successors, is of more value than tens of thousands of redeemed who are of little wisdom and strength. For the latter will be raised up afterward.

12. The Voice ceased, and Fragapatti came down from the throne, followed by Yaton'te and Hoab. The es'enaurs chanted, ALL HAIL, GREAT JEHOVIH'S POWER! HIS LIGHT THE IMMORTAL VOICE! And when the Gods advanced to Ctius, they halted, standing abreast, and then filed in front of the throne, saluting in the SIGN OF OM, and were answered by Fragapatti. Lastly came the marshals of the traveling hosts; and when they had passed, the Gods followed after, thus passing out of the capital to the place of the ships of fire, followed by the inhabitants of Yaton'te.

13. Thus they entered the avalanza, with music and cheering; and thus they departed, first to survey the kingdom of Yaton'te, and then to go to Ipseogee.

CHAPTER XXI.

AFTER Fragapatti had examined the places of the asaphs and of the physicians, and such other places as belong in the lower heavens, he descended to Hochedowa, the land of delusion, the happy hunting ground, in order to witness the games and tournaments, which were so far maintained by a great expenditure of labor on the part of the ethereans, for teaching by subjective illustrations. Jehovih said:

2. As mortal children can be taught by objective illustration, so have I created My es worlds capable of a similar process subjectively. My rules are not man's rules; nor are My worlds illustrated as man illustrateth. Behold My rainbow, which is a subjective illustration to mortals of a bow without the substance of a bow. But man bendeth a stick, and saith: Behold, a bow! And he holdeth it in his hand; but Mine he cannot touch.

3. I gave to mortals to teach their sons and daughters many combinations by the use of objects; that they should know a circle, a square, a triangle, or learn to compute numbers by the use of objects. Inversely in the same way I created subjective means for the spirits of the dead, that they might be taught and amused with My works.

4. To corporeans I give corporeal eyes and corporeal ears, that they might attain to wisdom on the earth; but to a few I give su'is, that they may see and hear things spiritually.

of Ormazd. It is then taken to a place of all good, a place of delight.

20. When these things were explained to the disciples, the mothers brought their children before Zarathustra; and I'hua'Mazda consecrated them on the altar, and they were baptized with water and fire, and given names by the rab'bah.

CHAPTER XXIII.

ZARATHUSTRA, the All Pure, inquired concerning protection against impostors. To which I'hua'Mazda answered, saying: Prove all things on the altar. If a man come before the people saying: Behold, I am a prophet! and he teach strange doctrines, he shall be tied on the wheel with his face toward the sun at high noon. And if he be a true prophet, the spirits who dwell by the altar will set him free. But, if he be not released on the third night, the wheel shall be carried out into the forest and stood up by the bushes. And if he be an impostor, the wild beasts will come and devour his flesh.

2. Zarathustra inquired concerning the wheel afterward. I'hua'Mazda said: When an impostor hath perished on the wheel, behold, the wheel shall be no longer used as before. But the disciples shall cut away the rim of the wheel, and cast it away, for it is useless. But the cross-bars of the centre of the wheel shall be retained, for it was on the bars that he was bound, and the cross of the bars is sacred; and it shall be hung in the place of worship, for it is a true cross.

CHAPTER XXIV.

ZARATHUSTRA inquired concerning the government. To which I'hua'Mazda replied, saying:

2. To the All Pure disciples there is no need of government, save to do the Will of Ormazd. But no people are all pure; no people are all wise. Two kinds of governments created the Creator; the first is His Own, the Government of Ormazd; the second is the government mortals have amongst themselves.

3. Zarathustra inquired if government did not abridge liberty. I'hua'Mazda said: The

5. To the spirits of mortals who die in infancy, I give spiritual eyes and spiritual ears; but without cultivation they hear not corporeal things, nor see corporeal things. But to such spirits as have fulfilled an earth-life, I created them to see and hear after death the matters of both worlds.

6. Nevertheless, there are many spirits in heaven who have not fulfilled either a spiritual or a corporeal life, and they can see but little and hear but little; for which reason I commanded that they should be called drujas, signifying, spirits of darkness.

7. And I sent My Gods and My Lords, say-to them: Go ye to the spirits of darkness, for they neither see nor hear heaven nor earth, and are wandering about indifferent even to their own nakedness.

8. And ye shall create mirrors and lenses, and optical illusions and delusions, and provide games and entertainments for them, so that their understanding may be opened up for the glory of My kingdoms.

9. When the avalanza arrived at Hochedowa, it was lowered and made as an observatory, in order to witness what was going on, and yet so provided that it could be moved about from place to place.

10. And they witnessed the heavenly tournaments and games; the boating and fishing and hunting, and all other entertainments representative of what these angels had been engaged at in mortal life; and yet these things were but subjective, and not real.

11. But it came to pass that many drujas were restored to memory of earth-life; restored to seeing and hearing, and, in fact, to know they had entered another world; illustrating to their dull senses that it was possible for them to learn to see things, and to hear things, understandingly.

12. Nevertheless, there were within these regions hundreds of millions of angels so stupid as to be void of form and expression.

13. Jehovih had said: When a man hath fainted, thou shalt arouse him, by calling his memory to things past. And when the druj in heaven hath seen who he is, and his place also, thou shalt show him symbols of things past, and thus awake him.

14. Jehovih had said: Behold, O man, thou art the chiefest glory of My creations. Neither created I any animal that walketh on land, or flieth in the air, or swimmeth in the water, or that crawleth on its belly, with desire for spiritual life, nor with capacity to accumulate

Ormazdian government giveth liberty; so far as man's government partaketh after the Ormazdian government, it giveth liberty also.

4. Zarathustra inquired: What is the best, most potent, man's government? To which I'hua'Mazda replied: This is the best, most potent, man's government: First, there shall not be more than two thousand people, so that they can know one another; and no city shall be larger than that.

5. The oldest, wisest, best man shall be the high rab'bah; but the families of tens and families of hundreds within the city shall have each, one rab'bah, being the oldest, wisest, best man.

6. These rab'bahs shall be the government of the city. They shall have a government house, and it shall be the place of decrees.

7. Zarathustra said: How shall they make decrees, that the decrees pervert not liberty? I'hua'Mazda said: Ask not this, O man! He who crieth out constantly for his liberty is a selfish man, he is a Druk. Save a man be willing to sacrifice his liberty somewhat, for the public good, he is unworthy before Ormazd. To find the amount of sacrifice, this is the business of the decrees.

8. Zarathustra said: How, then, shall the rab'bah proceed? I'hua'Mazda said: When they are seated, the chief rab'bah shall announce the subject; neither shall any other rab'bah announce the subject. But if a rab'bah have a subject, he shall state it beforehand to the chief rab'bah.

9. After the subject is announced, then shall all the rab'bahs speak on the subject; but they shall not speak against one another; each one declaring his highest light.

10. When they have all spoken, then shall the chief rab'bah speak his highest light, which he gathereth from the others in the first place, but which is afterward illuminated by the Light of Ormazd, and this shall be the decree.

11. Zarathustra inquired concerning the laws betwixt cities. I'hua'Mazda spake to Zarathustra, the All Pure, explaining the Ormazdian law. He said: A city is a family of one. A small village is a family of one; for which reason is a city called Ir. And every city shall have one God-ir, who shall be the oldest, best, wise man. The God-irs shall meet in council to consider what is good for all the

spiritually. But to thee only, O man, have I given power to aggregate the spiritual entity.

15. For My animals I bestowed like a vessel that is full of water; no more can be put into them; and also, when the vessel is destroyed, the water runneth back to the ocean. I quickened them into life by Mine Own hand; but when I take away My hand, lo, they are gone back into dissolution. As a drop of water hath no power before the sun, but evaporateth and is seen no more, so is the spirit of all the animals I created before the light of My countenance. But to thee, O man, I gave power for everlasting life.

16. Nevertheless, as a man may take a drop of water and put it in a vial, and keep it for a long time, so have I given to My exalted angels power to take the spirit of a fish, or of an animal, suddenly dead, and reclothe it with the semblance of a body, for a season; but yet it is only a subjective existence. And, even as a man letteth a stone out of his hand, and it falleth to the ground, so, when My angels let go their hands on My spiritual animals, their spirits fall into the sea of My body, and are seen no more. Even so, also, but in less degree, created I the trees, the grass, the moss, and all vegetable things that grow on the face of the earth. And I gave to My exalted angels power to take the spirit out of a tree, or a bush, or a plant, and to carry it away and reclothe it with corporeal substance. But to My exalted Gods I gave power to do the same things, not with one plant only, but with whole forests, and with animals, and fishes, and serpents. And when they do these things in atmospherea, they are called subjective heavens.

17. Wherefore it came to pass in the ancient days that when spirits of darkness returned to mortals, they told them that heaven was like unto the earth, with everlasting life unto all animals as well as to man. Turn not away from such spirits, O man, but learn from them, that thou mayst not tarry long in My bound heavens, when thou becomest a spirit also.

18. For if thou setteth thy soul to feed on animals, and to dwell with them, the Gods cannot deliver thee to My emancipated heavens, till thou hast served thy time in the lower heavens. One great light have I bestowed unto all men, that they may progress forever. Though the waters of the ocean rise up and make clouds; and the clouds fall down as rain and run to the rivers, and thence back into the ocean, a thousand times, ten thousands of times,

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cities jointly. For some cities are situated for flax and wool, some for iron, and some for copper, and some for ships.

12. Zarathustra inquired concerning the Council of God-irs. I'hua'Mazda answered him, saying: The God-irs shall choose the oldest, best, wise man amongst them, and he shall be called God-ir Chief. And he shall sit in the east in the Council chamber, and he shall present the subjects, after they have been told to him by the other God-irs. And when he hath presented a subject, all the members shall speak upon it. And after they have all spoken, then the God-ir Chief shall speak, and his words shall be the decree, which shall be called the Zarathustrian law, because the All Light dwelleth with the Chief, and he cannot err. This is the Ormazdian law, the I'hua'Mazdian law, the Zarathustrian law.

13. Zarathustra said: Of a walled city (giryah), what is the Ormazdian law? I'hua'Mazda answered, saying: To the I'hins, walled cities; to the I'huans, cities without walls. To the cities of the Druks, walls. This is the kingdom of I'hua'Mazda; they that have faith, why shall they build walls? They shall not hoard up gold and silver; none will rob them. After Zarathustra, two people will live. One shall be the people of this world; the other shall be the people of Ormazd. The former shall strive for earthly things; the latter for spiritual things. And there shall be no affinity betwixt these two people. From this time forth, the Zarathustrian people, who have faith in the Father, shall not have walled cities (save the I'hins, the sacred people). But this world's people, having no faith in the Father, shall have faith in stone walls; whereby ye may know which are righteous in my sight.

14. Zarathustra inquired concerning the smallest of cities. I'hua'Mazda answered him, saying: The smallest city is a man and his wife and children. And even as the people in a large city are one with one another, so shall a man and his wife and children be one with one another.

15. And as a large city must have a head father, so shall a small one. Whatsoever hath no head is nothing.

16. Zarathustra said: In the government of a large city, the fathers speak on a subject, and after them, the head father decreeth.

yet that water hath not progressed. Neither have I given progress to a stone, nor to a tree, nor to an animal; but to man only have I given progress.

19. Be wise, O man, and tie not thyself to things that progress not, nor set thy soul upon them, lest they become a bondage to thee in the next world. But for the Druks, I have created heavens midway betwixt light and darkness, subjective and objective, that they may be redeemed.‖

20. Fragapatti also visited the Washa'wow'-wow, the great hunting fields; and the place of tournaments, the Se'ka'to'si, where thousands and tens of thousands of drujas were being amused, and instructed, and awakened to their condition and to their possibilities. And when Fragapatti and his hosts had seen the beauty and grandeur of this lowest of heavens, and made a record of the affairs, Yaton'te said:

21. Now have I shown thee, O Fragapatti, the foundation of a great house, even my kingdom, which is Jehovih's. I am at thy service, to go whithersoever thou mayst desire. Then spake Fragapatti, saying:

22. I desire to descend beneath, even to the earth's surface, and survey the plains, and rivers, and lakes, in the regions where the Father's kingdom will be founded. Let my mathematicians compute the time, and these things shall also be recorded in the etherean libraries, for benefit of the angels of that day.

23. The mathematicians computed the time, and then Yo'tse'putu, the chief, said: Eight thousand nine hundred years! So Fragapatti caused the avalanza to be lowered down to the earth's surface, and he coursed the land over, east and west and north and south, and when he saw it was a fair country as to land and and water, he said:

24. Behold the Wisdom of Jehovih in the foundation and plans for inhabiting and subduing the earth. And yet, eight thousand nine hundred years! O what innumerable millions on the earth will go down in darkness ere that day! Here the light will fall! Here the beginning of the death of Seffas! Yet Thy Hand, O Jehovih, is over all.

CHAPTER XXII.

FRAGAPATTI sent messengers to Hapacha, God of Ipseogee, apprising him of the visit. So, Hapacha hastily called in his Lords and captains and fathers, preparing a

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17. I'hua'Mazda said: Even so shall it be in a family of husband and wife. The wife shall speak first, and the children next, if old enough; and after that the father shall decree. That which is a good law for a large city, is good for a small one. As the kingdoms in heaven are governed, so shall be the kingdoms of earth.

18. Zarathustra inquired concerning a bad husband and a good wife, and a bad wife and a good husband? I'hua'Mazda spake to Zarathustra, the All Pure, saying:

19. Who knoweth what is good and what is bad? Are not all men to give themselves as sacrifice to the Father, and all women also? If a good woman is not willing to sacrifice herself to a bad husband, after having sworn to Ormazd, then she is not good, but a lover of herself. A good woman hath no self to serve. Because her husband turneth out bad, shall she also? Is it not good for her in the place Ormazd provided? Shall she set up her judgment against the Father's?

20. There be men of evil, and of passion, who abuse their wives. Knoweth not every damsel this? For this reason, if she commit herself to her husband in the name of the Father, He heareth her. And He establisheth His Kingdom in her house. And that man and that woman have no longer themselves to consult as to their desires; for if the Father desireth her to leave her husband, or the husband to leave the wife, He taketh one of them to heaven. Think not that He changeth as the wind, or boweth Himself to please the caprice of man or woman. Rather let the good wife, with a bad husband, say to Ormazd:

21. Because I was vain, Thou hast rebuked me, O Father. Because I sought to change my condition, Thou hast shown me I knew not what was good for me. Yea, thou hast shown me the folly of my judgment before Thee, and I will profit in turning to Thy Will. I will not more open my mouth in complaint. Though I be scourged with stripes, and made ashamed of my household, yet will I glorify Thee. The city Thou hast founded in me, will I begin at the foundation, and build up as a holy city, in Thy name.

22. And she shall say to her husband, who beateth her: Because the Father gaveth thee to me, I will rejoice and sing in thy praise.

time of recreation, and also preparing suitable reception and entertainment.

2. And Hapacha provided in this manner: First, one hundred thousand musicians, formed in eight parts of a circle, with eight intervening spaces. With each group he provided one thousand marshals, and they stood in front of the musicians, with eight intervening spaces also. Next within, he provided places for the messengers, of whom there were three hundred thousand. Then next came the asaphs, of whom there were one million; next came the ashars, of whom there were two million; next, came the nurses and physicians; next, the teachers in factories and schools and colleges; and of all these there were fourteen million six hundred thousand.

3. Of the grade first above the es'yans there were twenty million; of the second grade, which was the highest, there were thirty million; but no es'yans were present.

4. In the midst of the circle was the throne of Hapacha, now extended so as to accommodate his Lords. To the south of his throne were the seats of the captains of the hosts. In a crescent were his counselors, of whom there were one million.

5. Hapacha having thus called them together, and having explained to but few of them the purpose, now addressed them, saying:

6. By the Wisdom and Power of Jehovih I speak before you. That which I say is not of myself, more than of the faith I have in Jehovih, of which faith ye are likewise blessed.

7. Since our youth up we have been advised by the guardian angels, their Lords and God, to be firm in faith in Jehovih above all things. For it was declared to us, in the olden times, that there was a higher heaven and a lower heaven, and that through faith in the Father we should all ultimately ascend and dwell in His Holiest Kingdoms.

8. For which reason ye have been steady workers since your mortal lives have been put away; even for this kingdom, raising up many, and causing them to rejoice in everlasting life. But as it has been promised ye beforehand that the Gods above us would surely come and deliver all who are prepared for the next resurrection, even so, to this day, cherish ye the hope for wider fields of labor, where ye may overtake your kindred and others who have become wise in Jehovih's light.

9. The time of that resurrection is near at hand for many of you. Our Father hath brought this heaven into a lighter region, that

Before I sleep at night, I will ask His blessing upon thee, and in the early morning, and at high noon. Though thou mayst hate me, yet will I do so great good works for thee, thou shalt love me. Though thou mayst kill me, yet will I go into heaven and build a house for thee.

CHAPTER XXV.

ZARATHUSTRA, the All Pure, divided the people, leading his followers away from the others, taking them into good places of delight. After that, he looked back with compassion, and he said to I'hua'Mazda:

2. What of them who will not accept the Ormazdian law? I'hua'Mazda answered him, saying: Behold, thy arms are full! Let the dead have dominion with the dead. Not only this generation, but many that come after thee, will not be alive to the Ormazdian law.

3. Zarathustra apportioned his people into cities and villages and families, but over the whole of them he appointed Yus'avak as Chief, one of his companions who came with him from Oas.

4. And when Yus'avak was established, Zarathustra and his companions traveled further, and came to the city of Ne'ki'ro, kingdom of Aboatha, king of twelve generations through his forefathers, whose title was, ABOATHA, SON OF UZZA, SON OF NIMROD, SON OF THE HOUSE OF TUS'IANG, WHO WAS DESCENDED FROM BEFORE THE WORLD WAS!

5. Ne'ki'ro was a walled city, but the Zarathustrians gained entrance without paying tribute, because the law thus favored strangers. Abaotha, in his youth, had traveled amongst the Par'si'e'ans, and knew the language; and when Zarathustra was before him, speaking in the Oas'an tongue, the king inquired his business, and how long he purposed staying, stating, moreover, that he had received the tablets of the Ormazdian law, with the interpretations, from the king of the Sun, Asha; and that he had desired to see Zarathustra.

6. Zarathustra said: I came to establish the Ormazdian law. In the name of the All Light will I blunt the edge of the sword and the spear. Until I have fulfilled the commandments upon me, I shall tarry within thy city. Of things thou hast read in the holy book I am come in the Person of I'hua'Mazda.

ye may be prepared for that still greater light beyond. And because of the new light that is with us, ye have beholden that many of the I'huan es'yans have deserted our nurseries and gone back to the earth, for they love the darkness of earth more than they love the light of heaven.

10. My Lords have sent messengers to me from various parts of the earth, saying to me: As much as they have deserted your places in heaven, even so much have the es'yans returned to mortals in great numbers. And it hath come to pass that great manifestations of spirit presence are now common to men and women and children on earth.

11. Many of these es'yans, falling in with drujas, have adopted their roving habits, denying that there is any higher heaven, honestly believing they will have an opportunity to reincarnate themselves and dwell again in mortal form. Knowing no higher heaven than the earth, and, knowing no happiness save in the indulgence of lust, they appear to mortals, and marry in manifestation, falsely pretending to be the kin of the living.

12. Which sign forerunneth the approach of a new dawn of dan near at hand. Being thus doubly armed in prophecy, your God called you to witness the words and proceedings of Fragapatti, who is on his way hither, accompanied by Yaton'te, God of Yaton'te, Creator of Hochedowa.

13. For more than six hundred years have many of us labored in this field, and our harvests for Gau have been the most esteemed of all the resurrections contributed by the Lords of earth. To comport with our dignity, I have commanded the builders of otevans to have in readiness, representing these harvests, a vessel for my Lords and their attendants, and my chief marshal, to go part way and meet our visitors, bearing the sign of the triangle, and of fruit, and the altar.‖

14. Hapacha then gave instructions in full; and, presently, the receiving hosts departed in the otevan, with music, rejoicing, being cheered by the hosts remaining. In the meantime, Hapacha caused the house to be put in order.

CHAPTER XXIII.

FRAGAPATTI had previously visited Hapacha, but told not who he was, save that he was God of Lunitzi, in etherea; consequently, Hapacha, now knowing that Fraga-

7. The king said: My city is not large; I have more scalps and skulls, for the size of my city, than any other king in the world. But know thou, O man, I am a philosopher. Many of my people are also learned people. Hear thou me, then, and if thou hast a greater philosophy than I have, I will not only bequeath to thee the public skulls and scalps, to be thy treasures forever, but I will also give my skull and scalp into thy hand, as the most valuable treasure in the Jaffeth'an empire.

8. Zarathustra said: Though thou settest great value on skulls and scalps, because they are the product of labor, yet they are of no value to me, nor to the Father in heaven. Neither have I any philosophy for thee, or for the Father's begotten. To accept His will; to be servant unto Him, by doing good unto others, comprise the whole of the law, by which all men may be made to rejoice in their creation.

9. The king said: Think not that I am as other men. I am not as other men. In the first beginning of all things, there were SEVEN and NINE things. I was one of them. By division, we created all there is in heaven and earth. Seven thousand and seven millions, and nine thousand and nine millions of times, have I divided myself. One-seventh and one-ninth of all there are of created things is my very self. Tell me, then, hast thou as great a philosophy as this?

10. Zarathustra said: O the folly of men before Thee, O Ormazd! They run after that which flattereth self, seeing their fellows going down in death, and they raise not their hands to lift them up! I tell thee, O king, thy poorest slave that bringeth out of the earth food for two men, hath a greater philosophy than thine! He that can rule over his own self-conceit, that speaketh not of himself, giveth a better philosophy of himself than thou hast. He who hath not yet risen from his mother's breast, hath more treasures to give than thou hast obtained with all thy philosophy. Ere three days have passed by, the city's skulls and scalps will be burned to dust. Nor will thy philosophy avail thee to stay the hand of I'hua'Mazda.

11. The king said: Proposest thou with this handful of men to battle with my army? Zarathustra said: I have spoken. There is no value in discoursing with any man who hath

patti was coming, mistrusted not that it was the same person, but expected to see one coming in great pomp and glory. For he had heard of the wonders Fragapatti had already accomplished in the eastern heavens, particularly the breaking up of the hells of Aoasu and the deliverance of the tortured inmates.

2. Thus came Fragapatti to Ipseogee in his avalanza, displaying neither lights nor curtains; coming with the receiving hosts within his vessel, anchoring near the throne of Hapacha.

3. Presently Fragapatti came down out of the ship, Yaton'te and Hoab with him, also the marshals, who were on the left, the receiving hosts being on the right. Hapacha's es'enaurs struck up, JEHOVIH'S NAME, O YE LORDS AND GODS! and the hosts of the avalanza joined in singing, and with trumpets and harps and triangles, knowing the symbols of their kingdom, and great was the glory of their music.

4. When Fragapatti approached the throne, the music ceased. Hapacha said: Who cometh here? and he made the ancient sign of Jehovih's name. Fragapatti said: A Faithist in Jehovih; and he gave the countersign. Whereupon, Hapacha said: In His name, welcome brother, and welcome thy hosts also. May His love and wisdom be manifested in me and my people during your sojourn with us.

5. Fragapatti said: Jehovih is All Wise. He fashioneth some men as suns, and out of their souls the light extendeth into the far-off spheres. Coursing these vast fields at certain times and seasons, He sendeth swift messengers from His most exalted heavens. And these messengers, passing through both light and darkness, with their great wisdom, scan the distant kingdoms where mortals and angels dwell, and quickly catch from the guardian hosts, and from the scenes around, the brightest, best stars, and carry the record to the reigning Gods above. And when these Gods descend to the regions and places of these gems, they go visit them.

6. Even so, O Hapacha, standeth thy record in the higher heavens. And when the Father called me to visit the red star and her heavens, I looked over Jehovih's messengers' reports, where was set thy name, radiant with love and fire. So to thee I made haste and came, unknown, because as yet unproved in these heavens; and thy much worth, and the amity of thy hosts, won my love. I told thee thou shouldst hear from me soon, and so thou hast. Behold, Fragapatti is before thee!

7. Hapacha said: Blessed, O Jehovih!

an opinion to establish, nor is man's opinion of value to raise up the souls of men. Bring thou, therefore, thy army, and command them to fall upon me and mine!

12. The king said: Thou hast no weapons; think not that I battle with men who use their tongues, like women!

13. Zarathustra said: Why boastest thou? Thy soldiers will turn and flee when thou bringest them against me!

14. The king turned away then, and ordered his officers to bring soldiers, and despatch Zarathustra and his companions, and to hang their skulls and scalps on the walls. Zarathustra and his companions went into the king's garden, and formed in an altar. When the sun had set, and evening came, the king's soldiers, more than ten thousand, came upon them.

15. I'hua'Mazda had great power, because of the faith of Zarathustra, and he spake with a loud voice, saying: Light of Thy Light, O Ormazd! Build me here a wall of fire! And behold, there fell from heaven curtains of fire, till a great wall stood betwixt the two peoples; nor would one soldier throw a spear or sling a stone; and many of them broke and fled.

16. When the king saw the power of Zarathustra, he feared for his kingdom; and not deciding at once what course to pursue, he went into his palace. Then came Zarathustra and his companions out of the garden, but the light extended up above Zarathustra's head like a pillar of fire. I'hua'Mazda spake to some who were nearest, saying:

17. Run quickly and call the soldiers back, saying to them they shall be my soldiers, and I will give them the weapons of the Creator. So, the messengers ran, and brought many of them back. I'hua'Mazda commanded them to gather the skulls and scalps from the city walls, and from the gates, and go and burn them, and the soldiers did these things.

18. The next day after they were consumed, I'hua'Mazda began to preach, explaining the Ormazdian law; and he received many followers. The king had tried by all means to gather his soldiers together, but no one obeyed him. After that Zarathustra went to him, saying: If thou art one-seventh and one-ninth of all things, who thinkest thou I am?

19. The king said: They say thou art a

Come thou, O Fragapatti, and honor my throne, in the name of the Father! And come thou also, O Yaton'te, and thou, O Hoab! And they went up and sat on the throne, and Fragapatti sat in the midst.

8. Again the es'enaurs sang and played, and during the singing the light of the upper kingdoms began to envelop the throne. Then spake Fragapatti, explaining:

9. Hear me, O all ye people, and be ye attentive to my words:

10. Because ye have been faithful from the first, ye are become the light of the earth, and of this heaven; and inasmuch as ye have maintained your altar and times of sacrifice [worship — Ed.], there have been maintained in the upper heavens altars and sacrifices in conjunction with you.

11. Whereby ye have been blessed in hearing the Voice in all the darkness through which the earth and her heavens have passed.

12. As the Father hath given voice betwixt mother and child, though they be distant from each other, so, in like manner, to Jehovih's kingdoms, which are in sympathy in righteousness and love.

13. As ye behold the light gathering about this throne, think not that I bring the light, nor that it is sent to me in person. There is a cord betwixt me and my etherean kingdoms, and I am one end thereof; the other end is the throne in etherea. When I sit in the midst of this throne, behold, it is also illuminated by the higher heavens.

14. Think not that my heavens are the highest of all, for such, the All Highest, can never be attained. Nevertheless, my heavens are connected as with a cord to them above me, and they to others still above, and so on forever, upward, upward! The All Highest conceived of, is called Jehovih; and no matter how long it descendeth, still the Voice is His Voice.

15. That ye may hear Jehovih's Voice, I will now set my sun above the throne.

16. Fragapatti ceased, and a light most brilliant, in the figure of the sun, settled above his head back of the throne. Many could not look upon it because of its brightness. Presently Jehovih spake out of the Light, saying:

17. Rejoice, O Hapacha, in the name of thy Creator! Sing thy songs of delight, and let thy people hold up their heads. Behold, I have watched over thee and thy hosts; in My promises have ye fulfilled the dawn of My Light!

very Creator! But, as to my opinion, thou art only a magician. Thou canst not do anything real; for which reason, I hoped thou wouldst come before me. Know, then, thy end hath come! With that, the king struck at Zarathustra; but the king's sword was broken into pieces, and of non-effect.

20. The king had two trained chetahs, large as the largest lions, and he ordered them to be unloosed and set upon Zarathustra. And it was done; but, lo and behold, the chetahs came and licked his hands. But the king was hardened, and would not believe. I'hua'Mazda called the king to come near, and he came.

21. He said unto the king: I am not thine enemy, but the enemy of evil; I come not to take thy kingdom. In a few days I shall leave this place. So, thy kingdom would be worthless to me. And yet I come to establish another kingdom, which is the Father's. I come to overthrow sin and wickedness, and to build up that which is good. And in so doing, it shall be known amongst men that the soul is immortal.

22. Rather would I see thee and thy people alive and full of joy, than to see them dead. Thou hast said thou understandest the Ormazdian law; perceiving there is also a king's law.

23. The king's laws are for the earth-world; to punish the wicked and reward the valorous; the Ormazdian law is for the Zarathustrians, who need no kings. Thy subjects are for war and plunder; but the subjects of the Great Spirit are for doing good, and in love and mercy. And have I not shown thee that the Ormazdian laws are the stronger of the two? Yea, a hundred fold. It is wiser for thee to espouse the stronger law. Thou hast gathered certain treasures, boasting of thy treasures' value. Because thou hast made a law of exchange for skulls and scalps; how sayest thou? Makest thou them valuable? Because a man bringeth a skull to thee, thou givest him bread. Now I declare unto thee, values consist not in the rate of exchange betwixt men. Shall a man gather a heap of stones, and say: Behold, they are valuable! Or iron, or gold, or copper, and say: Behold, they are valuable! A piece of bread is valuable, or flax, or wool.

24. Because man hath set value on things not valuable, he buildeth in falsehood and

18. Three thousand years are as one day in My sight. Yesterday I said: Sit ye here, stand ye there, for to-morrow I come again. And this was My commandment for thousands, and tens of thousands of years.

19. But others remembered Me not; in the night they went down, as a child that falleth asleep. And when I came on the morrow, behold, they had not awakened. But I roused them up, and showed them My great Light.

20. Again I said to them: Three thousand years are as one day in My sight. Sit ye here, stand ye there, and remember Me. To-morrow I come again. But lo, they went down in sleep; they remembered not Me, their Creator.

21. But thou, O Hapacha, hast maintained the watch all night long. Thou art the first of Gods who hath kept this kingdom whole from dawn to dawn. Thou art the first of Gods who hath kept My kingdom safe in the lower heavens till the morrow came.

22. Now have I come to thee to deliver thee and thy kingdom to Haraiti, whither thou shalt tarry till the close of dawn, when My Sons and Daughters shall bear thee upward to My emancipated worlds; and thy hosts shall go with thee.

23. The Voice ceased. Then spake Fragapatti, saying: For three days will I tarry here; two days shalt thou have of recreation, but on the third day thou shalt appoint thy successor, and I will then again speak before thee and thy people.

24. Hapacha then proclaimed two days of recreation, and the hosts mingled freely together, those of the avalanza coming out and rejoicing with the Ipseogee'ans, and great was the glory of those two days.

CHAPTER XXIV.

HOAB rejoiced not; and he alone, of all the people assembled, was burdened in soul. He said: Jehovih! Thou hast rebuked me, and I am cast down. Thou hast shown me Thy Son Hapacha, one of Thy Gods in the lowest of heavens. And Hapacha, Thy Son, hath maintained his kingdom unto Thee till this dawn of light hath come.

2. Yet Thou gavest into my keeping a kingdom far higher than this, even Zeredho; and I went down, as a child that falleth asleep. My kingdom forgot Thee; my people ceased to sing songs unto Thy name. We buried ourselves in darkness.

death. Ormazd alone is valuable; the man who hath the most All Light, hath the greatest valuables. For by the Light of the Father all righteous things can be obtained easily.‖ Whilst I'hua'Mazda was yet speaking, the spirit of Zarathustra went abroad, and, with ten thousand other spirits, brought fish and fruit, and let them fall around about the place. The people ran and gathered them up for food. The king made no reply at first, for he was encompassed about with evil spirits, who were angered with I'hua'Mazda and his proceedings. Presently the king said:

25. Because I am transcended by thee, it is no longer useful for me to live. With that, he cut his belly across, and fell dead. And Zarathustra commanded that the king's body be laid straight for three days; and it was done; and there came thousands of people to look upon the king, and witness that he was dead. And they saw of a truth that the bowels were gushed out of the wound, and that there was no breath in him.

26. So I'hua'Mazda suffered the spirit of the king to live three days in torments, and then he called his disciples around him, saying: Now will I raise the king to life, and it shall be testimony in Jaffeth.

27. And Zarathustra pushed the bowels back into the belly, and drew the place shut, saying: In Thy name, O Father, heal I this man's body, as a testimony of Thy Wisdom and Power! And when Zarathustra had drawn his hand over the belly twice, it was healed. And then Zarathustra said: O Father, as by Thy spirit Thou didst quicken into life this, Thy child, in his mother's womb, restore Thou him to life!

28. And the king was healed, and restored to life before the people; and he awoke and looked about, and then rose up. He said: Even now I was dead and in hell, and I saw millions of the dead, and they were in hell also. And there went up around about them fires of burning brimstone, and none could escape.

CHAPTER XXVI.

WHEN the king was restored, he was as another man, having su'is, and believing with a full conviction; and he asked Zara-

3. And Thou hast chosen me to be the next succeeding God of earth and her heavens! How shall I fulfill Thy commandments? How shall I know the way to choose Gods and Lords under me who will be steadfast and zealous?

4. As he thus communed with Jehovih, Fragapatti said unto him: Through faith are all things accomplished; without faith, all things are uncertain. He who saith: I know Jehovih liveth and reigneth, hath said wisely. But he who saith: I go forth in Thee, O Jehovih, for I know Thou wilt accomplish, hath said much more. For his words maintain the power of the Father in him.

5. ‖ When the morning of the third day had come, Hapacha called the hosts from recreation to labor; and the es'enaurs chanted a hymn of rejoicing; and, after that, Hapacha said:

6. To Thee, O Jehovih, are all things committed, even as from Thee they came forth. Thy Voice is ever upon all men, but they hear Thee not. Thine eye is observant of all men, but they believe it not. To teach men these simple things, is to make Gods of them. To open up their understanding, to find Thee, to know Thee, and to realize Thy Ever Presence, to become one with Thee, this is the labor with Thy Gods, and Thy Lords, and Thy holy angels.

7. In Thy name have I raised up one who is to succeed me in this, Thy kingdom. From Thy Light shall Thy Orian Chief weave a crown for him. With mine own hands will I crown him unto Thee and Thy kingdom.

8. The marshals now brought forward, Penoto, of Caracas, highly learned in discipline, and he stood before the throne of God. Thereupon Fragapatti rose up, saying:

9. Without a key-note a number of instruments cannot be attuned to harmony. Without a faith in an All Highest Person, neither angels nor mortals can live in harmony.

10. Individuals may be strong, but many in concerted action comprise the Father's kingdoms.

11. Neither angels nor mortals can assimilate of themselves; but all can assimilate with the Father, every one perfecting himself differently. Such persons are then assimilated to one another.

12. Whoever serveth his own conception of the All Highest, making himself a servant thereto, is on the right road; and, in the plan of the universe, will drift into an association adapted to himself.

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thustra what now he should do that he might escape the fires of hell after death.

2. I'hua'Mazda spake through Zarathustra, saying: Think not what thou canst do to escape hell fire, for that would be laboring for self. Think what thou canst do to save others. For which reason thou shalt practice the Ormazdian law. One year thou shalt dwell with the poor, carrying the alms-bowl, according to the Zarathustrian law. After that thou shalt preach the I'hua'Mazdian law, of the denial of self for the good of the city, teaching the turning away from earthly things, and striving for spiritual things, having faith in Ormazd.

3. The king said: All these things can I do, yet one thing I cannot do, which is having faith in Ormazd. If He be a Person, and created all the creation, is He not the foundation of evil as well as good? If He heretofore created evil, or by incompetence suffered it to enter into creation, may He not do so in after time, even after death?

4. I'hua'Mazda said: When a potter hath a pot half made, sayest thou it is an evil pot? Nay, verily, but that it is not yet completed. Even so are all men, created by Ormazd. Those who are good are completed, but those who are evil are unfinished work. But the Creator also gave to man knowledge, that he might see himself in the unfinished state, and the Creator gave to man power and judgment, that man might turn to and help complete himself, thereby sharing the glory of his creation. The man that doeth this is already clear of hell fire; he that doeth it not shall not escape.

5. The king inquired concerning animals, to which I'hua'Mazda answered, saying: Animals are of the earth creation, and are completed in the place of their dwelling. Neither hath any animal aspiration to make itself better or wiser, that it may contribute to the creation. And some men have no more aspiration than an animal serving the beast (the flesh-man) only. Only the torments of hell can stir them up.

6. When I'hua'Mazda explained the Ormazdian law, the quarter of which is not here related, the king comprehended, whereupon he took the vows on the altar, and under the eye, according to the Zarathustrian law. So when those people were restored, Zarathustra

13. Many such, becoming a unit, are powerful over the elements surrounding them. Disbelief in an All Highest Person is caused by weakness of spirit, resulting from disease or from pre-natal sin, or by laudation of one's own self. Such persons cannot harmonize, because each one is his own self-esteemed all highest. They are without power, without unison and without sacrifice, accomplishing little good in heaven or on earth.

14. Think not that darkness belongeth only to the earth and the lowest heavens; there are those, who rise to the second resurrection, and then fall into unbelief, and then fall to the first resurrection, and afterward become wandering spirits. And some of them even fall into hell, which is belief in evil and destruction being good; and yet others become drujas, engrossed in the affairs of mortals, and in lust, teaching re-incarnation; and they finally become fetals and vampires on mortals.

15. Whoever hath attained to the height of his own ideal, is on the precipice of hell; but he who, finding the God of his forefathers too small for himself, and so, inventeth one much higher, is a great benefactor. A fool can ridicule the ancient Person; his delight is to pull down; but a wise man furnisheth a greater Great Person. To pull down the All Person, is to pull down His people.

16. To try to make a non-appreciable Person out of Jehovih is to make one's self the opposite of a creator. To learn to create, to invent, to cast one's spirit forth with power to congregate and make, is to go on the right road.

17. To learn to pull down, to scatter, to annul, to disintegrate, to set things apart from one another, to find evil instead of good, to find folly instead of wisdom, to expose the ignorance of others instead of finding wisdom in them; even all these follow after the first inception of disbelief in the All Person.

18. And since, from disintegration of the compact betwixt the Creator and His children, the cord of communication is cut off with the exalted kingdoms in etherea, they have indeed double grounds for disbelief; nor can they comprehend how others can be believers in an All Person, much less have Faith in Him.

19. And the same rule applieth to communities and to kingdoms as to individuals, in regard to the fall consequent in unbelief in an All Person. For a community becometh One Person; a kingdom in etherea becometh One Person; a kingdom in the lower heavens be-

left one of his traveling companions with them, as God-ir in Chief, and Zarathustra departed, taking his other companions with him.

7. Whereof it is recorded in the libraries of heaven, showing that the next city kingdom was likewise delivered, and the people became Zarathustrians.

8. And again Zarathustra departed, and came to another city, which was overthrown and delivered also. Until it came to pass that Zarathustra overthrew and delivered twenty and four cities and kingdoms in Jaffeth.

9. After that he departed to the upper lands of Shem, where he also overthrew and delivered many cities and kingdoms, establishing the Zarathustrian law. For two whole years he labored in Shem; and so great was the power of Ormazd upon Zarathustra that all the cities and kingdoms of Shem threw off the bondage of the Sun Kingdom of Par'si'e.

10. After that Zarathustra traveled toward Ham, which was called Arabin'ya. But in those countries Zarathustra had not so great success, because the people were not learned in books, nor in the stars, nor tablets. Nevertheless, Zarathustra delivered many cities.

11. So I'hua'Mazda said to Zarathustra: Go back, now, to thine own country; and thou shalt overthrow yet seven cities and seven great kingdoms; and after that thou shalt return to Oas, and it shall fall before thy hand, that the prophecies of thy childhood be fulfilled.

12. So Zarathustra returned to Par'si'e and went to the seven great cities and kingdoms, and overthrew them; and many of them were destroyed utterly by fire and by war; but Zarathustra delivered the faithful and established the Zarathustrian law with all of them.

13. And now he returned to his native city, Oas, according to the commandment of I'hua'-Mazda.

CHAPTER XXVII.

IN those days, Pon'yah was king of Oas, and, by title, KING OF THE SUN; KING OF THE MIDDLE OF THE WORLD; KING OF KINGS; MIGHTIEST OF MORTALS; OWNER OF ALL HUMAN FLESH; RULER OF THE EARTH, AND MASTER OF LIFE AND DEATH!

cometh One Person; a kingdom on earth becometh One Person; each and every kingdom being a single figure-head; and as many of these kingdoms as are united, become One Person also, being a single figure-head of many parts, which is the perfection of each and every individual.

20. Hence, as a single individual can cut himself off from the Father, so can a community, or a kingdom, and so go down to destruction.

21. The strongest, best man in the community is he who laboreth most to perfect the unit, that is, the Person of the community; the strongest man in the kingdom is he who laboreth most to perfect the Person of the kingdom; the strongest man in heaven is he who laboreth most to perfect the All Person of heaven.

22. The weakest of men is the opposite of these; he laboreth to show there is no All Person in anything; verily, he is already falling away from the Father. Yea, he accuseth himself, for he saith: I neither see nor hear an All Person, nor believe I in one.

23. It is a wise man who, finding he is going into disbelief too much, correcteth himself. And he is not less wise, who, finding he believeth too much, and hence, investigateth not at all, correcteth himself.

24. It was said of old, first, testimony; second, belief; third, faith; and fourth, works; but I declare unto you that, with the expanse of knowledge, testimony must be strengthened. For in the olden times, angels and men could be commanded to believe, and they believed.

25. Herein have many of the Lords and the Gods of the lower heavens erred; for they furnished not to those beneath them the necessary testimony comporting with the advanced knowledge in heaven or on earth. A God shall be swift in devising food for meditation; for angels, as well as mortals, without an advanced teacher, are as well off with none at all.

26. It was said of old that a God taught the people on one of the stars to believe Jehovih lived in a straw, and they rose in wisdom, and harmony, and unity. Then, afterward, another God came and taught them there was no Jehovih, because, forsooth, He could not live in a straw; and the people fell into disbelief and inharmony and disunion. Which, then, of these, was the better God?

27. Yet I declare unto you, they were both necessary. For without a habitation and a figure, the Great Spirit cannot be taught to

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2. For nearly four years had Zarathustra been absent, and the effect of his preaching in foreign lands had been to cut off the paying of tribute to the City of the Sun. For which reason, Pon'yah, king of Oas, had sworn an oath under his own thigh to pursue Zarathustra, and have him slain.

3. Accordingly, the king had equipped many different armies and sent them in search of Zarathustra; but I'hua'Mazda led Zarathustra in a different way on the one hand, and sent spirits to inspire the soldiers to go another way. Consequently, none of the armies sent to capture Zarathustra ever found him. When he was heard of in one city, and the soldiers came to that city, he was gone. And so it continued, until now Zarathustra had returned to the very gates of Oas.

4. Because Zarathustra was the largest man in the world, he was easily known; and from a description of him, even those who had never seen him, would know him the first time they laid their eyes on him.

5. Asha had continued with the Zarathustrians; but in consequence of the persecutions of the kings of Oas, they had been obliged to retire further into the forests and plains and unsettled regions, where roved the Listians, the wild people. To these the Zarathustrians were friends, and the Listians came in great numbers, and dwelt near about the Zarathustrians.

6. After Zarathustra had completed his travels, he returned to the Forest of Goats, in the first place, to meet his followers, and to rejoice with them for the great light I'hua'Mazda had bestowed upon them. So, when Zarathustra returned to them, there was great rejoicing; and there were present Zarathustra's mother, and many of the Listians who knew him in his childhood.

7. After many days of rest and rejoicing, I'hua'Mazda came to Zarathustra, saying: Behold, the time hath now come to go against the city of thy birth. Take Asha with thee, and I will cause Oas to fall before thy hand.

8. Accordingly, Zarathustra took Asha and returned, as stated, to the gates of Oas; but he was known at once; and when he demanded admittance, he was refused, because the king had previously decreed his banishment and death, there being an offer of reward to whom

either angels or mortals in the first place. The labor of the Gods is to lead the people upward, step by step, until they learn to be Gods and Goddesses themselves.

28. On this earth, mortals were taught through stone and wooden idols; and afterward by engraved images. In some of the mixed tribes it will be necessary to teach them incarnated Jehovih in mortal form, and by sympathy for his sufferings, teach them how to follow his spirit up to heaven. But all these subterfuges shall be set aside in the kosmon era.

29. This heaven, more than any other heaven of the earth, will be regarded by the etherean kingdoms. Beneath you, even on this part of the earth, will mortals first espouse the Father's kingdom.

30. Of all things, let your labor be first of all to sow the seed of belief in an All Person, the Great Spirit. As ye now sow, and build Jehovih's kingdom in your heaven, so, in the coming of the kosmon era, will the same teaching take root in the souls of mortals.

31. Nor shall ye, under any circumstances, permit Gods or Lords or Saviors to be established as worshipful beings, either in these heavens or on this part of the earth. For this land is dedicated by Jehovih for the overthrow of all idols, of God, and Lord, and Savior, and of everything that is worshipped, save Jehovih, the Great Spirit. Neither shall any of these idols be established with effect in these heavens or on this land. But be ye most circumspect to establish Jehovih, the Light of light, the All Person, in the souls of angels and mortals.

32. Fragapatti ceased, but signaled for Hapacha to ordain Penoto, God of Ipseogee. Hapacha rose up, saying: Penoto, Son of Jehovih! Thou hast been chosen to be God of Ipseogee for six hundred years, and even after, if Jehovih so will. Thou hast passed the examination, and standest above all others.

33. Thou hast been favored with much traveling in heaven; and, for thy benefit, many swift messengers from the emancipated worlds, have explained to thee the dominions of the Great Chiefs.

34. He, through whose fields this world is now traveling, hath stood up before thee. He hath spoken to thee and thy people. Heed thou his words, and thou shalt be one with his kingdoms in wisdom and power.

35. By proxy I have visited the etherean worlds; thou hast not. By being one with

soever would destroy him and bring his skull to the king.

9. The keeper of the gate, whose name was Zhoo'das,[16] thought to obtain the reward, and hit upon the following plan, saying to Zarathustra: I know thee; thou art Zarathustra, who art banished under penalty of death. I have no right to admit thee within the city, nor have I a desire to witness thy sure death. But if thou wilt secrete thyself, till the change of watch, when I am absent on the king's reports, thou mayst take thine own risk. But if I admit thee, I will also be put to death.

10. Zarathustra said: As for myself, I fear not; but I would not have thee put to death on my account. Where, then, can I secrete myself, till the change of watch?

11. Zhoo'das, the keeper of the gate, said: Within the chamber of the wall. Go thou, and thy friend with thee.

12. So Zarathustra went into the chamber of the wall, and Asha went with him. And now, when they were concealed, Zhoo'das called his wife and said unto her: Be thou here, walking back and forth, that they who are concealed will think it is I. And I will run quickly to the guards, and they shall come and seize Zarathustra, for whom the reward is offered.

13. And the keeper's wife came and walked back and forth; and the keeper ran quickly and brought the guards, one thousand men, with spears and swords and war clubs and slings and bows and arrows, and they surrounded the place of the chamber on all sides. And then spake Zhoo'das ironically, saying: Come forth, Zarathustra, now is the change of watch!

14. And Zarathustra and Asha came forth and beheld what was done. Zarathustra said to Asha: The Light is upon me. Go thou with me. No harm shall come to thee. But now is the time come in which I shall fulfill what hath been prophesied of me in my youth.

CHAPTER XXVIII.

SO Zarathustra suffered himself to fall into the power of the Sun King; and the soldiers caused him and Asha to march in their midst to the place of the skulls. And there

this Chief, thou wilt inure to All Light, and soon thou shalt visit his places by proxy[6] also.

36. And at the end of six hundred years, thou and thy harvest will be called for by the etherean hosts. Be thou ready for them! And erst thou depart, thou shalt raise up one sufficient to take thy place, and thou shalt bestow him.

37. Penoto said: Thy will and Jehovih's be done! That which is given me to do, will I do with all my wisdom and strength, so help me, O Jehovih!

38. Hapacha said: By virtue of Thy Wisdom, Power and Love, O Jehovih, vested in me, do I this, Thy Son, ordain God of Ipseogee for the period of six hundred years. Be Thou with him, O Jehovih, and may he and his works glorify Thee forever! Amen!

39. Penoto said: Which I accept and covenant with Thee, O Jehovih, for Thy glory forever. Amen!

40. The es'enaurs now sang, THOU LIGHT AND PERSON, APPROVED AND SUNG ON HIGH, JEHOVIH! OUR GOD HAPACHA; JEHOVIH THOU HAST CALLED HIM! WELCOME, PENOTO! THOU, ALONE, JEHOVIH, REMAINEST FOREVER! GLORY, GLORY BE TO THEE, O THOU CREATOR!

41. The light gathered brilliantly over Fragapatti's head, and when the music ceased, the Voice of Jehovih spake out of the Light, saying:

42. In the first days I blew My breath upon the lands of the earth, and man became a living soul. Then, in the second time, I moved My hand upon the earth, and man went forth in power.

43. Thus near hath My Voice approached the earth. Be ye steadfast in My commandments. The time shall surely come, and in the third season, when My Voice shall be heard by mortals.‖

44. The Voice ceased, and then Fragapatti took the light in his hands, as one would take fine flax, and he turned it about thrice, and, lo, a crown was woven, most brilliant, but of a reddish hue. He said:

45. Crown of Thy Crown, O Jehovih, have I woven for Thy Son, God of Ipseogee. And he handed it to Hapacha, who said: And in Thy name, O Father, I crown him, second God of Ipseogee, six hundred years. Be Thou with him, O Father! Amen!

CHAPTER XXV.

IT being now the end of the fourth day, Fragapatti commanded the hosts to embark in the avalanza; and the marshals conducted

came thousands and tens of thousands of people forth to witness the proceedings; for at this time there were many who were in sympathy with Zarathustra, as well as many against him.

2. And in order to stay the multitude, the captain of the army called out many soldiers in addition to those who made the arrest. Others ran to the king's palace, carrying the news of his arrest, and the place he had been taken to.

3. The king said to the heralds: Though this man shall die, it is fit that proper judgment be rendered against him, as an example before all men. Go, therefore, to the executioners, and command them to bring Zarathustra into my presence, that I may adjudge him to death according to law.

4. This was accomplished. Zarathustra was brought before the king, who accosted him, saying:

5. By thy behavior thou art accused before thy king, and I adjudge thee to death. But that thou mayst be as an example before the world, I will render my judgments before the heralds, who shall proclaim my words unto all who desire to witness thy death.

6. First, then, thou wert ordered for arrest by my predecessor, and thou deliveredst not thyself up to my soldiers; neither could they find thee. For which thou art adjudged to death.

7. Second. Without permission from the KING OF THE SUN, thou hast traveled in foreign lands, sowing seeds of disallegiance against the CENTRAL KINGDOM. For which thou art adjudged to death.

8. Third. The KING OF KINGS offered a ransom for thy head, and the king's soldiers were disappointed in finding thee. For which thou art adjudged to death.

9. Fourth. In thy youth thou threatenedst to overthrow the city of Oas, the CITY OF THE SUN, and failedst to make thy word good, thereby being a teacher of lies. For which thou art adjudged to death.

10. Fifth. Thou hast cut off the foreign tribute to the rightful OWNER OF THE WHOLE WORLD! For which thou art adjudged to death.

11. Sixth. Thou hast revived the doctrines of the dark ages, teaching of spirits and Gods,

them in, taking, first, the sons and daughters of Ipseogee, being sixty million; next the Zeredho'ans, ten million; and then Fragapatti's attendants, being mostly ethereans, five million.

2. When those were abroad, Fragapatti and Hoab and Yaton'te and Hapacha rose up, and after making the sign of the Setting Sun, went down and sat at the foot of the throne.

3. God, that was Penoto, went down and took Fragapatti's hand, saying: Arise, O Chief! The Father calleth. Fragapatti rose up and stood aside. Next, God raised Yaton'te, and he stood aside; and then he raised Hoab, and he stood aside. And now came the greatest trial of all——. He took Hapacha's hand, saying: Arise, O God, Great Jehovih calleth thee! Go thy way and His.

4. But they both burst into tears, and fell into each other's arms. Hapacha said: O Father! Penoto said: His will be done! ‖ And now the light gathered brilliantly over the scene; Fragapatti moved forward, then Yaton'te, then Hoab, and next Hapacha!

5. Penoto resumed the throne. The es'enaurs chanted, and the fire-light of the higher heavens descended over all the place. Like a sweet dream, the scene closed. Fragapatti and his hosts were gone.

6. Like a bee that is laden with honey, flying from a field of flowers to its home, so returned Fragapatti with his avalanza laden, to Haraiti, swiftly through the vault of heaven, a shooting star in Jehovih's hand.

7. Athrava, God of Haraiti, and assistant to Fragapatti, knew that the avalanza was coming, and that Hapacha and his hosts were aboard; and he determined to provide a glorious reception.

8. So, for the space of a thousand miles, he caused pillars of fire to be erected, in two rows, so that the avalanza should pass between them; and near the pillars he stationed trumpeters and harpers, one million, divided into one hundred groups. And they were so arranged, that when the avalanza passed them, they could come aboard.

9. Now during the absence of Fragapatti, many of the spirits who had been rescued from torture and madness in the hells of Aoasu had been restored to consciousness, more than one hundred and fifty million of them.

10. Of these, Athrava said: Clothe ye them in most gaudy apparel, and let them be the bearers of perfumes and flowers, and torches, as presents for the I'hin hosts of Hapacha.

which things cannot exist, because they are contrary to nature, and contrary to the laws of the KING OF THE WORLD! For which thou art adjudged to death.

12. Seventh. Thou hast taught that there is an unseen Creator greater than thy king; which is contrary to reason. For which thou art adjudged to death.

13. Eighth. Thou returnedst to Oas not openly, but as a thief, and hid thyself in a chamber of the wall. For which reason thou art adjudged to death in the manner of thieves, which is the most ignoble of all deaths.

14. Therefore, I command the executioners to take thee to the den of thieves and cast thee therein; and on the morrow, at high noon, thou shalt be hung up by thy feet along with the thieves, where thou shalt be left hanging till thou art dead.

15. That my judgment may appease thy best friends, what sayest thou against my decrees?

16. Zarathustra said: All the charges thou hast made against me are true this day; but ere to-morrow's setting sun I will have disproved some of them. To-day thy kingdom is large; in two days I will be dead, and thou wilt be dead; and this great city will be destroyed. Yea, the Temple of the Sun will be rent in twain, and fall as a heap of rubbish.

17. The king laughed in derision, and then spake to Asha, saying: Thou art an old fool. Go thy way. So, Asha was liberated, and Zarathustra was taken to the den of thieves and cast therein. And the den of thieves was surrounded by the dens of lions that belonged to the king's gardens. And a bridge passed over, and, when the prisoners were within, the bridge was withdrawn. And no prisoner could escape but would fall a prey to the lions, which were fed on the flesh of the persons executed according to law.

CHAPTER XXIX.

DURING the night, Pon'yah, King of the Sun, bethought him that perhaps he might obtain the secrets of Zarathustra, as regards his powers with uz, and he sent him the following message, to wit: If thou wilt reveal the

And the lights shall be lowered at the place of landing, to make it acceptable to those newly raised, who are aboard.

11. Athrava said: As for Mouru, within the walls of light it shall be rated seven; but when Fragapatti hath ascended the throne, it shall be raised to nine.‖ And in those days, nine, in Haraiti, was fifty per cent. of the capacity of endurance in the plateau.

12. Jehovih had said: If they raise the light, it will be more acceptable to My etherean hosts, for they have dwelt a long time near the earth, and are thirsting for etherean light. But yet consider ye, here are thousands of millions of atmosphereans who cannot endure the etherean light, but delight in a lower per cent. See to it, then, that the walls of light protect My hosts in the dark on one side, but raise ye the grade to nine within.

13. Athrava said: There shall be flights of stairs leading over the walls of Mouru, and they shall be white and illumed on that day, which will be sufficient for dividing the people according to the light suited to them. The I'hins with Hapacha will go over the walls, for they entered their corporeal cities in the same way; besides, they are capable of enduring the light; but the I'huans with Hapacha will desire to remain without. For them prepare ye a place of delight and rest.

14. But in regard to the ethereans Athrava gave no orders, for they were capable of perceiving all necessary things, and without instruction.

CHAPTER XXVI.

WHEN Fragapatti entered the Road of Fire with his avalanza, where Athrava had stationed the musicians and groups of furlers, the hosts aboard broke loose from all bounds of propriety, so great was their delight, and they shouted and sang with the trumpeters with most exalted enthusiasm. Many of them entered the Orian state, and not a few, even the Nirvanian. And they became even as Gods and Goddesses by their entrancement, seeing, hearing and realizing, even to the third rate above the Brides and Bridegrooms of Jehovih!

2. These were but spasmodic conditions of light, from which they returned in course of time, being able to give descriptions of their visions. For Jehovih so created man, with spells of clearness far in advance of his growth, the which, he having realized, he returneth

secrets of thy power to thy king, thy life shall be spared; and if thou wilt prostrate thyself before the King of Kings, saying: There is none higher! thou shalt have five cities to rule over all thy days.

2. To which Zarathustra sent back the following reply, to wit: Zarathustra hath no secrets to reveal; neither desireth he five cities, nor one city, to rule over. To-morrow I shall die, and on the following night thou also shalt die. And yet, erst thou diest, thou shalt see the temple of the stars rent in twain and fall down; and the city of Oas shall fall and rise no more; and Ya'seang, in Jaffeth, shall become KING OF THE SUN, and his dynasty shall stand thousands of years.[17]

3. The king was surprised at such an answer, and so angered that he smote the messenger with his sling, and he fell dead, and the king ordered his body to be cast into the den of lions.

4. It was near the middle of the night when the body was brought, and Zarathustra, being tall, saw above the wall, and he called out, saying: Cast not the body into the dens with the lions; for I will call him to life in the name of Ormazd. And the men laid the body down by the outer wall, and Zarathustra said: He that is standing by the body shall lay his hand upon it, for the power of life is through life.

5. And the man laid his hand on the flesh of the man's body betwixt the neck and the back, and Zarathustra said: The words I say, say thou also: LIFE OF THY LIFE, O ORMAZD! Restore Thou this, Thy son, to life!

6. And, lo and behold, the man awoke to life, and opened his eyes, and presently rose up; and Zarathustra bade him depart out of the city. Now the arrest and condemnation of Zarathustra had caused thousands of people to assemble around about the prison; and they beheld the man restored to life; and some of them went with him out of the city. And all night, after that, Zarathustra healed the sick, and restored the blind and deaf, by calling over the walls in the name of the Father.

7. When it was near sunrise, the next morning, the place of the executions was crowded with spectators. Many of the Zarathustrians believed that Zarathustra would liberate himself by the power upon him; and on the other hand, the king's people, especially the learned,

to his normal condition, to prepare himself constitutionally.

3. Along the road, on either side, were mottoes and sayings peculiar to the hosts of Hapacha, and to mortals of Guatama. When Hapacha saw these, he said: How is it possible? Whence derived these Gods this information? But the light came to his own soul, saying: The wise and good sayings of men below, are borne by Jehovih's swift messengers to realms above. Hoab stood near by, and heard what Hapacha said, and Hoab said: How can men and spirits be inspired to wise and good sayings? Who had thought to erect such signboards on the road to All Light! And yet what darker deeds are done, when the soul of man findeth curses and evil words to vent his awful sins, and walls himself around with horrid imprecations! The which to face in after time and be appalled at the havoc of his own deadly weapons. How few, indeed, comprehend the direful thrust of hateful words, imagining them but wind, to pass away and be seen no more, but which are placarded on the signboard of heaven, as his fruit sent to market! The poison dealt out of his mouth to his brother man! A man throweth a spear, deadly, but it falleth on the earth and lieth there; but words and sayings are more potent, scoring deep in the soul of things. Fair, indeed, is it with thee, O Hapacha, and with thy hosts also, with yonder pure scroll to enter Haraiti!

4. As fast as the ship passed the lights, the etherean musicians came aboard, being anxious to meet Hapacha and his hosts, especially the I'hins, and to congratulate them on being the first harvest from the lowest heaven at the end of a cycle. And strange to say, there were just twice as many as Sethantes had prepared in the first dawn on earth. Fragapatti called the swift messengers belonging to the Roads of Gon, in etherea, and he said unto them: Go ye to Sethantes, whose fields lie in the Roads of Gon, and say unto him: Greeting, in the name of Jehovih! The earth hath reached Obsod and Goomatchala, home of Fragapatti, who sendeth love and joy on behalf of sixty million, first harvest of ha'k, grade sixty-five.

5. Of these messengers, four hundred departed, leaving a reserve of eight hundred, who continued on the avalanza.

6. The drujas, who were arrayed in gaudy attire, withdrew a little from the landing, fearing the light. When the ship drew near the walls, and was made fast, the marshals of

desired to realize his execution, for they denounced him as an impostor.

8. The latter said. If he be the Master of the I'huans, let him prove his powers whilst he is hanging by the feet.

9. It was the law of Oas to keep twelve executioners, representing twelve moons, and at sunrise every morning they put to death whomsoever had been adjudged to death the previous day. Now, there were in prison with Zarathustra two thieves, condemned to the same ignoble death. And they were weeping and moaning! Zarathustra said to them: Weep not, nor moan, but rather rejoice. He Who gave you life is still with you. He will provide another and better home for your souls.

10. Behold, I weep not, nor moan. They who put us to death know not what they do. Rather should the multitude pity them than us. Ye shall this day escape from the tyranny of Oas.

11. Zarathustra preached till high noon, and when the light fell on the top of the temple (of the stars) the twelve executioners entered the prison and bound the prisoners' hands together behind their backs; then with another rope they tied the feet, bringing the rope up the back of the legs and passing it betwixt the arms; and they carried the end of the rope up over a beam and down again; and the executioners seized the rope and pulled upon it. And they swung the bodies of the victims high above the walls and made fast, leaving them hanging there.

12. Thus was Zarathustra hung betwixt two thieves; and whilst he was yet alive a bolt of light fell upon the temple of the stars, and it was rent in twain, and fell to the ground. And when the dust rose it was as a cloud that magnified itself, till the air of the whole city was choking; and there came another bolt of light, and, lo and behold, the walls of the city fell down, and Zhoo'das perished in the chamber of the wall.

13. The multitude ran for the king; and when they brought him out of the palace, another bolt of light fell on the palace, and it was crumbled into dust. The king called to his guards, but they obeyed him not, but fled; and so, the multitude slew the king.

14. The learned men then went down to the place of executions, and Zarathustra was not

Mouru came to the front, two million, as an escort to conduct all who chose over the ascending stairs.

7. And so great was the faith of Hapacha's hosts, that over fifty million of them passed within the sea of fire, singing: GLORY BE TO THEE, O JEHOVIH! CREATOR OF WORLDS!

8. Seeing this great faith in them, Athrava commanded red and blue lights, to favor them; and there was not one of the whole number that quailed, or turned from the light. And now was beholden, to many of them, their first view of the glories and powers of Gods and Goddesses. Mouru was illuminated in every part. The structure of the temple, its extent and magnificence in conception, with its hundreds of thousands of mirrors and lenses, its transparent and opaque crystals, translucent and opaque circles and arches, hundreds of millions, the which, when viewed from any one place, was unlike when viewed from another place, as if each position were striving to outdo the others in beauty and perfection. So that, were a person to walk for a thousand years in the temple, he would every moment see, as it were, a new palace of surpassing grandeur.

9. And so wonderfully was it arranged that the faces of one thousand million people could be seen from any place a person might be; and yet all these people constituted a part and principle in the building, being as jewel stones, created by Jehovih for the ornamentation of His celestial abodes.

10. Hoab, always quick to speak, said: O that angels and mortals would strive to make of themselves such jewels as these! Hapacha spake not, being overwhelmed with the beauty and magnificence. Yaton'te said: When thou art on the throne, Fragapatti, I will leave for the kingdom of Yaton'te: Here, then, I will take my leave. Fragapatti shook hands with him, saying: Jehovih be with thee!

11. So Yaton'te remained where he was, but Hoab and Hapacha continued on with Fragapatti. All eyes were turned to them, and especially to Hapacha, whose persistence in faith in Jehovih had won the lower heavens to Wisdom and Love. And as they moved toward the throne, great Athrava rose up, smiling, holding out his hands to receive them. Next, and back of Athrava, were the five Goddesses, Ethro, of Uche and Rok; Guissaya, of Hemitza, of the Valley of M'boid, in etherea; Si'tissaya, of Woh'tabak, the one-time home of Fuevitiv; Ctevi, of Nu, Porte'Auga; and Rinava, of the Swamps of Tholiji, in South

yet dead; but the two thieves were dead. And Zarathustra said unto the learned men: Now will I give up my body, and behold, ye shall say I am dead. Let the executioners then take down my body and cast it into the lions' den, and ye shall witness that they will not eat of my flesh. And some shall say: Behold, the lions are not hungry. Thereupon shall ye cast in the bodies of the two thieves, and lo, the lions will fall upon them and eat their flesh.

15. Then shall the learned men say: Behold, Zarathustra's virtue lay in different flesh. Now I declare unto you, these things are not of the flesh, but of the spirit. For angels shall gather about my body and prevent the lions from tearing my flesh. Of which matter ye shall prove before the multitude; for in the time the lions are devouring the flesh of the thieves, the angels will go away from my body, and, behold, the lions will return and eat of my flesh also. Whereby it shall be proved to you that even lions, the most savage of beasts, have spiritual sight, and are governed by the unseen world, even more than man.

16. When Zarathustra had thus spoken to the learned men, he spake to the Father, saying: Receive Thou my soul, O Ormazd! And his spirit departed out of the body, and in that same moment the whole earth shook and trembled, and many houses fell down. So they cast the body into one of the dens, wherein were seventeen lions, but they fled from the body. Then the executioners cast in the bodies of the thieves, and, lo and behold, the lions fell upon them instantly.

17. And when the angels went away from Zarathustra's body, the lions returned to it and ate also. And the keepers turned in other lions, and all the flesh was eaten. And the multitude ran and brought the body of Zhoo'das and cast it in, and the lions ate it also. And next they cast in the king's body, and the lions ate of it, and were appeased of hunger.

18. Now when it was night, some of the Zarathustrians gathered together at a neighbor's house; and Asha was present, and they formed a living altar in order to pray for the soul of Zarathustra, and for the two thieves, and for Zhoo'das, and, lastly, for the king. And now, came the learned men, saying: Why have ye not, during all these years, notified us

Suyare of Roads, near Zuh'ta and Hitch'ow, in the South etherean vault of Obsod.

12. And the Goddesses also rose up with extended hands; and now, because of the brilliancy of their presence, the throne became a scene of hallowed light, and threads thereof extended to all the Council members, and by these were radiated outward so that every person in the Temple of Jehovih was connected with the throne, which made every spoken word plain to all.

13. Athrava said: In Jehovih's name, welcome, O Fragapatti! And thy hosts with thee! The Goddesses repeated the same words, and they were echoed by the entire audience. Fragapatti said: In Thy name, O Jehovih, am I delivered to my loves. Be Thou with us, O Father, that we may glorify Thee! Receive ye, O my people, Hapacha, Son of Jehovih, who rose up and stood in the dark all night long, in faith in Jehovih. Behold, I have delivered him in dawn, and his hosts with him.

14. And now there appeared, rising like a new sun, Jehovih's light beyond the throne, reddish tinged, emblem of the Western Light, in honor of Hapacha. And it rose and stood above Fragapatti's head in great brilliancy. Then spake Jehovih out of the Light, saying:

15. With My breath create I alive the earth-born child; with My hand quicken I the new-born spirit; and with My Light illume I the soul of My Faithist. Behold, I dwell in the All Highest place, and in the lowest of created things; whoever findeth Me, I find also; whoever proclaimeth Me, I proclaim in return. Hapacha, My Son, Savior of men! of My Light shalt thou be crowned!

16. The Voice ceased, and now Fragapatti advanced to the midst of the throne, and took of the light and fashioned a crown, and placed it on Hapacha's head, saying: Crown of Thy Crown, O Jehovih, crown I Thy Son! In Thy Light shall he be wise and powerful, with Love to all Thy created beings, henceforth, forever.

17. The Goddesses then received them, and after due ceremonies they all took their seats, Fragapatti in the midst of the throne. Athrava resigned at once, during the stay of Fragapatti. The es'enaurs now chanted: GLORY BE TO THEE, O ALL LIGHT; THE PERSON OF EVERY KINGDOM HIGH AND LOW; WHO HATH BROUGHT OUR BROTHERS AND SISTERS HOME!

18. By natural impulse of thanks, Hapacha's hosts, fifty million, rose up and responded, singing: TO THEE, O JEHOVIH, HOW SHALL OUR SOULS FIND WORDS! THY SONS' AND DAUGHTERS' LOVE, HOW CAN WE RECOMPENSE?

of these things? Behold, Zarathustra is dead! Asha said:

19. Have I not carried the alms-bowl publicly, proclaiming them from day to day? And the learned people said: Pity, old Asha! A knave hath dethroned his reason! Now I declare unto you, it is the same now as in the olden time; the learned men are farther away from the Father than are those devouring lions. Ye look into the corporeal world for light, and truth, and power, but are blind to the spirit, which underlieth all things. I declare unto you, whether it be heat or light, or disease, that floateth in the air, or growth that cometh out of the air, in all things it is the unseen that ruleth over the seen. And more powerful than heat and light, and life and death, is Ormazd, the Person of all things.

20. Till ye have learned this, I can explain nothing that ye can comprehend. And yet, to know this, is the beginning of the foundation of everlasting happiness.

21. Whilst Asha was thus speaking, behold, the soul of Zarathustra came and stood before them, and he was arrayed in the semblance of his own flesh and color, and in his own clothes. And he spake, saying: Fear not; I am the same that was with you and was hanged and died, whose flesh was devoured by the lions; I am Zarathustra! Marvel not that I have the semblance of a corporeal body, for its substance is holden together by the power of my spirit. Neither is this a miracle, for the spirits of all the living hold in the same way, each its own corporeal body. As iron attracteth iron, the spirit learneth to attract from the air a corporeal body of its like and measure.

22. Then inquired one who was present: Where are the two thieves? To which Zarathustra said: As steam riseth from boiling water, without shape or form, so are their souls this hour. For this reason was I sent into the world by the Father. Let him who would become controller of his own spirit unto everlasting life, learn the Ormazdian law, seeking to grow in spirit, instead of living for the things of this world.

23. Behold, there are here present Lords of the Hosts of Heaven, who are Sons and Daughters of the Most High Ormazd, the Creator. They will now gather together and reclothe the thieves, and show you of what like they are.‖

MAKE US LIGHT AND CLEAR, O FATHER! SPOTLESS BEFORE THEM AND THEE!

19. But the anthems were long, and sung with brilliancy, rejoicing and responding, millions to millions, as an opera of high heaven.

20. When the music ceased, Fragapatti said: With the close of dawn of dan, these hosts shall be received as Brides and Bridegrooms of Jehovih, and ascend with us to the regions of Goomatchala, in etherea. The apportioners will therefore divide them into groups in Haraiti; with etherean teachers to prepare them. That this may be accomplished, I proclaim one day's recreation, to assemble on the next day in order of business.

21. The marshals then proclaimed as had been commanded, and the hosts went into recreation, the ethereans rushing to Hapacha's atmosphereans with great glee, every one desiring some of them.

CHAPTER XXVII.

WHEN they were called to labor, Fragapatti said: For the convenience of my own hosts, the light shall now be raised two degrees. In which case it will be well to permit the hosts of Hapacha to retire to the fields of Hukaira (in Haraiti), where Athrava hath already a place and teachers for them.

2. Accordingly, the conductors now removed Hapacha's hosts, save about one million who resolved to endure the light. The es'enaurs chanted whilst these arrangements were being carried out, and when they were accomplished the music ceased.

3. The chief marshal said: Swift messengers, who are waiting without, salute Jehovih's throne, and His God, and pray an audience. Fragapatti said: Whence come they? And what is the nature of their business?

4. The marshal said: From the Aoasu'an fields of Howts. Their business is of the Osivi knots. Fragapatti said: On the sign of Emuts, admit them, greeting from God, in the Father's name.

5. The marshal withdrew for a short while, and then returned, bringing in one thousand swift messengers, of whom Arieune was Goddess. She advanced near the throne to the left. Fragapatti said: Goddess Arieune, Greeting to thee, in Jehovih's name! Proceed thou.

6. Arieune said: Greeting, in love to thee, Fragapatti, and to all thy hosts. I hastened

Presently the two drujas, the thieves who were hanged with Zarathustra, stood before the people in sar'gis, and they raved, and cursed, and moaned; but they were blind and dumb as to the place. Then Asha inquired of them, as to who they were and what they wanted, but they only cursed him, and added that they were to be hanged.

24. Asha said: Behold, ye are already dead, and your spirits risen from the earth! To which they replied by curses against the king. And now the Lords of heaven set up the spirit of the king, but he knew not that he was dead, and he cursed also; whereupon the spirits of the thieves fell upon him with evil intent, and all the people beheld these things. But the Lords of heaven took away the sar'gis, and the drujas could not be seen more by mortals.

25. Zarathustra said: As in the earth they were angered and dumb, they cling to the earth. For which reason ye shall sing anthems and pray for them three mornings at sunrise; three high-noons, and three evenings at sunset. Do ye this also, henceforth, forever, for three days, for all your kindred who die, or who are slain.

26. And ye shall utter only words of love for the dead; for whosoever uttereth curses for the dead, bringeth drujas upon himself. In your love and forgiveness do ye raise them out of the torments of hell. And inasmuch as ye raise up others, so doth Ormazd raise up your own souls.

27. One who was present asked how long a spirit lingered around about? To which Zarathustra said: Some for three days, some for a year, some for a hundred years, and some for a thousand years! Until they have wisdom and strength to get away. But after three days ye shall no longer desire the spirit of the dead to remain with you; rather shall ye say to Ormazd: Deal Thou with him and with us in Thine Own way, O Father; we are content. Better is it for the spirits that ye call them not back from the higher heavens down to the earth; better for you is it, that ye remember them high up in paradise; for these thoughts will enable you to rise after ye are dead.

28. Remember that All Light answereth everything in heaven and earth after its own manner: If ye kill, ye are answered in torments sooner or later: If ye utter falsehood,

hither from the fields of Howts, section twelve, on the one-time plateau and place of Hored, where are a thousand million in knot, since many days. This I reported to the Lord God of Jaffeth, Ah'oan, whose forces are all employed, and he sent me hither.

7. Fragapatti said: It is well. Thou art at liberty! Hoab, canst thou untie the knot? Hoab said: I have faith to try. To which Fragapatti replied: Athrava will go with thee, but do thou the labor. Choose, therefore, thy hosts from my ethereans, and have a vessel made sufficient, so that if thou findest it advisable to bring them away, thou canst do so. Retire, then, with the captain of the files, and make thy selections, and, in the meantime, give commands for the vessel to be made, and put in readiness for thee.

8. Hoab said: With Jehovih's help I will deliver them. And he saluted, and, with the captain of the files, he withdrew and made his selections, choosing five million in all, of whom half were physicians and nurses. In the meantime he had the proper workmen build a vessel of sufficient capacity and strength, as commanded by Fragapatti. And in seven days' time everything was completed, and Hoab commanded his hosts to enter the ship, and he and Athrava went in also; and presently they were off, being conducted by the Goddess Arieune, in her arrow-ship, to the place of the knot.

CHAPTER XXVIII.

THE Goddess Arieune slackened the speed of her arrow-ship to suit that of Hoab's vessel; so, onward together they sped in a direct line, propelled as a rocket is propelled, by constant emissions from the hulk; the which expenditure is manufactured by the crew and commanders, skilled in wielding Jehovih's elements. For as mortals find means to traverse the ocean and to raise a balloon, so do the Gods and spirits build and propel mightier vessels through the firmament, betwixt the stars and over and under and beyond the sun.

2. And when the ethereans, highest raised in the most subtle spheres, send their ships coursing downward in the denser strata of a corporeal world, their ready workmen take in ballast, and turn the fans, and reverse the whirling screws to match the space and course of travel; for which purpose men learn the trade, having rank and grade according

ye are answered in falsehood: If ye curse, ye will be cursed in return: If ye hate, ye will be hated: If ye seclude yourselves, ye will be excluded: If ye keep evil company in this world, ye will be bound in evil company in heaven: As ye seek to become a leader of men, remember that they whom ye rule over will be your burden in heaven: If ye teach not, ye shall not be taught: If ye lift not others up, none will lift you up: For in all things the same rule applieth in heaven as on earth, for it is a continuation in spirit of that which is practiced in the flesh.

CHAPTER XXX.

ON the following evening, when the Zarathustrians were assembled for prayer and singing, the soul of Zarathustra again appeared before them in sar'gis, teaching the Word of Ormazd. He said:

2. Two people there are on the earth; the one is engrossed in the affairs of earth; the other in the affairs of heaven. Better is it for ye to be of the latter. The fool will say: If all people are engrossed with the affairs of heaven, then who will provide on the earth? Such is the argument of all Druks. Fear not, therefore, for the earth people becoming short of votaries.

3. So also will it be said of celibacy. The Druks will say: If all people become celibates, then will the race of man terminate. Wherefore, I say again unto you, fear not, for there will be plenty left who are full of passion, and are unmindful of the kingdoms of heaven.

4. Let all who can, live for the Higher Light; the lower will ever be supplied sufficiently.

5. Even as ye find two peoples on earth, so also do two peoples exist in heaven. The one followeth the Highest Light, and ever riseth toward the highest heavens. The other followeth the affairs of earth, and riseth not, and hence is called druj. The latter engageth in sensualism, and quarrels amongst mortals, inspiring them to evil and low desires.

6. One present asked: How shall we know one another, whether we be of heaven or of earth? Then Zarathustra answered, saying: Seek to know thyself; thou art not thy neigh-

to proficiency. Many of them serving a thousand years' apprenticeship, becoming so skilled in wielding the elements, and in the knowledge of the decrees of density, that thousands of millions of miles of roadways in heaven are as a well-learned book to them.

3. And, thus conversant with Jehovih's wide domains, they are eagerly sought after, especially in emergent cases, or on journeys of millions of years; for so well they know the requirements, the places of delight, the dangers of vortices and of eddies and whirlpools, that when a God saith: Take me hither, or yonder, they know the nearest way and the power required.

4. For, as Jehovih hath made icebergs on the corporeal ocean, dangerous to ships; and heavy currents of trade winds, and currents in the oceans, so are there in the etherean firmament currents and densities which the well-skilled God can take advantage of, be it a slow trip of pleasure, or a swift one on urgent business to suffering angels or mortals.

5. And, be it God or Goddess, dispatched by a higher Council, to a distant place suddenly, he, or she, must be already acquainted with navigators sufficiently to know whom to choose; and, likewise, understand the matter well enough to lend a helping hand if required. For oft the navigators have not swift messengers to pilot them; and yet a short journey of fifty thousand miles may require as much skill as a million, especially in descending to a corporeal world.

6. Hoab knew, and he managed well. Following close on the arrow's trail till they neared the ruined plateau, and then, amidst the broken currents, Arieune dropped alongside, perceiving Hoab's less wieldy vessel, and made fast. She said to Hoab:

7. Behold, we are near the place. Then Hoab asked: How foundest thou a knot in such a wasted country? Arieune answered him:

8. When Jehovih created woman, He gave to her two chief attributes, curiosity and solicitude for others. So, passing here, surveying the place where the first heavenly kingdom was, I remembered it had been said that Aph left some island places where once a colony in heaven had been built, and I halted to examine it. A moan and terrible sound greeted me! I heard the Osivi knots, as I had oft heard others before.

9. We landed and made fast, and presently went about searching, led by the sad, sad noise.

bor's keeper. Search thine own soul a hundred times every day, to know if thou practicest the All Highest according to thine own light. Neither shalt thou find excuses for thy shortness; nor reflect overmuch on past errors, but use them as inspiration to perfect thyself henceforward.

7. Another one present asked: How of thieves, and falsifiers, and murderers? Zarathustra said: The man who serveth himself only is worse than any of these; there is no resurrection for him. But if a man cease his evil way, and practice virtue, he is on the right road.

8. A falsifier is like one with a clean gown on, that goeth about casting filth upon it; he soileth his own spirit.

9. A thief is worse than an overburdened beast; he carrieth his stolen goods not only in this world, but in heaven, to the end of his memory.

10. A murderer is like a naked man who is ashamed, and cannot hide from the multitude. When he is in heaven, his memory of the deed writeth in human blood a stain on his soul, which all others see.

11. Another one asked: According to the I'hua'Mazdian law, the highest, best men forsake the world, laboring to raise up the poor and ignorant, reciting prayers and anthems; taking no part in the affairs of people who are engrossed in the matters of earth; who, then, shall be the government of the wicked? To which Zarathustra answered, saying:

12. When there are not sufficient men and women for such purpose, there will be no wicked to govern. With all thy preaching, that the highest life is celibacy, there will be plenty left who will marry; with all thy preaching that the highest, best man will not be a leader of men, nor a king, nor a governor, yet there will be plenty left who will fill these places, even though they beheld the walls of hell opened up to receive them.

13. Another one asked: If the Zarathustrians separate, and live by themselves, what will be their power to do good amongst the evil? To which Zarathustra said:

14. As the highest heavens send Lords and masters down to mortals, so shall the Zarathustrians send emissaries amongst the wicked, preaching the truth, and citing the example of the Zarathustrian cities (communities).

Then we came to the great mound, the knot, a thousand million drujas bound in a heap! Wailing, muffled, moaning as if all the heap of them were in the throes of death, but could not die!

10. Being myself powerless to overcome such fearful odds, I took the bearing of the regions where I should find the nearest God; and so, having measured the knot, I set sail as thou hast heard.

11. Hoab said: Every day I behold Thy wisdom, O Jehovih! In a new light Thy wondrous judgment riseth up before me. Who but Thee, O Father, had seen the fruitage of Curiosity made perfect in Thy daughters? From the little bud seen in mortal form, to the overscanning of Thy heavens by such Goddesses! ‖

12. As thus Hoab discoursed, they arrived at a suitable landing-place, where they made their vessels fast, and then hurried to the knot. Without much ado, Hoab walled the knot around with low fire, leaving a gateway to the east, where he placed a thousand sentinels. One million of this army he stationed outside of and beyond the walls, and these were divided into groups of selectors, guardsmen, physicians, nurses and bearers, and manufacturers of fire and water. The selectors were provided with rods of fire and water and blinds.

13. Then Hoab stationed another million betwixt the knot and the gateway, and these were stationed in four rows, each two rows facing, and but two paces apart; so that betwixt the rows it was like a walled alley-way. And the other three million Hoab caused to surround the knot on every side. Each and every one of these was provided with a fire lamp, which they held in the right hand. And when all things were thus in readiness, Hoab commanded the attack to begin. And at once the attackers thrust their fire lamps in the face of the druj nearest by, and, seizing them with the other hand, pulled them away. The drujas do not all relinquish their grip in the knot at sight of the lamp, but often require to be nearly burned and stifled with the light before they release their hold. Neither cometh this grip of evil, but of fear.

14. ‖ The knot is nothing more nor less than a mass of millions and millions of spirits becoming panic-stricken and falling upon their chief, or leader, who becometh powerless in their grip, and is quickly rolled up in the midst of the knot. ‖

BOOK OF GOD'S WORD.

15. For above all philosophy that man may preach, practice holdeth the highest place, and is most potent. See to it, therefore, that ye practice the Ormazdian law toward one another in all things. Avoid men of opinion; men of learning, who have pride therein; men of argument; men who quibble for proofs in unprovable things; men who wish to be known as wise men; men who deny; men that can see defects in everything, and have nothing good to offer in place thereof.

16. Shun the disbelieving man, for he is diseased, and may inoculate thee; the flatterer, for he is purchasing thee; a woman, for woman's sake; or a man, for man's sake; company, for company's sake; for all these imply that the Creator is less in thy sight, and not so well loved.

17. One asked concerning spirits. To which Zarathustra said: For the affairs of earth, consult the spirits of the earth, the drujas; for the affairs of everlasting resurrection, consult thy Creator, and His holy spirits will answer thee in His name. And to whichever thou hast made thyself companion, there will be thy abiding place after death.

18. See to it that thou becomest not inveigled by drujas, for spirits can assume any name and form; but weigh their words, whether they be wise, and according to the Ormazdian law. If they teach not the higher heavens, but profess a long life in the lower heavens, consider them by their words. To flatter thee, they will profess to remember thee in another life; and to please thee, say thou wert a king, and hath had many successions of lives on the earth.

19. But of what value under the sun is such philosophy? But to rise up, away from the earth, and from the lower heavens also; it was for bestowing this word unto men that I was sent into the world. It is to teach you to know the Father's upper heavens, and the way to reach them, that His words were given unto men.

20. As it was in the olden time, so will it be again ere another generation pass away. Drujas will teach that the spirits of the dead go into trees and flowers, and inhabit them; and into swine, and cattle, and birds, and into woman, and are born over again in mortal form. Argue not with them; their philosophy concerneth not thee. Whether they be

15. And when the deliverers thus begin at the exterior of the knot, peeling off the crazed and moaning spirits, they hurl them backward, where they are caught by the seconds, who, in turn, hurl them into the alley-ways, where they are again thrust forward till past the gate in the wall of fire. From the time, therefore, that the druj receiveth the thrust of the fire lamp in his face, he is not suffered to linger, but is whirled suddenly from one to another, so quickly he cannot fasten to any person or thing. For were they to fasten on even the deliverers, first one and then another, soon a second knot would result. Because of which, to untie a knot of a thousand million crazed angels is not only a dangerous proceeding, but a feat of unusual grandeur to be undertaken by five million ethereans.

16. To provide against accident, Hoab appointed Athrava to take charge of the delivered after they were beyond the walls; for Athrava had been long practiced in such matters, thousands of years. So Athrava divided and arranged the drujas into groups, placing guardians with fire rods over them; and in some cases taking the groups away and walling them around with fire also.

17. Now by the time five hundred million of the knot were released, some of the external delivered groups began to tie themselves in knots. And when Athrava saw this, he said unto Hoab: Behold, they are becoming too numerous for my hosts. I have not sufficient guardsmen. Hoab said:

18. Then will I cease awhile, and, instead of delivering, come and assist thee. Accordingly, Hoab suspended the battle for a time, and together they labored with those without, untying the small knots and arranging them in safer ways, placing a greater number of guards over them.

19. This done, the es'enaurs struck up lively music, starting dancings and marchings; for

in darkness or in light, judge thou by the glory and beauty of the heavens where they live. If their words are of the earth, they belong to the earth; if they are servants to false Gods or false Lords, they will preach him whom they serve. But these matters are nothing to thee; for thou shalt serve the All Highest, the Creator. In this no man can err.

21. And in regard to the heaven, whither thou wouldst desire to ascend after death, magnify it with all thy ingenuity unto the All Highest Perfection. People it with thy highest ideals for thy companions. Then see to it that thou makest thyself a fit companion for them also. If thou do this with all thy wisdom and strength all the days of thy life, the Father will be with thee, and thou shalt be a glory in His works.‖

22. Thus preached Zarathustra after his resurrection from death; for three days and three nights preached he before his disciples; and Asha wrote down the substance of his words, and they were preserved unto the generations of Faithists from that time forth. And the words were called the Zarathustrian law, the I'hua'Mazdian law, the Ormazdian law. And they were the first heavenly words given on tablets and skins and cloth, and in books, to mortals, save what words were given in secret to the tribes of I'hins, of which the different nations of the earth knew nothing of their own knowledge as to what they were.

23. On the morning of the fourth day, when the disciples sat in crescent, which was called the living altar of God, Zarathustra again came in sar'gis. He said: Behold, the time hath come for me to rise out of hada, where I have dwelt for three days.

24. The Gods who were with me all my earth life are gathered together even here, and there are millions of them. Just near the river yonder standeth the boundary line of a heavenly ship of light! It is wider than the eye can see, and higher than the eye can see! A million of angels are singing in that ship! And there are great Gods and great Lords in it. So bright, mine eyes dare not look on them. They are all Sons and Daughters of the Great Spirit.

25. The drujas are all run away now. Their foolish gabble is hushed, gone! It is as if another world came alongside, so majestic that this one was lost. Above, high, very high, yonder, something like a sun illumes the ship of fire! I know it is he who hath come for me. I go now! Whither I go I will build for you all.

26. And thou, O Asha! The Gods have thrown a mantle of light over thee! A chain reacheth from thee to Ormazd!‖ Asha was overcome, and fain would have gone to the spirit, Zarathustra. The latter said: Stand thou, and I may kiss thee! So, Zarathustra kissed Asha, and departed.

END OF BOOK OF GOD'S WORD.

such is the routine of the restoring process practiced by the Gods. Then come the nurses with cheerful words, with mirth and gaiety, following one diversion with another in rapid succession. But to the raving maniacs, and to the stupid, and to the helpless blind, the physicians now turn their attention.

20. Again Hoab and his army fell upon the knot, pulling the external ones away and hurling them out, but not so rapidly, having fewer deliverers, for he had bequeathed an extra million to Athrava, outside the walls. And after another three hundred million were delivered, Hoab ceased again, and joined with Athrava to assist and divide and group them in the same way. And he bequeathed another million of his army to Athrava, and then again resumed the attack on the knot, and thus continued till he reached the core of the knot, having untied the whole thousand million drujas, gradually lessening his own army and enlarging that of Athrava.

21. And when Hoab came to the core of the knot, behold, he found Oibe, the false God, who falsely styled himself Thor, the etherean. And in the midst of the knot they had jewels of rare value and stolen crowns and stolen symbols, and rods, and holy water, and urns, and incense, and a broken Wheel of Jehovih, a broken triangle of the Gods, and, in fact, a sufficiency of things whereof one might write a book in the description. Suffice it, a false God and his kingdom had collapsed, and he fell, crushed in the glory of his throne. And there were with him seven false Lords, who were also crushed in the terrible fall.

22. Oibe and his Lords, from their confinement in the knot, were also crazed and wild with fear, screaming and crying with all their strength, even as were all the others, like drunkards long debauched, delirious and fearful of imaginary horrors, which have no existence. Or as one's hand, long compressed,

BOOK OF GOD'S WORD.

[1] God's Word is an important book, because it is the father and mother of all other religions in the world. The best historical accounts place Zoroaster about six thousand years before Moses' time. That the Persians and Indians were far advanced in learning in those days, we have the proof that the stars and planets were then named and mapped. As much of the astronomy of that period is blended with our astronomy of to-day, so is the Zoroasterian religion the frame-work and foundation of modern Budhism and Christianity. The Brahmans justly say: "When you are tired of the lies of your Christian missionaries, come to us and learn what has been old with us for thousands of years." The student will find that a thorough knowledge of the sacred books of the Chinese, Hindoos, Persians, etc., will facilitate the classification of names here used. I'hua'Mazda, is synonymous with God; Mazda, synonymous with Jehovih.

[2] I'hua'Mazda, The Master Voice, or, as we would say, Saith God, or, God said, etc.

[3] See 259, 24; 263, 10; 264, 23.

[4] Sooghda, or, improperly, Sughda, is known as Apollo to English and Latin students.

[5] The plan of salvation: the word that leads to everlasting life. In the Chinese language this "dhi" is a separate word, and pronounced "jhi."

[6] Same as Apollo.

[7] Temples made of skulls and teeth.

[8] See Baugh-ghan-ghad, Book of Saphah.

[9] See 259, 25; 263, 10.

[10] See 259, 25; 263, 10.

[11] See tablet Se'moin, Book of Saphah.

[12] Praying and saying mass for the souls of the dead is still kept up with the Brahmans, Budhists and Christians.

[13] See 259, 24; 263, 10; 264, 23.

[14] In Hebrew, the word Harel, i.e., Hill of God, is sometimes synonymous with Altar.

[15] Mas is also Sanscrit for moon.

[16] Judas is not a Hebrew name, but Parsee.

[17] The title, King of the Sun, has existed from the time of Zarathustra to the present, in one part or another of the Chinese Empire.

becometh numb, so that when the pressure is taken away it still seemeth not free. So would not Oibe nor his Lords believe they were free, but still cried, calling for help.

23. At this time there came from Ah'oan, God of Jaffeth, a messenger with forty companions, and with five hundred apprentices; and the messenger's name was Turbe, an atmospherean, three hundred years, grade two. Greeting from Ah'oan, in Jehovih's name! Turbe said: To whom shall I speak; to whose honor this deliverance credit, save Jehovih's? Athrava said:

24. To Hoab, a Zeredho'an disciple of Fragapatti, who is sojourning in Mouru, capital of Haraiti. And Athrava further asked Turbe his name, whence he came, and especially if he knew about this knot before, and the history of its cause? To which Turbe replied:

25. From Ah'oan this I have learned: Some four hundred years ago, one of the sub-Gods, named Oibe, because of his modesty and bird-like fleetness, was promoted by Samati,[7] who is now commissioned master of the I'huans by Fragapatti. This, whom Hoab hath delivered, is Oibe, the one-time faithful sub-God of honorable purposes. His kingdom prospered for two hundred years, and his name and fame spread throughout all these heavens, and even down to mortals, who were inspired by his admiring spirits to make images of birds (oibe or ibis), and dedicate them to Oibe.

26. He became vain of the flattery, and, losing faith in Jehovih, finally came out in unbelief, saying there was no All Highest, save as each and every God chose to exalt himself. Within his dominions, which numbered nearly a thousand million angels, were a score or more of Lords under him; to the wisest of whom he began to preach his views, looking to personal laudation and glory.

27. In the course of a score of years, the matter culminated in Oibe and a few of his favored Lords proclaiming a new kingdom, styled, THE ALL HIGHEST KINDGOM IN THE ALL HIGHEST HEAVEN! And the title he assumed was, THOR, THE ONLY BEGOTTEN SON OF ALL LIGHT! THOR, THE ALL LIGHT PERSONATED! THOR, THE PERSONAL SON OF MI, THE VIRGIN UNIVERSE!

28. Thus Oibe cut loose from the true God and his kingdoms; and he immediately walled his kingdom around with a standing army; promoting seven of his most efficient admirers as Lords; and others as generals and captains. And at once he sat about enlarging and enriching his throne, and his capital, which he called Osivi, and known as Howts on the true charts.

29. In the course of one hundred years his kingdom became a place of two thousand million souls. His chief city, Osivi, was the richest and most gaudy city that had ever been in these heavens. The streets were paved with precious stones; the palaces for himself, his Lords, and his marshals and generals, were built of the most costly jewels with pillars, arches and chambers of the most elaborate workmanship, and of the most costly material.

30. Oibe became a tyrant; and, save his Lords and a few favored friends, none were permitted to approach his throne but by crawling on their bellies, and even under guard. Nor were they permitted to raise their eyes upon him, save at a very great distance. And all his subjects were his slaves, in fact, though under progressive discipline. These slaves were sent far away into atmospherea, or else down to the earth, to gather tribute for the glory of Thor (Oibe) and his favorites; nor did these slaves mistrust but they were working for Jehovih, believing that he lived in the capital, Osivi!

31. At first, Thor educated and otherwise improved his slaves; but, finding them less obedient in consequence of knowledge, he finally destroyed all the heavenly schools and colleges, and resolved to keep his subjects forever ignorant. Consequently, the wiser ones deserted him, save his officers, and his angels were without knowledge, knowing nothing, save that they had to work for Thor forever!

32. In addition to ignorance, Thor kept his subjects forever in fear of himself, forever threatening them with terrible punishments if they ceased to pray to him as the only personified All Light, Jehovih. And in the course of time, his people forgot all aspiration for any other heaven or any other God. Many of these were deputized to dwell with mortals as guardian spirits, persuading mortals to worship Thor and Ibis, threatening them with being turned into serpents and toads after death if they obeyed not these injunctions.

33. Thus ruled Thor, the false, for four hundred years in Osivi; neither was it possible for Samati to send an army of sufficient strength to overcome such a kingdom. But a change finally came. A light descended from the higher heavens six generations ago; and, according to the legends of old, it was ominous that the Gods of higher worlds would intercede.

34. So, Samati, taking advantage of this, sent emissaries to Thor, otherwise Oibe, and solicited him to give over his evil ways, and re-establish Jehovih. Thor, the false, sent back word, saying: When I was a child, I was taught to fear Jehovih, and I feared Him. After long experience I have discovered there is nothing to fear in all the worlds. If there be any Jehovih, He is without form or person or sense! I fear Him not! I revere Him not! My heaven is good enough for me and my Lords. As for my subjects, let no man, nor God, nor Lord, meddle with them.

35. Samati, who was the lawful God of all these heavens and of the earth, thus perceived no way to reach Thor's slaves, for the slaves were too ignorant to desire anybody or thing save Thor. Nevertheless, he sent word the second time to Thor, this time saying: Thy kingdom is even now destitute of intelligent people sufficient to protect thee in case of panic. If a comet, or any sudden light, or the passage of an avalanza through thy dominions should take place, thou wouldst surely find thyself overthrown in a knot. Thy subjects look upon thee as the All Highest; they will surely rush upon thee.

36. Thor sent the messengers back with an insulting answer. Thus the matter stood till after Ah'oan's appointment as God of Jaffeth and her heavens, which at once cut off Thor's emissaries to mortals, and confined him within his own kingdom. At this time, Samati was commissioned to establish the word of God amongst mortals, but he communicated Thor's position to Ah'oan.

37. Ah'oan sent embassadors to Thor, the false, beseeching him in the same manner to give up his personality, and return with his kingdom to Jehovih, promising him the best of assistance. To this, Thor, the false, replied, by the messengers, saying:

38. Ah'oan, thou usurper! If thou desirest favors of me, thou shalt approach me as all Gods and angels do, by crawling on thy belly before me. Encroach thou not one jot or tittle on my Most High Kingdom, or I will banish thee back to thy miscreant regions with stripes and curses!

39. Ah'oan was surprised, but perceived that till trouble came upon Oibe nothing could be done for him. So, the time came; Jehovih suffered him to go the full period of self-glory. Thus Oibe fell!

40. Turbe ceased, and Athrava said: O Jehovih, when will man cease to fall? Thou hast proclaimed Thyself in all places, high and low; Thy Gods and Lords and countless angels have proclaimed Thee! Thou alone art the password to all the universe! Thy name hath a thousand exalted devices to win the souls of mortals and angels from darkness to light, and yet they turn away from Thee, Thou Creator of suns and stars and countless etherean worlds! And they set up themselves as an object of worship! O the smallness of Gods and men! O the vanity of Thy little children!

41. Thou hast said to mortals: Go not into the marshes, for there is fever; build not large cities, for there is sin; go not after lust, for there is death! But they go in headlong, and they are buried and dead!

42. To those who are risen in heaven, Thou hast said: Remember the lessons of earth, lest ye fall! Remember the fate of self-conceit, lest ye be scourged. Remember the king and the queen of earth, how they become bound in heaven, lest ye also become bound.

43. But they will not heed; vain Self riseth up in the soul; they behold no other God but themselves in whom they acknowledge wisdom.

CHAPTER XXIX.

HOAB heard the story of Turbe, and he said unto him: Since I have heard these things, I am resolved to bind Thor, the false, and his Lords, and send them with thee to Ah'oan! Turbe said: This would be my light. Because Thor insulted Ah'oan, it would be well for Ah'oan to restore him to his senses.

2. Hoab said: Tarry, then, a little while, and my physicians will bind them, that they do no harm in their madness, and I will have them delivered into the boat. So, the proper persons bound up Thor and his Lords with bands of cord, for they were wild and delirious; and after that, they were put into Turbe's boat, ready to be carried away. Hoab said to Turbe:

3. Greeting to Ah'oan, in the name of Jehovih. And say thou to him that, according to the laws of these heavens, a false God, or false Lord, who hath led the people away from the Father, shall, after his deliverance, be made to re-teach the truth to his deceived subjects; neither shall he be promoted higher or faster than the lowest of his former subjects. For which reason, after Ah'oan's companions have restored Oibe and his Lords to soundness of mind, he and his Lords shall be again be-

queathed with their own kingdoms. In the meantime, I will in this same plateau begin the establishment of a new kingdom to the Father out of these crazed drujas.

4. Turbe and his companions then re-entered their boat and set sail at once for Ah'oan's kingdom; Thor, the false, and his Lords, wailing and crying with fear, knowing not any man, nor woman, nor child.

5. Hoab now turned his attention to the hosts of panic-stricken drujas, who were constantly forming themselves in knots, and yet being as rapidly severed by the ethereans. To Athrava he said: How more helpless is a deranged spirit than a mortal! They float on their own wild thoughts. At one time they fly from us before the wind; at another they run together, or upon us, like molten gum, and we cannot keep them off.

6. Athrava said: Behold the wisdom of the Father in creating man in a corporeal body! What a glorious anchorage for a young, or a weak, or a deranged spirit! What a home a corporeal body is! How better we could manage these crazed ones were they thus provided!

7. Hoab said: Which showeth us the way we must proceed to restore them. Since we cannot create corporeal bodies for them, the Father hath given us power to provide them subjectively for the time being.

8. Thus proceeded Hoab and Athrava: First walling the place around with fire, so none of the drujas could escape, and then dividing them into thousands of groups, making subjective bodies for them, to which they bound themselves willingly, and which prevented them from fastening to one another.

9. (This is what drujas call re-incarnation in another world.) And whilst they were thus provided temporarily by their teachers, and governors, and nurses, many of them imagined themselves to be kings and queens and high priests, and even Lords and Gods!

10. For more than a hundred days, Hoab and Athrava labored in the above manner; and the physicians and nurses and es'enaurs labored to restore the minds of the people; and they mastered the adversity, and had them well-nigh all restored and disciplined when messengers came from Fragapatti, greeting, saying:

11. Behold, the dawn of dan is passing swiftly, and I must yet visit the Lord Gods in the different heavens of the earth. It is therefore my decree that Athrava return to Mouru and resume the throne; and that Hoab return also, and join me as my student and companion on my journeys. Send these, my commandments, to Ah'oan, greeting, in my name, and he will provide a Lord to rule over the delivered knot of Osivi.

12. So, Hoab and Athrava were relieved by a Lord appointed by Ah'oan, and his name was Su'kah'witchow, an atmospherean pupil of Samati, of four hundred years, and of great resolution and proficiency. So Hoab provided Su'kah'witchow with a throne, and left four million teachers, nurses and physicians with him. And with the other million, Hoab and Athrava departed for Mouru, in Haraiti.

13. Now as for the cruisers, the swift messengers with Arieune, as soon as the knot was safely untied, and Oibe and his Lords bound and delivered into Turbe's keeping, to be sent to Ah'oan, they departed, having recorded the proceeding in Arieune's diary.

14. Fragapatti, having heard of the success of Hoab in delivering the knot, determined to honor him on his reception at Mouru. Accordingly, Fragapatti sent heralds out into Haraiti, proclaiming a day of recreation, and inviting as many as chose to come to Mouru to receive Hoab. The proper officers provided musicians, flags, banners and fire-works, suitable for the enjoyment of hundreds of millions of the inhabitants of Haraiti. Others provided reception boats, one thousand, to go part way and meet Hoab's ship.

15. Fragapatti afterward said of this matter: I had policy in this; Hoab was to be the next God of earth and her heavens. And whatsoever would win the love, the admiration and the awe of his unlearned subjects would contribute to their resurrection.

CHAPTER XXX.

SO for one day there was great rejoicing in Mouru; and when it was ended, and the people retired to their respective places, the lights were raised for business.

2. Fragapatti said to Athrava: Come thou and resume Jehovih's throne. As for myself, I will go now and establish another habitation in Zeredho; and after that I will visit the Lord Gods of the divisions of the earth.

3. And when I have completed these labors, it will be near the end of the dawn of dan. See to it, therefore, that all who wish to prepare for the third resurrection be duly notified.

4. And now, when Fragapatti had risen up

from the throne, swift messengers were announced from Sethantes, the inhabiter of earth. The marshals were commanded to admit them; and presently the swift messengers came in, greeting in Jehovih's name. They said: Sethantes sends love to Fragapatti. When the resurrection of this dawn is come, Sethantes will visit Mouru. And he will also bring with him Onesyi, first deliverer of Brides and Bridegrooms of the first harvest of the earth.

5. When the message had been thus delivered, there was great rejoicing in the capital. Fragapatti thanked the messengers in the Father's name, and after that, the swift messengers withdrew.

6. Presently, Fragapatti withdrew also, taking Hoab and Hapacha with him; and when they departed out of the capital, and came to the avalanza, the marshals had the accompanying hosts assembled, ten million, and so they entered the ship, and, amidst music and rejoicings, they departed, going direct to the kingdom of Yima, Lord God of Shem and her heavens.

7. Yima had been notified of their coming, and had had a piedmazr (a row-boat) made, in order to go and meet them. The piedmazr was sufficient to carry ten thousand musicians, thirty thousand rowers, and two hundred thousand travelers; and such were the numbers who embarked on her to meet Fragapatti.

8. Three years had now elapsed since Yima set out to establish the Father's kingdom in the heavens of Shem; and, save through messengers, little was known in Mouru of Yima's labors. Fragapatti had said of him: Yima liveth with the Voice; he cannot err.

9. In the seventh diaphragm of the east Apie, the vessels met, and Fragapatti opened the lower division of the avalanza, and took in Yima's boat and crew and passengers, amidst music and rejoicings. And, after due ceremonies, Fragapatti caused the avalanza to proceed, conducted by Leaps, one of Yima's messengers, and they proceeded rapidly until they arrived at Astoreth, the capital of Yima's kingdom in atmospherea, first grade, and resting upon the earth.

CHAPTER XXXI.

AFTER Yima's appointment by Fragapatti, he had come to these regions; and, finding great darkness upon both spirits and mortals, he besought Jehovih, to know the cause and cure thereof.

2. The Voice of Jehovih came to Yima, saying: Whether spirits or mortals, they seek rather to obey their own self-desires than My commandments. Behold, I sent them Apollo, and he gave them intercourse betwixt the two worlds, angels and mortals. And for a season they held up their heads and remembered Me and My kingdoms.

3. But presently, they turned everything upside down, and built on their own account. I had shown them that by industry and perseverance they could attain to knowledge and power. But because mortals discovered that prophecy could come from the spirits of the dead, they ceased to perfect themselves, and they grew up in idleness.

4. The angels loved not to labor, to achieve My exalted heavens, being contented with the lowest. And they likewise fell in darkness, forgetting Me and My higher places above.

5. I called out to My Son, Osiris, saying: Go thou down to the earth and her heavens, and build them up, in My name. Yea, thou shalt wall them apart, that there shall be no communion betwixt the two worlds, save to My chosen.

6. And Osiris came, and fulfilled My commandments; to mortals he provided them that no spirit could come to them; and, as for the spirits that infested the earth about, he drove them away and colonized them, and he cut them off from the earth. And for a season, mortals prospered under My judgments; and they sought to improve the talents I created withal.

7. But again they confounded My judgments and perverted My laws. Every man on the earth hath a philosophy of his own; every spirit in these heavens hath a philosophy of his own. And there is no uniformity between any of them. Hear Me then, My Son; thou shalt not teach as Osiris did, nor yet as Apollo, but pursue a mean betwixt the two.

8. Thou shalt select them, permitting certain spirits to return to mortals, and permitting certain mortals to attain su'is and sar'gis, and to see and commune with spirits. But thou shalt provide them in judgment; making the process of inter-communion a secret amongst mortals. For in this thou shalt shut off the drujas of heaven and the Druks on earth.

9. Behold, My Son Samati will come this way; labor thou with him and Zarathustra.

Into God's hands have I given My decrees; he shall build on the earth. Build thou in heaven. As he buildeth for mortals, build thou for the spirits of the intermediate world. But keep thou open the doorway to My holy places in the heavens above.

CHAPTER XXXII.

YIMA inquired of Jehovih, and the Voice answered him, saying:

2. Go thou from place to place in these heavens, and prove thy power. To the ignorant, power is antecedent in gaining the judgment; after power, wisdom. The fool saith: What canst thou do that I cannot? But when he seeth the power that cometh from My hand, he openeth his ears and eyes. To teach men and angels to unite, how have they not failed on all hands!

3. Mortals have said: It is good to be good, but it is not practicable. They have said: It is wise to be wise, but wisdom runneth in a thousand roadways; every man for himself.

4. The angels of these regions have said: It is good for us to unite into kingdoms; to have Gods and Lords; but who can unite us? Shall we sell our liberty to one person? But they will not unite; they dwell in inharmony. Every one taketh the earnings of another; the profit of one is the injury of others; they are barren of united good.

5. Jehovih said: One kingdom may have many good men and many good women, but be of no good as a kingdom. I measure not the individuals, but the entire household. I judge the virtue of a kingdom by its combined harvest delivered unto My keeping.

6. When a kingdom is aggregating to itself more wisdom and virtue, the amount of its increase is My harvest. When a kingdom cannot retain its own members, it is falling away from Me. The uprightness of its few is as nothing in My sight. The secret of the power of a kingdom lieth in its capacity to aggregate in My name and obey My commandments.‖

7. For a hundred days Yima went through the lower heavens, displaying the miracles of the upper heavens; and his hosts, many of whom traveled with him, enlisted pupils, particularly collecting the spirits of young children. And in a hundred days he had many millions of spirits, abracadabras, mostly helpless wanderers.

8. With these he repaired to Astoreth, and made ready to found his kingdom. Jehovih spake to him, saying: Fear not, My son, because of the helplessness of thy subjects. He who would start a new kingdom is wise in choosing none who have hobbies of their own. Whosoever goeth forth in My name, I will be with him.

9. Yima inquired of Jehovih who should be appointed assistant God, and the Voice answered: Thulae. So Yima anointed Thulae; and he made Habal chief marshal of the capital.

10. Again the Voice of Jehovih came to Yima, saying: Thou shalt appoint unto Shem one hundred Lords, and they shall have dominion over mortals. Hear thou the Voice of thy Creator: Through My Son, Zarathustra, will I establish temples to My Lords and Gods; and thou shalt so provide thy heavenly kingdom, that thy Lords shall inhabit the temples, communing with the rab'bahs [priests — Ed.], who shall be called God-irs; but the communion betwixt spirits and mortals shall be known only to the God-irs, and to the sub-priests under them. But mortals shall be left to believe that these fathers have attained to spirit communion by great purity and wisdom.

11. Likewise, when drujas manifest to mortals, it shall not be countenanced but as a mark of evil, raised up against truth.

12. And when thou hast established thy kingdom, thou shalt cut off the supplies of the drujas, so they will become borrowers from thy people. In this manner, they will in time consent to labor.

13. Yima then appointed one hundred Lords, who became as the roots to the tree of heaven. The Aoshoan Lords were:

14. Ithwa, Yaztas, Micros, Jube, Zarust, Hom, Paoiris, Vadeve, Niasha, Cope, Drhon.

15. The Thestasias Lords were: Kashvre, Tusht, Yain, Amesh and Amesha; Armait, Wai'iv, Vahois, Vstavia and Comek.

16. The general Lords were called Ashem, with voice; that is to say, Ashem-vohu, Lords in chief, given for the kingdoms of the Sun, in the land of Shem. They were: Shnaota, Zathias, Mutu, Aoirio, Kaeshas, Cter'ay, Shakya, Thraetem, Gahnaetobirischae, Habarshya, Paitis'gomya, Huiyus, Hakdodt, Anerana, Tibalath, Kevar, Darunasya, Hors, Maidoyeshemo, Runnas, Gayomoratischi, Ba'ahraya, Zartushta, Kai'boryawich'wich'toe'benyas and Cpitama. And Yima made these twenty-five Lords controllers of the Voice, with mortals, to take the place of Samati after the death and ascension

of Zarathustra, for which reason they were called the Ashem-vohu.

17. The Lords of farmers and herdsmen were: Gaomah, Hoshag, Tamur, Jamshed, Freden, Minochihr-bani and Hus.

18. The Lords of sea-faring men were: Thaetas, Mirh-jan, Nyas, Khaftras, Thivia, Agreft, Ardus'lor, Tanafar, Avoitas, Marganesiachta, Hoakastanya and Vartuan.

19. The Lordesses of births and mothers, the Hotche'che, were: Kaviti, Way'huts, Howd, Anechorhaite, Juveas, Wisseta, Hopaeny, Ctnevirchow, Aivipohu, Cadhan, Hucrova, Dion, Balkwoh and Gamosyi.

20. The Lords of buildings were: Irathama, Haira'thracna, Heidas, Hutu, Coy'gaga, Haira'-Wahti, Vivi'seeon, Muta'hagga, Kaoyas, Macyo, Aims, Hodo, Trusivi, Verecopagga and Suyi.

21. The Lords of time-keeping [Ah'ches — Ed.], who had dominion of the change of watch, were: Copurasastras, Vaitimohu and Howitchwak.

22. Jehovih spake to Yima, saying: In this day will I bless thy labor. Because mortals have ceased to believe in immortality, they have shut off the intercourse with drujas. For which reason thou shalt establish pure communion with thy pure Lords, and none other.

23. Yima sent his Lords to their several places, and every Lord took with him a thousand attendant angels. Yima said to them, before they departed: See to it, O ye Lords; in your several places stir the people up. And wherever ye find kings or queens or generals surrounded by spirits that urge them on in their affairs, cut off those spirits, leaving the mortals destitute of inspiration, and their kingdoms and armies will become disorganized and helpless.

24. And whenever Samati and Zarathustra come to a city, go ye also, laboring with them. And when Zarathustra holdeth up his hands and saith: O Father, Light of Thy Light! gather ye of the substance around about, and shield him with a wall of fire. And if Zarathustra say: O Father, Ormazd, give Thy children food, then shall ye cast down, from the air above, fish and fruit.

25. And if a king or a captain raise a hand against Zarathustra, gather ye about him and shield him. And if a man draw a sword against Zarathustra, catch ye the blade and break it to pieces.

26. Jehovih spake to Yima, saying: The time will come when the present mortal kingdoms will fall. But the followers of Zarathustra, who will succeed them under the Zarathustrian law, shall be protected, even, as ye, during dawn, protect Zarathustra.

27. For which reason, thy Lords shall raise up other Lords to take their places after the ascent of this dawn. And it shall come to pass that All Light and All Truth and All Success shall come to mortals through the priests (rab'bahs), who shall succeed Zarathustra. But as for kings of great cities, who will not accept My Light, they shall go down in darkness, and their kingdoms shall fall to pieces.

28. Yima having established his Lords, now turned his attention to the heavenly kingdoms of hadas.

CHAPTER XXXIII.

JEHOVIH said to Yima: Thou shalt separate the spirits, the partly light from the wholly dark. Build thou, therefore, a throne and a plateau sufficient for three thousand million souls; and because there are more females than males, thou shalt call the place of thy throne Astoreth. And when thou hast provided a house for thy Council, thou shalt send forth selectors, who shall bring unto thee as many as choose to come; and these shall be the foundation of thy kingdom.

2. Yima proceeded as commanded by the Father, and presently he had congregated around about Astoreth a sufficient number to establish places of amusement, places of worship and places of learning. Again the Voice came to Yima, saying:

3. Because thy kingdom is attractive, thou art flooded with idlers, who are of no profit to any person in heaven or earth. To keep them away, thou shalt wall thy kingdom around with pillars of fire. For thus have I created man, that to whom putteth him away he will return with zeal. Because thou shalt make thy labors seclusive, they will run for thee.

4. And when they come to thee, thou shalt bargain with them for righteous behavior erst thou feedest them. And when thou hast thus gathered in all who come in this way, thou wilt not yet have the half.

5. But those who are left will be without judgment, and thou shalt take possession of them, and bestow them in colonies. And thou shalt rank them. The lowest of all shall be the first rank; those who come after the pillars of fire are built shall be the second rank; and those who come with the selectors shall be called the third rank.

6. And thou shalt divide thine own hosts; those who go with thy Lords down to mortals as guardian spirits shall be called ashars, and they shall bring the spirits of the newly dead and deliver them to thy hosts in heaven, which hosts shall be called asaphs.

7. And the ashars shall drive all spirits away from mortals, save such as are appointed by thee or thy Lords. For above all things shalt thou seek to become controller over mortals, to the end that they become Faithists in Me and My dominion.

8. Yima then divided the spirits of heaven according to the commandments of the Creator. After that he took possession of the wandering spirits of darkness, whether they were on earth or in heaven, and he had them taken into places prepared for them. And he provided them with physicians, nurses and teachers, and they were made to understand they were dead as to their earth bodies, and that they must give up the earth.

9. After this, Yima established places of learning in heaven, and places of labor, teaching the angels to clothe and feed themselves by their own industry.

10. Again the Voice of Jehovih came to Yima, saying: Behold, My Son, the lower heaven hath reached Scpe'oke. It is, therefore, the time in which angels of the first grade be taught to build heavenly mansions.

11. Yima commanded the teachers and the superintendents of factories to prohibit the spirits from returning to mortals, save by permission. Yima said:

12. It is wiser to inspire spirits to rise in heaven after death than to have them ever drawing the angels down to the earth. And my Lords on the earth shall labor to this end also. So Yima taught new inspirations, both in heaven and on earth, which were that the angels of the dead should build homes in heaven for their kindred, and that mortals should be taught that there were mansions in heaven ready for their souls after death.

13. Yima said: Mortals becoming founded in this belief, will not so readily become wandering spirits after death.

14. Whilst Yima was thus building in heaven, his Lords, with their attendant spirits, were manifesting on earth, as had never been before since the foundation of this world.

15. The temples of the stars[8] were broken and thrown down by the spirits; the iron gates of the cities were taken off and carried into the forests; the palaces of kings and queens were unroofed, and the stones of the walls of the palaces were hurled from their places; even to the foundation, one stone was not left upon another; and these things were done by the spirits of heaven.

16. And men and women and children were carried in the air by the angels, and unharmed. The household goods were carried out, and the food of the tables stripped off, even as mortals sat down to feast, and they were made to behold the food going away; with their own eyes beheld they these things.

17. And mortals were made to see visions and to dream dreams of prophecy, and to have unusual powers. And in many places the spirits took on sar'gis, and walked about amongst mortals, being seen and felt; and they talked audibly, explaining to mortals the dominion of Yima and his Lords.

18. In all things that Yima and his hosts did in heaven, his Lords worked in harmony with him in their labor on the earth. Nevertheless, there were also vagrant spirits on earth who belonged not to the kingdoms of heaven, but who made manifestations on their own account; and they were given to lying, and to flattery, and to evil generally. Yima, little by little, cut off these evil spirits, and took them away to his colonies, and disciplined them.

19. Such, then, were Yima's labors when Fragapatti came to see him, to honor which occasion, Yima had proclaimed recreation in Astoreth, and invited his Lords and captains and others to be present and take part in a season of enjoyment.

CHAPTER XXXIV.

ON the arrival of the avalanza, the es'enaurs of Astoreth, and the trumpeters of the colonies, sang and played, being joined by the hosts aboard the vessels. And when they ceased, Thulae, assistant God of Astoreth, commanded the marshals to receive the hosts, foremost of whom were Yima and his attendants, preceded by his traveling marshals and harpers, the latter being five thousand females, led by We'aytris, Goddess of Foes'ana, in etherea. After these came the marshals of Fragapatti, ten thousand; then the swift messengers, ten thousand; then Fragapatti, on whose left was Yaton'te, and on whose right was Hoab. And these were followed by the musicians, and then came the hosts in general.

2. Yima ascended the throne at once, but Fragapatti and his hosts halted in the arena, within the circuit of the altar. Next beyond these were the guards of the lights; and still outside of these were the Crescent Members of the Council.

3. Yima said: In the name of Jehovih, I welcome thee, O Fragapatti, Chief of Obsod and Goomatchala, to the throne of God! In His Wisdom and Power I would have thee honor Astoreth by taking possession, in the Father's name!

4. Without replying, Fragapatti walked alone to the throne, saluting on the sign of HIGH NOON, which Yima answered IN THE SETTING SUN! Yima stood aside, and Fragapatti ascended and stood in front of the middle of the throne. He said:

5. Into Thy possession, O Jehovih, receive Thou this, Thy Throne! Hardly had Fragapatti spoken, when a light, bright as the sun, settled above his head, and a Voice came out of the midst of the light, saying:

6. To thee, My Son, and to thy son, and to thy Gods and Lords, and to all who follow them in My name, do I bequeath this, My Throne, forever! Whosoever becometh one with Me, shall not only hear My Voice and receive My Power, but also inherit that which he createth out of My creation.

7. Jehovih's Voice continued, saying: Whosoever looketh upon My works and saith: Behold, I cannot cope with these elements! is short in faith and wisdom. For I have not created in vain, that either mortals or spirits cannot control My elements in their respective places. They shall improve the talents I have given them.

8. I made the earth wide, and filled it with many things; but I gave man a foundation, that he might attain to the mastery of land and water, and minerals, and of all the living. Yea, I gave him a corporeal body to practice with, and as an abiding place for the assistance of his own soul.

9. And I created atmospherea wider than the earth, and filled it with all manner of spiritual things, and with the substance of plateaux; but I gave also to the spirits of the dead, talents, the which can attain to the mastery of all things in atmospherea.

10. Whoever hath attained to these things is like a traveling sun: My light is upon him; he prepareth the place, and My Voice cometh out of the Light thereof. Let My Sons and Daughters stir themselves up; where they are gathered together in My name, there am I also. My hand is upon them; My Power becometh one with them, and My Voice is possible in their midst.‖ The Voice ceased.

11. There were many present who had not previously heard the Voice of All Light, and because of the brilliancy they were blinded for a while, but presently restored. Fragapatti then said: Hoab and Yaton'te, come ye and sit on the throne. And they went up and sat on the throne; and in the same time the es'enaurs chanted, HAIL TO GREAT JEHOVIH'S VOICE! HIS SONS AND DAUGHTERS, OF THOUSANDS OF YEARS, ARE RETURNED ONCE MORE TO THEIR NATIVE RED STAR, TO PROCLAIM HIS BOUNDLESS GLORY!

12. Fragapatti said: In the Father's name, I proclaim a day of recreation; to resume labor at the sound of the trumpet in the east. And now the hosts mingled together freely, being buoyant with cheerfulness. And during the recreation, millions of ethereans went out into the plateau, visiting the places of learning, the factories and hospitals, and such places as belong to the lower heavens.

13. On the next day, at the call of the trumpet, the people resumed their places, and after the music, Fragapatti said: To thee, O Thulae, will I speak in the name of Jehovih. Thou art chosen by the Father to be assistant to Yima, Jehovih's Son, during this dawn, which is near its end, and after that thou shalt be Lord and God of these heavens and of the earth beneath, for two hundred years.

14. Because thou art wise and good, the Father hath raised thee up, and great is thy glory. That thou mayst have strength and power, thou shalt in thy reign be called Yima, also; for the time hath now come to the earth when mortals must learn to know the Lords and Gods who rule over them.

15. During two hundred years will the earth be traveling in my Orian field, Goomatchala, and thou shalt be one with me in thy dominions. Whatsoever thou shalt require at my hand, I will send to thee. Thou shalt, therefore, keep thy place in order; and if thou needest a'ji, I will send it; if thou needest dan, I will send it.

16. Be less concerned about the spirits in thy heavens than about mortals on the earth. Mortals must have sufficient a'ji, that the race become not extinct; they must have sufficient dan, that they become not as beasts. For which reason, every eleventh year thou shalt number abracadabra and supply my swift

messengers with the lists thereof. And I will bring the elements of Goomatchala to bear upon thy labor profitably to the Father!

17. In the next place, be thou careful of too much leniency toward the spirits in the first resurrection. Suffer them not to abide with mortals as teachers. Remember thou that mortals so love their dead kindred, they would even deprive them of heavenly education for the sake of having them around about them. Remember, also, that the spirits of the recent dead, who are entered as es'yans in all good heavens, so love their mortal kindred, that they would seek no higher heaven than to linger around about them on the earth. Which habit groweth upon them, so that in two or three generations they become drujas, worthless to themselves, knowing little of earth and less of heaven.

18. Be thou firm, therefore, in holding dominion over the es'yans, permitting them only to return to mortals under guard; and especially preventing them teaching other than the Ormazdian religion.

19. After this, thou shalt be circumspect in Astoreth; remembering that it is the part of a God to provide his kingdom for the development of all the talents Jehovih hath created withal. For thou shalt so commingle labor and recreation, and rest and learning, that each and every one is of equal attraction.

20. And whether thy commandments be for angels or for mortals, thou shalt, first of all, and last of all, inspire them to faith in the Creator, and to follow the little star of light He hath given to every soul. Fragapatti ceased.

21. Jehovih said: I have drawn My crescent and My altar. Whoever would hear My Voice and heed My commandments, let them hearken to the forms and ceremonies that shape the soul of things. I am Order; I am Stateliness without severity; I am Love without passion; I am Wisdom by suggestion, and without dictation; I am the most Silent, but most Powerful; I am the Least Seen, but Always Present when asked for.

22. And now, since the people knew Fragapatti was about to depart, the proper officers arranged matters so that all could pass in front of the throne to receive his blessing. Accordingly, the es'enaurs commenced singing, and the procession began. The master of the lights of the Council lowered them, and Fragapatti lowered his own lights, and came down and stood at the foot of the throne, covered with light drapery, which fell down to his feet.

23. His hands he held upward, waving gently; and he created drapery and perfume, and wreathes of flowers, and bestowed something upon every soul that passed, of whom there were more than a thousand million!

24. And when the procession had all passed, Fragapatti sat down at the foot of the throne. Then came down Yima and took his hand, saying: Son of Jehovih, arise and go thy way, and the Father be with thee! So Fragapatti rose up and departed, and Hoab and Yaton'te and Yima and Thulae with him; and Yima left Hi'etra, Goddess of Me'Loo, on the throne of Astoreth.

25. So they entered the avalanza, and, with music and rejoicing, departed on their journey. And Yima conducted them throughout his dominions, both in heaven and on earth. For many days Fragapatti thus dwelt with Yima and Thulae; and after he had inspected their labors, and his recorders completed their record, which was to be afterward taken to etherea and deposited in the libraries of Fragapatti's dominions, Yima took leave, and his piedmazr was discharged, and he departed for Astoreth, whither he arrived in due season. But Fragapatti proceeded to the dominions of Ah'oan, Lord God of Jaffeth and her heavens.

CHAPTER XXXV.

THE Voice of the Creator was with Ah'oan from the time of his landing in these lower heavens. And Ah'oan chose from his hosts a Council of ten thousand, and they sat in a living altar; and the Voice directed him to build a capital and a throne, and call the plateau thereof Sang'hi; the which he did.

2. And when it was completed, Jehovih said to Ah'oan: Thou art My Lord and My God; the labor of thy hand shall endure on the earth and in heaven. Whatsoever thou buildest, I will build, for thou art of My holy place. Make thyself an otevan, and go around about in thy dominions, and inspect all things, making a record of the same, which shall be deposited in the libraries of these heavens, that angels and mortals, in after ages, may read them.

3. Ah'oan made an otevan, and traveled as commanded, making a record, and preparing also a place of records, in Sang'hi, where these things were deposited; of which these words are a brief transcript. That is:

4. These heavens are without order or organization, save one kingdom, ruled over by Oibe, who falsely styleth himself Thor, the only begotten Son of Jehovih.

5. The spirits of these heavens are mostly of the first resurrection; nevertheless, there are millions of them who believe they are not dead; and for the greater part, these are in chaos, still lingering on battle-fields or in the places where they were cut off from the earth.

6. In many places there are spirits who set up colonies, trying to provide themselves with homes and clothing, and to found heavenly abodes; but they are forever overrun and pillaged by drujas.

7. With and around about the people of Jaffeth there are more than two thousand million angels who know not how to get away from the earth. Of these, millions of them are fetals, making themselves as twin spirits to mortals. These spirits oft show themselves to mortals, but are believed to be doubles; but the spirits thus bound know not themselves who they are, or whence they came; neither can they go away from the mortals to whom they are bound, and on whom they live.

8. As for the mortals of Jaffeth, they have cities of warriors, large and fierce. The earth of this region hath been in a'ji thirteen hundred years.

9. After Ah'oan had thus discovered the condition of things, he returned to Sang'hi, and they sat in Council, and Jehovih said to Ah'oan: Forty Lords shalt thou appoint to dwell on the earth; and to each Lord thou shalt give ten thousand assistants. And these Lords shall go down to the earth, and drive away the drujas, and take possession of the kings' and queens' palaces, and of the temples of the stars; and they shall obtain control over the captains and generals of armies, and blind their judgment, and lead them astray, so that they will be powerless in war and destruction.

10. And when Samati, God of Zarathustra, traveleth in Jaffeth, thy Lords shall go with him, with a sufficient number of angels to accomplish successfully all that Zarathustra professeth in My name. And thy Lords shall shield Zarathustra around about, that no harm come to him; and when enemies pursue him, thy Lords shall lead them astray or detain them till such time as will enable Zarathustra to escape. For in this dawn shall My word be established on the earth, to perish not forever.

11. And when thou hast thus established thy Lords, thou shalt colonize thy heavens, giving them seventy colonies; but Sang'hi shall be the central kingdom. Thou shalt choose from amongst the atmosphereans one who shall be thy assistant God, who shall sit on thy throne during thy absence.

12. And thou, and thy Holy Council, shall instruct thy assistant God in such manner that, when this dawn is ended, he shall become God, in My name of Sang'hi, for the next succeeding two hundred years.

13. Ah'oan informed the Council of the words of Jehovih. And Ah'oan appointed the forty Lords, as commanded; also appointing an assistant.

14. These, then, were the Lords appointed, to wit: First, to have control over the Word of God on earth: The, Seung-bin, Go-magit, Ben-hong, She-ang, Bog-wi, Ah-tdong, Mwing-wi, Ah-tchook, Gonk-boy, Yuk-hoh and Ah-wotch.[9]

15. Second, to have control over the palaces of kings and queens, and temples: Mina, Ah-chaung, Ahyot, Yowgong, Ohonto, Yongwe and Ahma.

16. Third, to have control over armies and kingdoms: Kear-ak-a, Geeouh-young, Bi, Gwan-gouk, Gee-ooh-young, Sam-sin and Deth.

17. Fourth, to have control over sea-farers: Shopgee, Agan-ha, Rax and Lo.

18. Fifth, to have control over mothers and births: Songheng, Someconc, Yahiti, Ogne-ka-was and Hoah'ava.

19. Sixth, to have control over marriages: First, the loo'is in general, and then: Ahsam, Oanis, Yotsam, Ivitgom and Sap-sang.

20. So Ah'oan sent his Lords to their several places, with their assistants. And after that he began the colonization of the angels in his heavens. And in one year he had raised up from Jaffeth more than a thousand million, and prepared them with houses, hospitals, nurseries and factories, and all such things and places as are required in hada.

21. In the second year he delivered another thousand million, more than half of whom had to be taken away from the earth by force. And these he also housed and provided with teachers and overseers in like manner.

22. So by the time Samati, God of Zarathustra, was prepared to travel in Jaffeth, visiting the kings and queens, the Lords of Ah'oan had so far banished the drujas that they were powerless to prevent the decrees of the Father's word. And when Zarathustra went into Jaffeth,

behold, the Lords of heaven were with him, and God of the Word was with him, and the kings and queens of earth were powerless before him.

23. And when Zarathustra went to a city, and, being inspired by God, said: Fall down, ye walls! behold, the angels of heaven rent the walls, and they fell. And when Zarathustra said: Come forth, ye spirits of the dead! behold, the Lords seized the drujas and held them up so that mortals could see them. And when Zarathustra said: O Ormazd, give Thy children food! behold, the angels had previously provided fish and fruit, which they let fall upon the people, the time and place being previously arranged betwixt them and God of the Word!

24. Thus did Ah'oan's dominions extend down to mortals; thus became the word of Zarathustra Jehovih's Word to mortals.

25. And now Fragapatti, Chief over all, was coming to inspect the labors of his Lord God, Ah'oan, and of Samati. Ah'oan had sent commands to his Lords, and to their assistants, to return to Sang'hi and remain three days in recreation. And Ah'oan commanded the captains of the colonies of heaven to come, and to bring with them as many of their pupils and subjects as possible.

26. And it came to pass that when Fragapatti's avalanza came to Sang'hi, there were assembled upward of two thousand million souls to witness the pageantry and proceedings. Ah'oan had provided the means and facilities that these things should be magnificently carried out.

CHAPTER XXXVI.

NEVER in these heavens had there been such pageantry and display as when Fragapatti's avalanza entered Sang'hi; never so many musicians, two million, distributed to lend so great an effect to a procession.

2. Of this matter, Ah'oan said: By the pageantry and the music were my hosts of delivered drujas made to realize the glory of the upper heavens; by the glory of those three days' recreation did I shut out the attractions of the lower world. My people were entranced with delight; they were born for the first time into the kingdom of heaven!

3. Ah'oan said: But the greatest glory of all was when Fragapatti honored the throne of Sang'hi. Jehovih cast a sun upon the place; and the Voice spake from the Light, so that all the multitude saw the Light and heard the words of the Father! And when Fragapatti rose up and stood in the midst of the throne, the Light was so great that millions of the people fell down because of its glory.

4. The lights were lowered to suit the newly born in heaven, and the people of etherea mingled with the atmosphereans, diverting, explaining and inspiring them with the magnitude and glory of the higher heavens.

5. After the recreation, and when the multitude were in order, Fragapatti spake from Jehovih's throne, first, to Es'pacia, assistant Goddess to Ah'oan, who was to succeed him after dawn. To her he said: Es'pacia, Daughter of Jehovih, hear thou my words; I am one with the Father, and in His name salute thee. Behold, from this time forth the Father's Word shall dwell with mortals.

6. It shall become anchored to the earth, never to depart; though it may be mutilated and perverted, yet His hand is over it, and it shall not fail. As a mother delighteth in the first spoken words of her child, so shall we all take delight that the Father's Word hath become engrafted on the earth. Before this time, the Word was with the I'hin tribe, but locked up in secret. It could not be maintained on the earth, but by locking it up in secret, with a people prepared as seed for delivering all the races of men. But now the Word is delivered openly to mortals.

7. If the spirits of the lower heavens know not the Father's Word, they can be hereafter taken down to the earth and there taught His commandments. Prior to this time, the angels of these lower heavens had no Word at anchorage; they constantly fell in darkness, and pulled mortals down with them. Behold, the Word is now engraved, through our Sons, Samati and Zarathustra; it cannot be lost.

8. Thou hast been exalted first Goddess of these heavens, and Lordess of this division of the earth, to maintain the light of this dawn, to angels and mortals. Thou shalt first of all labor to protect the Word to mortals; to all the priests and cities of Zarathustra thou shalt appoint the wisest of thy angel hosts, to protect them and to maintain the Word.

9. But to such mortals as deny the Word, and to such as seek to destroy the Word, thou shalt lend no assistance, but leave them either without angels, or with only such as will lead them into failure. Maintain thou thy hosts in the temples of worship, where they worship the Great Spirit.

10. Throughout Jaffeth thou shalt inspire mortals to hang the wheel of the altar in country places, by the roadsides. And when mortals pass the places, they shall turn the wheel, in remembrance of the Creator. For which reason thou shalt station at each and every one of these altars angel sentinels, who shall have messengers to thy throne. And when a mortal passeth the wheel and turneth it, and is afflicted with sickness, thou shalt send angels to him to heal him. But if he turn not the wheel in remembrance of the Father, and yet be afflicted with sickness, thy sentinel shall not send to thee, nor shalt thou send angels to heal him. Nevertheless, the wheel and the altar shall cause men to think; and if, after a disbeliever hath passed the wheel and not turned it, and he be afflicted with sickness, and he repent and go back and turn the wheel, then shalt thou send to him in haste and heal him, that he may proclaim abroad what the Creator hath done for him.

11. For as much as thou carriest out these decrees of All Light, so shalt thou remain united with my heavens above, which are united with those above, which are united with the Creator. And wherein thou shalt lack in power or wisdom, ask thou the Father, and I will answer thee in His name.

12. Fragapatti then spake to the Council, which was after the manner of his words in Astoreth. After that he walked down to the foot of the throne, where the marshals had provided a place for the people to pass before him, even as they had done in Astoreth. Accordingly, when the musicians began singing and playing, the people marched before him, and by the waving of his hands he created drapery, and flowers, and wreaths, and gave to all the people something, even though there passed before him two thousand million angels!

CHAPTER XXXVII.

SO, Fragapatti departed, and sailed for Hi-rom, the heavenly kingdom of E'chad, Lord God of Arabin'ya and its heavens.

2. E'chad had also the Voice of Jehovih with him, and could not err. After his appointment to this division of earth and heaven Jehovih commanded him, even as He had Ah'-oan, to make an otevan and visit all the places, and make a record, before he established his kingdom. And these things E'chad did, taking thirty thousand companions with him, being surveyors, inspectors, recorders and numerators, and of such order as are required in preliminary examinations of the earth and lower heavens. Besides these, he had also his hosts of musicians, his heralds and messengers.

3. Forty days he spent in this labor, and then the record was completed, of which E'chad had two copies made, one for his own kingdom in etherea, and one for the heaven he was about to found. Of these records, which are everlasting in heaven, the numerators estimated one thousand million eight hundred thousand spirits, wandering about, mostly on the earth, many of them falling into forgetfulness and dissolution. And many of them had forgotten who they were, and had no remembrance of once having lived mortal lives. Millions and millions of them had forgotten their speech, and were dumb. Millions of them lived with mortals as fetals and familiars, depending upon the spiritual part of the food mortals drank and ate for their own existence. And yet other millions of them pursued evil for evil's sake, inspiring mortals to war, for the delight of seeing them destroy one another, and of persuading mortals to suicide, and to all manner of wickedness.

4. In the region of Gavies there were four hells, in which there were sixty million souls in torments, tormenting one another in perpetual horrors, especially males and females doing what is even unlawful to mention. And these tormentors would bring es'yans, fresh from the earth life, and cast them into their hells for these wicked purposes. For even as mortals delight in vengeance, so can the talent grow until its feast lieth in the fruit of hell; neither desire such spirits to have even their own torments lessened; nor could they of themselves escape were they to try.

5. E'chad would fain have rushed in and delivered these hells, but Jehovih said unto him: Go thou first and establish Hi-rom, with suitable habitations, and then return and deliver these hells, and thou shalt have places for them. So E'chad established Hi-rom, and appointed the Holy Council of one hundred thousand men and women. Sa-ac he made chief marshal; and he appointed Geth'ya his assistant God. Jehovih said to him: Sixty Lords shalt thou appoint to thy division of the earth; and they shall dwell in the principal cities of Arabin'ya, and have dominion over mortals. And each and every Lord shall have ten thousand ashars to do their commands.

6. These, then, are the Lords appointed by

the Lord God, for Arabin'ya, to wit: First, to have dominion over the revealed Word: Tsdasag, Bachar'Raab, Nathan, Neshu, Dath, Shephat, Gaon-ay, Cha'ya and Zeker.

7. Second, the loo'is in general; but for special masters of generations: Achuzeh, Chata, Galah, Dayyan, Aphsi, Ishah, Basar and Goi. Third, for destroying evil cities, and for protecting good ones, and for building new ones: Atsil, Sherngoth, Matshebah, Achime, Amos, Ahio, Yat-gaab, Zer, Howdawitch, Beodi, Machal, Yay-baoth, Ammah, Fakir, Cephets, Bachre and Hiv-iv.

8. Fourth, to abide on earth with rab'bahs (priests) and shield them in danger: Machaveh, Emul, Ashshaph, Alcmosum, Lai-awotch, Trivi-yab, Herivir, Beli-gib, Barat'ay, Shav'ya, Tir and Bowd-wahtal. Fifth, to inspire to inventions: Kartum-mim, Moses, Beged, Chakasat, Mih-gad, Jagri, Hen-di, Sru, Amothes and Benguda. Sixth, to have control over altars and temples: Atman, Krit and Anach.

9. In addition to these, the Lord God appointed censors of Hi-rom and her colonies in heaven; and the ashars appointed over mortals as guardians were directed to which colony to take their es'yans, where were stationed the asaphs, the receivers.

10. As soon as E'chad had these matters completed, he descended into the four hells with his otevan, taking with him three million angels to help him deliver them. And when he arrived at the place, behold, the power and light of Jehovih was upon him! And he surrounded the four hells with his hosts of angels.

11. Fire of Thy Fire, O Jehovih! he cried; give me here walls of fire, to inclose these suffering hells! And in the line of his hosts there fell from the firmament above sheets of fire, and he walled the places around in such brilliant flames and suffocating flames that not one of the inhabitants of hell could escape.

12. And E'chad and his hosts fell upon them, right and left, building fires in pillars and walls, blinding to the drujas, so they fell flat down and hid their faces. And they marched through and through the four hells, until all the inhabitants were fallen prostrate before them, crying out. And they were all naked, men and women; and only the recent victims were ashamed.

13. E'chad said: Fall to, now, and deliver those who are ashamed, making a place beyond the walls of fire; but wall ye the place around also, and then clothe and feed them. So E'chad's hosts delivered those who were ashamed. Again E'chad called out: Begin now in sections and deliver the others into prisons, surrounded by fire, suffocating, so they cannot escape. And let not the light cease to fall upon them that will not be clothed. Better is it that they lie prostrate than to display themselves nakedly. But as fast as they will accept and wear clothes, and cease cursing, deliver ye them into genial lights.

14. For six days and six nights E'chad labored in delivering the four hells, and on the seventh day they were all delivered. And there were amongst these drujas three and a half million in chaos, spirits who had lost their minds by the torments that other spirits had bestowed upon them. These E'chad had placed in his otevan and sent to Hi-rom, to be treated by the physicians.

15. But E'chad and many of his hosts remained with the groups of the delivered, further preparing them for resurrection. And now E'chad had them inspected, and he further searched the es'pe of the earth to establish the origin of these hells, and as to who they were. This, then, is the substance of the history of that matter, to wit:

16. In the lower country of Arabin'ya, on the earth, there had been a tribe of I'huans of hundreds of years, who had attained to thirty cities, chief of which was Os'nu, which was the capital over all the rest. Os'nu was ruled over by Che-muts, a king of great wisdom and power in his youth; but, after subjugating all the large cities of Arabin'ya, he became a tyrant and a man of wickedness.

17. Being learned in the earth, and moon, and stars, he drew to his palace other men, and not a few women, of great learning, and, together, they resolved upon obtaining from the I'hins, the sacred people, the secrets of their miracles and religion. Up to this time all the people in the world respected the I'hins, neither denied them in anything, for they were the forefathers and foremothers of the I'huans.

18. Che-muts, the tyrant, said: Because from our youth we have been taught to revere the I'hins, we have become superstitious regarding them. Now it is evident that they have some other means (than consulting the stars) of prophecy. It is my command, therefore, that the different cities of I'hins be seized, and the people put to death, offering succor only to such as reveal their secrets. With their gifts of miracles and power of prophecy, I can march successfully against Par'si'e, Jaffeth and

Ashem, and I shall become king of all the world. And ye that help me in this matter, instead of having merely cities to rule over, as ye now have, shall have kingdoms with many cities.

19. The learned men acceded to this, and, shortly after, the king's people fell upon the I'hins, pulled down their flimsy walls, putting them to flight or slaying them outright, offering no salvation save they would reveal their secrets, and give themselves up to marriage with the I'huans.

20. Hab-bak, a chief rab'bah of the I'hins, went to see the king and expostulate. He said unto Che-muts: Behold, my people are older than this country. Our wisdom cometh not as other men's, but through marriage. How can we reveal? We are born vailed. No other people are thus born. How canst thou obtain the secrets of the womb? Besides this, we are sworn before our birth by our fathers and mothers to secrecy in our religion.

21. Thou desirest us to intermarry with thy people. I foresee thy aims. Thou hopest for the gift of prophecy, which, if given to evil men, would give them all power. But know thou, O king, he that desirest prophecy for such purpose can never obtain it. Prophecy cometh by the other road.

22. If my people intermarry with thine, it is simply the loss of mine. If thou hadst our passwords and our signs, they would avail thee nothing, being born as thou art. According to our number, we pay thee thy just tribute. I pray thee, then, to change thy decree and suffer my people to remain as they have, thousands of years.

23. Che-muts, the king, said: Why call ye yourselves I'hins? Hab-bak said: Because we are Faithists in One Great Spirit. The king asked: What is the secret name of the Great Spirit? Hab-bak said: I can only repeat that name under certain rules; otherwise I will lose my power of prophecy. Besides, if thou knew the name, it would be worthless to utter it. To whomsoever uttereth His name not in faith, it is void. Whoever uttereth His name for earthly gain or earthly glory, uttereth in vain also. Of what value, then, would the name be to thee, even if I violated mine own oath and revealed it to thee?

24. The king mocked him, and had him seized and taken to the lions' den, of which all kings and rich people, in those days, had one or more, as a place for casting in their disobedient servants. And when Hab-bak was at the lions' den, the king again offered to save him if he would reveal even the name of the Great Spirit, hoping that by its utterance he could also heal the sick, restore the blind and deaf, and especially prophesy. Hab-bak said: Though thou mayst cast me in, and I be devoured, suffer me beforehand to prophesy concerning thee and thy kingdom. Yea, I will even prophesy concerning myself. Hear thou, then, my words:

25. Thou hast sought to destroy my people, who are, compared to thine, only as one little finger to a man's whole arm. In Os'nu thou hast hundreds of thousands of people, and in other cities tens of thousands, and tens of thousands; so many that one man in his whole life could not number them. Yet, as to my people, what are they? Not more than ten thousand altogether. Hear thou, then, my words: Not one thousand of my people canst thou destroy. Neither will my people raise a hand in self-defence.

26. But thou wilt cast me into the lions' den, and I will be devoured. And this little hat, without a brim, will come out of the lions' den, and it will be a mighty power for thousands of years. It will be red with my blood, shed because I am faithful to the Great Spirit in my oath. And it will be restored to my people, and it shall be called THE SCARLET HAT! And in the day that it is carried in the streets of Os'nu, thou wilt be slain by thine own people.

27. The king laugned, saying: A prophecy often causeth fools to carry it out. With that, he gave the executioners the sign, and they pushed Hab-bak on the trap, and cast him into the den, where there were thirty lions. And they fell upon him and devoured him. And his hat was colored red with blood; and some of the people, who were superstitious in regard to the I'hins, procured the hat and went about repeating the prophecy of Hab-bak, and the multitude were anxious for some pretext to justify themselves in destroying the tyrant. So, presently, the city was in riot, and the people fell upon the king and slew him, and also slew the learned men and women who were his counselors and subsidiaries.

28. In the libraries of heaven it is recorded as followeth, to wit: Because of the cruelty of Che-muts, king of Os'nu, on earth, thousands and tens of thousands of people had been put to death; and because they died in anger, and because of the injustice, their souls went into torment in hada, and they came and incensed the king to greater wickedness, in order to have him slain. And it so came to pass that Che-

muts, chief king of Arabin'ya, was slain by his own people, and the king's counselors were slain with him.

29. And when their spirits were delivered from their mortal bodies, the drujas fell upon the king's spirit, and the spirits of his counselors, and bore them off to a foul-smelling place in hada, and cast him and them in, and the drujas went in after them, beating them. Whereupon it became known in hada there was a newly-started hell, and other spirits brought other victims there and cast them in. And the drujas went round about on the earth, in Arabin'ya, finding whomsoever they hated, bringing their spirits into hell, beating them and otherwise punishing them, until these four hells became the habitation of sixty millions of souls.

CHAPTER XXXVIII.

WHEN E'chad had discovered the history of these hells, he searched and found the king's spirit, and also the counselors, but, alas, they knew nothing, being in chaos, or more like one in a troublesome nightmare, from which there is no awakening.

2. But E'chad appointed physicians and nurses for them, and it was three days before they began to awake; but yet at the time of Fragapatti's visit they were not sufficiently restored to know who they were, or, if knowing one moment, would forget in the next moment. Yet it was not many days after the deliverance of the hells that E'chad had the inhabitants removed to Hi-rom and the colonies thereof.

3. E'chad having been informed by heralds that Fragapatti was coming, sent word to his Lords and to his generals and captains, and superintendents of schools, and of factories, and of hospitals, to come to Hi-rom and enjoy three days' recreation, bringing as many atmosphereans as they could with them.

4. So Fragapatti came, and the hosts of E'chad, and there was great rejoicing for the space of three days; during which time Fragapatti visited all the places and labors of E'chad, having records made thereof, to take with him to etherea at the end of dawn. Now at the end of the three days' recreation, the trumpet in the east called the Council to labor and the hosts to order. Fragapatti sat in the midst of the throne, E'chad next him, and then Hoab and Yaton'te, and then Thulae and Es'pacia and Geth'ya, and others of lesser rank.

5. A light immediately gathered above the throne, but, this time, deep scarlet, with white border. Fragapatti said: Thy Voice, O Jehovih, be upon these people! Whereupon, the es'enaurs chanted a hymn, and after that the Voice of Jehovih spake out of the light, saying:

6. Whosoever raiseth up My children, do I raise up with Mine own hand. To whomsoever uttereth My words in wisdom and truth, do I speak from My judgment seat. Because ye have come down from your exalted kingdoms in the upper heavens and raised up the drujas of these heavens, so come I from My All Highest Holy Place to raise you up. As ye have prepared to found My Word with mortals, so prepare I here in Hi-rom a heavenly place of delight.

7. Was I not with the I'hins since the creation of man on the earth? And wherein they have been faithful unto Me have I come in great security. Now, behold the earth rose up against My chosen and sought to destroy them, but they failed utterly. And when they cast My faithful servant into the lions' den, yet would he not violate his oath, even though he suffered death. And I stretched forth My hand and took his hat, red with blood, out of the lions' den; and I gave power unto the hat. And into the far-off country of Jaffeth will I take the title of KING OF THE SUN, and bestow it upon Ya'seang, and neither Arabin'ya nor Par'si'e shall endure in holiness.

8. Behold, I give you a new sign, in addition to the triangle, and it shall be the sign of Hi-rom (scarlet hat) from this time forth, signifying, FAITH EVEN UNTO DEATH.[10]

9. The Voice ceased, and Fragapatti turned to the red light and stretched forth his hand and took thereof, saying: OF THY SCARLET, O JEHOVIH! GIVE UNTO THY SERVANT A HI-ROM, AS AN EMBLEM OF THIS HEAVEN! And he fashioned it into a hat without a brim, and laid it on the throne. Presently a swift messenger, from without, desired admittance before Fragapatti, and he was permitted to come. He said:

10. Greeting to thee, O Fragapatti, Son of Jehovih! And by the love of E'och, God of Tshi, in Ude, grade six, am I sent before thee in Jehovih's name. Behold, one Hab-bak is without, who was the wearer of Hi-rom!

11. Fragapatti said: Admit him, and bid him approach the throne of God. The swift messenger retired, and presently returned, bringing in Hab-bak, faithful unto death. And he went up to the throne, and Fragapatti took

the scarlet hat, saying: Second only to Jehovih's crown, with Hi-rom, cover I thy head in the name of the Creator! And he placed it on Hab-bak's head, and the light of it was so great that hardly any but ethereans could look upon it.

12. Then Hab-bak said: By this, Thy Power, O Jehovih, will I go now and deliver unto everlasting light the king's soul, of him who slew me. And I will restore the Council also. For they will remember the scarlet hat, and it will be as an anchorage for their crazed minds to rest upon! So Hab-bak saluted on the sign of the triangle and departed.

13. And now was come the time of departure for Fragapatti and his hosts. So he instructed Geth-ya, and bade him travel with him. Then Fragapatti instructed the Council, which was after the manner of his instruction to the preceding Councils. And then he descended to the foot of the throne, and the marshals caused the people to march before him. And Fragapatti created flowers and drapery and ornaments, and gave to every one something as they passed, though there were more than a hundred million souls!

14. And when they had all passed, and resumed the places assigned them, Fragapatti sat down at the foot of the throne in ancient custom, and E'chad descended down to him, taking his hand; and he said unto him: Arise, O Chief, thou Son of the Most High, and go thy way! Fragapatti rose up and departed, followed by the Gods and Goddesses officiating, and they all went into the avalanza and departed, going to the kingdom of Gir-ak-shi, Lord God over Heleste and her heaven.

CHAPTER XXXIX.

WHEN Gir-ak-shi arrived at his division of the earth and heaven, the Voice of Jehovih came to him, saying: My Lord and God, hear thou the Voice of thy Father. In thy division I have no I'hins left upon the earth, and the place is like a field without seed. The I'huans have degenerated also, by marrying with the Druks. And thou art come to this, My farm, when it is grown up full of weeds and thistles.

2. Look about thy division, and thou shalt find no loo'is, nor ashars of any avail to righteousness. Consider, then, what shall be done, that both mortals and spirits may be made to know Me and My kingdoms. ‖

3. Gir-ak-shi found the mortals of Heleste to be barbarians, many of them naked, or at best clothed with the skins of animals to keep them warm in winter. Some of them burrowed in the ground, and some lived in houses made of bark, and leaves and grass. And their food was mostly fish and flesh. Their cities were numerous, but small, and every city spake a different language.

4. Their weapons of war were clubs, and spears, and bows and arrows, but they had neither iron nor copper, and used stone for cutting.

5. Gir-ak-shi said: What incentive can I give such a people, that will raise them up?

6. Gir-ak-shi then surveyed his heavens, but alas, there were no kingdoms, no organizations, no societies. As mortals lived and died, so continued their spirits around about in the same places. Procuring subsistence in the same way, but spiritually; and often taking part in mortal wars and hunting, seeing and hearing through their mortal kin's eyes and ears.

7. Gir-ak-shi said: What incentive can I give such angels, that will raise them up?

8. If I tell the mortals to till the soil and make clothes of flax and wool, my words will be interpreted as folly, or as implying hardships. If I tell the angels there are higher heavens, more beautiful, my words will be disbelieved. If I tell them that all growth dependeth upon exercise and labor, they will decline to grow. Have I not seen rich men and rich women in other countries whom I told that, in order to rise, they must learn to labor? But they heeded me not.

9. Jehovih said to Gir-ak-shi: Thou hast more than a thousand million drujas in thy department. The mountains and valleys and forests are filled with them, roving about. As thou wouldst entrap birds by rich bait, so shalt thou gather together all thou canst of these drujas. But as to mortals, thou shalt call famines into certain places, and thus drive them to observe the Unseen Cause of things.

10. Gir-ak-shi called together his hosts, millions and millions. He said unto them: Form ye, in sacred circles, hundreds of thousands, and go to the places I will point out, and invoke the higher heavens in Jehovih's name. Cast ye a famine here; and a blight in the animals of the forest. Into the water cast ye imbrele, that the fish may die. Make mortals stop and consider.

11. Let the ashars go, then, and find the most prophetic amongst mortals, and make them prophesy concerning the famines and the blight. Make ye their prophets objects of worship; then I can rule the inhabitants of the earth through the prophets.

12. Concerning the angels, Gir-ak-shi said: Five heavenly places will I build for the drujas. One shall be called Monk, one Acha, one Troy, one Be-yome and one Hellen. Five Lords shall be my Lords to rule in my heavenly divisions: Ki-liope, Lord of Monk; I'tius, Lord of Acha; Foebe, Lordess of Troy; Liriyi, Lordess of Be-yome, and Co'ye, Lord of Hellen. These shall be heavenly places in the mountains, pure and delightful.

13. And ye shall make them places of feasting and sporting for one whole year; nothing that can be done to make them attractive for drujas shall be left undone.

14. Into five divisions, half a million each, shall my hosts be selected and apportioned; whose mission shall be to go around about throughout Heleste, bringing in drujas to my five heavenly places.

15. As for myself, I will build a plateau in these mountains, the Aguaadica, with a Council of half a million. Let my Lords stand aside, and I will apportion to each of them their attendants; by the star-lights that fall upon them shall they be known and come forth.

16. The Lords stood aside, in different places. Gir-ak-shi then cast stars until the three million were selected. After that Gir-ak-shi proceeded according to the Voice of Jehovih; and he conducted his hosts to the places the Father commanded.

17. After they were all placed, Gir-ak-shi chose his own Council, and built a plateau and a throne to Jehovih on Mount Aguaadica; and when he considered the wisdom of the manner Jehovih had directed him to thus lay a foundation for so great a work, he soliloquized, saying: O Jehovih, will these drujas ever understand the manner of Thine armies? Will these mortals ever understand the proceedings of Thy Lords and Gods?

18. For one year the hosts entertained and fed and clothed the drujas sumptuously, and they won them away from the earth; won them to the kingdoms prepared for them. And then Gir-ak-shi commanded the founding of schools, factories and hospitals in heaven; and he appointed ashars and asaphs, and began the resurrection through his Lords. And by the fourth year he had colonized in his heaven nearly all the drujas, giving them sufficient recreation to restrain them from returning to the earth.

19. For a long time prior to Fragapatti's coming he had it proclaimed, giving invitations to them to be present. This he communicated to Fragapatti, through messengers. So, Fragapatti, knowing the grade of the place, determined to come in gaudy colors, and with sufficient music, very loud, and for the manifestation of power.

20. To match which, Gir-ak-shi had his people attire themselves in the greatest gaudy colors; for in such manner do the unlearned judge of the glory and possibilities of high heaven.

21. So, it came to pass, Fragapatti's avalanza descended from above like a sea of fire, but decorated in thousands of ways with banners, flags, curtains and such other ornaments as would convey the idea of greatness to the minds of the es'yans. On the other hand, Gir-ak-shi had decorated his place and kingdom and throne, Aguaadica, in the most extravagant splendor. And he and his Lords, and his captains and generals, and his holy Council, were arrayed majestically.

22. In addition to these things, Gir-ak-shi had provided a feast, which was to succeed the ceremonies; and, after the feast, there were to be divers entertainments. But of these matters, who knoweth the thought of Jehovih! How hath He not provided ingenuities to bring the dark soul to understanding!

23. Gir-ak-shi said: To teach mortal teachers how to teach the barbarian, O Jehovih! To teach Cold-Awe to impart Warm-Mirth, O Jehovih! Shall they build a prison and decorate the convict in fine clothes, and bid him take his ease, beholding the virtuous working for him, O Jehovih! Will they ever learn Thy power in resurrection, O Jehovih!

CHAPTER XL.

FRAGAPATTI and his hosts remained thirty days with Gir-ak-shi, and great was the enjoyment of the people; and then Fragapatti departed, going to the kingdoms of Uropa, first Goddess of a barbarian division of the earth. The Voice of Jehovih had been with her from the first, but there were but few corporeans in her division, and only six hundred million angels, mostly drujas.

2. Nevertheless, Jehovih said unto Uropa: Thou shalt found here a kingdom in My name,

and it shall become mighty in heaven and earth. Uropa said: What is the first best way, O Jehovih? Jehovih answered, saying: As for the drujas, thou knowest. But as for the corporeans, behold, they have neither copper nor iron, but use stone. Send, therefore, of thy hosts of ashars, five hundred who are well skilled in the art of inspiring mortals, to Arabin'ya; and thou shalt cause fifty men to migrate into thy lands. And the fifty men shall be such as are skilled in mining and working copper and iron.

3. And thy ashars shall inspire them to go to the mountains and find the ore, and then to work the same, to make tools of, and to make implements for hunting and fishing.

4. So Uropa sent angels to Arabin'ya, and they inspired fifty men to go to Uropa, and find copper and iron, and work it. And in the space of four years, behold, there had gone out of Arabin'ya not less than twenty thousand men. And the ashars inspired them to marry with the Druks and half-breed I'huans. And in this way a new people of higher light was born into Uropa's division.

5. In Zeigl Uropa built her heavenly kingdom and founded the city of Oitch. Five hundred thousand angels were her holy Council, and fifty thousand captains; and of ashars, two million, partly ethereans and partly atmosphereans.

6. Her heavenly kingdom was of the kind and manner of Gir-ak-shi's, and her administration in the same way. And in four years she had rescued nearly all the drujas in these regions of atmospherea. So when Fragapatti came to see her, she provided entertainments after the same manner as did Ger-ak-shi, having all her hosts present.

7. After this Fragapatti visited Kow'anea and his heavenly kingdoms, and also his earth divisions. Next Fragapatti visited M'wing'mi and his heavenly kingdoms and earth divisions. Next he visited Ots'ha'ta and his places, and then Soo'fwa.

8. With all these Lords and Gods Fragapatti spent many days, examining and recording all the labor done; and he spake before them all, so that his voice was heard by nearly all the people in the lower heavens. And so great was the work accomplished by Fragapatti with any one of these Lords or Gods, that were a history thereof written it would require the whole lifetime of a man to read it. Nor is it possible with earth words to describe the beauty and glory of a single one of these recreations in his travels.

CHAPTER XLI.

THE close of dawn was near at hand. Fragapatti returned to Mouru, the heavenly kingdom of Haraiti, in atmospherea, richly stored with a knowledge of the earth and her heavens. The capital was illuminated, and the decorum of the higher heavens prevailed.

2. Already were there assembled more than four thousand million angels prepared for the third resurrection. Fragapatti sent word to his Lord Gods, and to his Lords and Gods, and to Samati, God in inherent right up to the end of dawn. And he notified all of them of the day and hour when he should accomplish the resurrection.

3. And then Fragapatti called his swift messengers, whose labor is with the thrones of Jehovih in etherea. He said: Behold, the dawn of dan is near the close. The Brides and Bridegrooms of Jehovih will number ten thousand million souls. Two divisions will I make of grades fifty-five and seventy, for the forests and plains of Coomatchala. This ye shall communicate to Hoeis, Goddess of Alawatcha, on the road of Affolkistan, saluting in Jehovih's name, and of His Son, Fragapatti, Chief.

4. The swift messengers saluted, and then departed. Next he called the messengers for the kingdoms below, and of these messengers there were twenty thousand, divided into twelve groups, and they had been previously apportioned to certain divisions of heaven and earth.

5. To them Fragapatti said: To the Lord God of each division, and to the Lords and Gods, and through them to the officers under them, greeting, in the name of Jehovih! Appoint and anoint the successors in Jehovih's name; and when your kingdom is in order, appear ye at the throne of Mouru, for the resurrection of my hosts is near at hand. Provide ye ships and such vessels as are suitable, and bring, as visitors, from your kingdoms and most holy places, as many atmosphereans as desire to come, that they may witness the ceremonies and the ascent of Jehovih's Sons and Daughters.

6. And these commandments were carried unto all the divisions of the corporeal earth and her heavens. Fragapatti then said unto Athrava: Thou shalt receive the Brides and Bridegrooms. As for myself, I will go down to the earth and receive God and Zarathustra, and they shall be borne in mine own ship, even unto this place, and thence to etherea.‖

7. In all places on earth and in heaven the spirit inhabitants were stirred to the utmost. In Haraiti there were already more than four thousand colonies, and every one had thousands and thousands eligible to the third resurrection, who would depart in the coming ascension. Of these there were persons of every occupation, and they were perfect in their order, belonging to groups and series of groups. And now the captains and generals were re-organizing them into phalanxes; and the Gods again organizing the phalanxes into kingdoms.

8. Zeredho sent her contributions to Haraiti, four hundred million souls. The Lord Gods were making their groups in their own several divisions, to be further organized after arriving at Mouru, the place whence the final ascension would take place. Some of these had a thousand million of their own resurrection, including whom they had previously sent to Haraiti.

9. Fragapatti sent special messengers to God, Samati, to learn the day appointed for Zarathustra's death; and he further allotted to Zarathustra three days in hada, in which to preach to mortals by the inspiration of God, and appointed the fourth day thereafter as the time of his ascension from the earth.

10. And now, when all these matters had been put in shape, Fragapatti ordered the assembling of the sacred circle of the Holy Council, Sons and Daughters of the Most High. The lights were raised, and only Gods and Goddesses could remain in sight of, or near the throne of Jehovih. Fragapatti commanded Hoab to stand in the midst of the circle, facing the judgment seat.

11. Fragapatti said: Hear the words of thy Creator, O Hoab. I called thee up out of the ground, and with Mine Own spirit quickened I thee into life. From thy youth up I have followed thee day by day. I have called out to thee from My holy hill; with a woman's tenderness came I after thee. When thou didst try to run away from Me, I followed after. Yea, I called My Son, high raised in My everlasting kingdoms, and I said unto him: O My Son, run thou quickly, for Hoab, My well-beloved, runneth away from Me. Go thou and bring him; for he is My Chosen.

12. He shall be My God of the red star; her heavens shall bow down before him. I will raise him up and anoint him with My holy fire; his countenance shall shine like a sun in My firmament.

13. And Fragapatti, My Son, overtook thee in thy flight; with great cunning he captured thee unto My labors. And thou hast raised up thy voice and glorified Me; thine arms have been bared to the harvest; thy fruit is a song of glory.

14. Have I not given thee experience in all things? Even to the precipice of hell made I thee to walk and fall not. The darkness of everlasting death I made to encompass thee; in the hour of thy despair I came to thee and raised thee up.

15. Have I not great profit in thee, My Son? My countless millions cry out in all places; they behold Me not; they know not of Me and My heavenly places. Like a troubled sea that knoweth no rest, the voices of mortals and angels forever cry out: There is no light!

16. Wherefore, then, was I not wise in thee, O Hoab? I made thee of strong limb, and with arms that reach far; thy judgment I fashioned for the great multitudes.

17. I say to the bird, the young bird with feathers: Fly! And it goeth away. I say to man: Go forth in My name! But he looketh around. Again I say to him: Go forth! But he turneth to his neighbor for his opinion. Again I speak, calling: Come to me! But he standeth wondering. Again I say: Come! But he saith: By and by. Again I say: Come! He replieth: I have not all light! Again I call, and he saith: Alas, there is nothing!

18. And he goeth down in darkness; he curseth Me and accuseth Me of errors! He preacheth My shortness, but in his words cutteth himself off from Me. In the foul-smelling place of his darkness, My holy angels cannot come; he burroweth himself in stubbornness that is blind and deaf.

19. But I blow My breath upon the earth and the stars; I drive them into new roads in the firmament of heaven. Into the dwelling-places of My high Gods I drive them as chaff before the wind. And when the light of My heavens hath cleared away the darkness, I send My Gods with great power.

20. To this end have I raised thee up, O Hoab. My shield is upon thee; thou shalt wear the triangle of the red star; two hundred years shalt thou hold dominion over the earth and her heavens. In My name speak, O Hoab!

21. Then spake Hoab, saying: Thy Voice is upon me, O Father! My limbs are weak; my hands tremble like an old man that is palsied. Behold, I have sought in vain to find anything

perfect in me; I am as a trumpet that is bruised and split; there is no harmony or power within me.

22. Thou first gavest me a wife and sons and daughters to rule over and to raise up for Thy glory, but I failed utterly. My wife saw not with my eyes, nor heard with my ears, nor judged with my judgment; we were like two instruments, broken and out of tune. As for my sons, they went astray, like sheep without a herdsman; my advice was as weak to them as the shadow is to the tree. And my daughters went away from my love, and chose young men, even before my eyes.

23. Then I cried out unto Thee, saying: O Jehovih, why gavest Thou me a kingdom? Behold, it is scattered and gone! Then I went down into the grave in sorrow. But Thy hand raised up my soul in heaven; and Thou gavest me another kingdom. But my people would not see through my eyes nor hear through my ears. Then I sought to know if my eyes were not wrong, and my ears wrong, and my judgment wrong.

24. And I turned about, like one who is lost in a forest, and shutteth his eyes as to the direction of the sun, going by the sound of a multitude of tongues. And my kingdom drew a boundary around itself, and shut out all light. But Thy Son came and delivered me and my people.

25. Behold, I was as weak as a child; in my weakness Thy light came upon me. Never more shall I desire others to see through my eyes, or hear through my ears, or judge by my my judgment. Thou hast healed me of infirmity, O Jehovih. Only by one Eye can things be seen through; by one Ear can things be heard through; by one Judgment can things be judged.

26. Thou hast said: Go forth in My name! I will go, O Father! Thou hast said: Thou shalt have dominion over the earth and her heavens! This will I accomplish also, by Thy Light and Power, O Jehovih!

27. Then spake Jehovih through Fragapatti, saying: Accept the earth, O Hoab, My Son, My God! It is thine to keep and to rule over! Accept atmospherea, O Hoab, My Son, My God! It is thine to keep and to rule over!

28. Hoab said: I will be Thy Son, O Jehovih! I will be Thy God, O Jehovih! From Thee I accept the earth to keep and to rule over! From Thee I accept the earth's heavens, to keep and to rule over!‖ Again Jehovih spake through Fragapatti, saying:

29. What thou doest henceforth do thou in My name, for it is of Me and is Me in thee!

30. Hoab said: What I do henceforth do I in Thy name, O Jehovih! For I know it is Thee in me that doeth all glorious things!

31. Jehovih spake through Fragapatti, saying: With Mine Own hands weave I a crown for thee My Son, My God of the red star! I place it on thy head for the glory of My kingdoms, which are endless in number and full of holiness! Wear thou My Crown, for it is with Wisdom and Power!

32. Then Fragapatti's hands were waved about by the Great Spirit, and a crown was woven and placed on Hoab's head, and it was brilliant and white, studded with gems countless, millions. Hoab said: Crown from Thy hand, O Father! I accept it and wear it, emblem of Thy kingdoms, endless in number and full of holiness. I know that Thou wilt ever be with me in Wisdom and Power! I will glorify Thee forever! My kingdoms shall glorify Thee forever!

33. The chief marshal now conducted Hoab to the throne of Jehovih, which had been previously vacated, and Hoab sat in the midst of the throne. In the meantime, the es'enaurs chanted a hymn of glory. Hoab then said: Fragapatti, Son of Jehovih, Orian Chief, come thou and honor my throne in the name of the Father. Then Fragapatti went to the throne and sat thereon. Next Hoab called up Athrava, then Hapacha, and then other Gods and Goddesses.

34. And now, whilst the Council held, Fragapatti said: Behold, the time of the death of Zarathustra hath come. Be ye here, and I will go quickly down to the earth and receive God and him, and the hosts of God and his Lords.

35. So Fragapatti departed, and sailed swiftly down to Par'si'e, on the earth, and came to the place of meeting of the corporeans who had charge of the Holy Word. And it was on the morning of the fourth day after Zarathustra's death. For three days and nights his spirit had been preaching to the Faithists, explaining the kingdoms of Jehovih.

36. So Fragapatti called unto God, saying: Behold, my Son, thy labor is done. In thee have I great delight. Behold, my ship lieth by the river; my lights are raised for the everlasting thrones! God (Samati) said: It is finished! That that thou didst put upon me I have done! Behold, here standeth Zarathustra, my Son.‖

37. Zarathustra was then taking leave of

his corporeal friends, for his soul was fast becoming illuminated. Yea, he had looked up and beheld the ship of All Light, and he knew now the Voice of the Father.

38. So Fragapatti went and took Zarathustra in his arms, saying: Come, my beloved. Thy home is yonder! So, they went into the ship of fire and ascended to Mouru.

CHAPTER XLII.

AND now the Lord Gods, and Lords and Gods, began to arrive in Mouru. The marshals, and their officers and workmen, had extended the landing-places for the hosts of ships; receivers had been appointed and allotted their various places. Heralds and messengers had been provided with places of announcement; and lines of intercommunion had been laid, so that the words of heralds and messengers could be heard by all the millions in waiting.

2. Be it known, O angels and mortals, such is the glory of Jehovih's works that, stand where ye will, His kingdoms are always seeming above. As ye of the earth look upward and behold the stars, so they that live on the stars look upward to see the earth. If, therefore, ye were receiving messengers from the stars, it would seem to you that they came downward; but to them, as if they rose upward, even until near the landing-place, when it would be downward to them also. Because the feet of a mortal or the feet of an angel are on the foundation of his place, and because his head standeth in the opposite way from his feet.‖

3. First came Ardi'atta, Goddess over the spirits that had been delivered out of the hells of Aoasu by Fragapatti and Hoab, housed in Zeredho and Haraiti. And with her, her successor, Gaipon, manager of the hosts. Ardi'atta brought one thousand three hundred million souls in her ship, mostly visitors who had been delivered out of hell. Besides these, were twenty million raised to light [the degree of the third resurrection—Ed.], clothed as Brides and Bridegrooms of Jehovih. These latter were the harvest of Ardi'atta, and in her charge. The receivers of her ship stationed it in its place, and then the receivers of her hosts conducted them to their places.

4. And now came E'chad, Lord God of Arabin'ya, in his ship, with more than four thousand million souls, half of whom were Brides and Bridegrooms. His ship was received by the proper officers, and stationed in its place; and his hosts received by the proper persons, and conducted to their respective places. With the Brides and Bridegrooms E'chad entered the south wing of the capital; and E'chad's successor was with the visiting hosts. When E'chad entered before the throne, Fragapatti saluted him on the sign Jehovih's Rest, and E'chad answered in The Glory of Evening!

5. Before the hosts of E'chad were landed and placed, there came Ots-ha-ta, Lord of North Oceya, with his successor, in a ship of thirty million, of whom Ots-ha-ta had two million Brides and Bridegrooms. His ship was received and stationed in its place; and his hosts received and assigned to their places.

6. In the meantime, Kow'anea, God of South Guatama, came in his ship, with his successor, bringing seven hundred million souls, of whom Kow'anea had sixty million Brides and Bridegrooms. And they were received by the proper officers and assigned to their places.

7. Hardly had Kow'anea landed, when Yaton'te came, with his successor and his hosts. Yaton'te's ship was the most beautiful of all that had yet arrived. His hosts were four thousand million souls; but of Brides and Bridegrooms he had but thirty million. Him Fragapatti saluted on the sign of Star of the West, and Yaton'te answered in the sign of the Golden Circle! He and his hosts were then assigned their places.

8. Now came M'wing'mi, God of South Oceya, and his little ship was laden with four hundred million souls, and he had three million Brides and Bridegrooms. His ship was received and stationed in its place, and his hosts received and stationed in their places.

9. Next came Soo'fwa, God of Japan and her heavens. His was the most brilliant of all the ships, and he had three thousand five hundred million souls aboard, of whom two hundred million were Brides and Bridegrooms. His ship was received and stationed, and his hosts also; and when he entered before the throne, Fragapatti saluted him on the sign of Before the Ancients! And Soo'fwa answered him in the sign of Little Star!

10. And now the most loved of all came, Uropa, Goddess of the barbarians! Her ship was the swiftest and best trimmed, and she brought one thousand million souls, of whom she had eighty million Brides and Bridegrooms

as her harvest. When she entered before the throne of Jehovih, leading in her Brides and Bridegrooms, Fragapatti saluted on the sign, PERSISTENT FIRE! And Uropa answered him in the sign, JEHOVIH'S TRUST!

11. Now came great Ah'oan, Lord God of Jaffeth and her heavens. His ship was the largest of all, and he brought five thousand million souls, of whom nearly two thousand million were Brides and Bridegrooms. When he came before Jehovih's throne, Fragapatti saluted him on the sign, THE POWER OF LOVE! Ah'oan answered him in the sign, EVERLASTING LIFE!

12. And now the ship of Gir-ak-shi came in, bringing a thousand million souls, of whom eighty million were Brides and Bridegrooms.

13. Besides there were seventy and six other Gods, from departments of the grand divisions of the heavens, bringing, some five million souls and some even twenty million. And there were Lords of islands and Lords of small places on the earth, who had also come in small ships, bringing, some five and some ten million souls. And all these Gods and Lords had Brides and Bridegrooms according to the place and number and condition whence they came. And they were all received and stationed in their proper places.

14. Thus there came to Mouru upward of thirty thousand million atmosphereans that had sprung up from the earth by Jehovih's will; and of these there were ten thousand eight hundred million spirits prepared as Brides and Bridegrooms unto the Great Spirit. Besides these, there were the hosts of Fragapatti, the ethereans, ten million, mostly Gods and Goddesses, and these formed the inner sacred circle of the Holy Council. Next to these were their successors, ten million, who were to be the Holy Council of Mouru after the ascension. And next outside of these were stationed the Lord Gods and their attendants, behind whom stood their Brides and Bridegrooms. Next stood the Gods and their attendants, and Brides and Bridegrooms; and then the Lords, their attendants, and their Brides and Bridegrooms.

15. And next outside of these stood the successors, the Gods and Lords, with their attendants; and yet behind them, their visiting hosts. And within and amongst them all, the musicians, the marshals, messengers, swift messengers and heralds were assigned their respective places. But so vast was the multitude of angels, and so great the glory, that one might look thereon all day and not even see the millionth part; nor is it possible for corporeal words to convey but a crude picture of the magnificent scene.

CHAPTER XLIII.

GOD, that is Samati, said: In my hands gavest Thou the red star and her heavens, O Jehovih! As an emblem of Thy first three worlds, and of the first, second and third resurrections, Thy Sons bestowed upon me the triangle. Behold, the time of my reign hath come to an end. With Thy holy harvest Thou callest me to a higher world.

2. But Thou hast raised up Thy Son, Hoab, who is of great Wisdom and Power in Thee. He shall be Thy God and Thy Son in the places I have been. To him, in Thy name, O Father, I bestow the triangle, symbol of Thee and of Thy created worlds, and of the individuals thereof. By my parting with it is the end of this dawn recorded; by Hoab's reception of it is his dominion begun.

3. God then took off the triangle and hung it on Hoab's neck, saying: I salute thee, God of earth and heaven! Immediately the es'-enaurs chanted, HAIL TO THEE, O GOD, SON OF JEHOVIH!

4. Now during the time of the arrival of the hosts of Gods and Lords and their resurrections, there were to be seen, high in the firmament above, two stars, like twins, descending. These were the avalanzas of Hoseis, Goddess of Alawatcha, coming to receive the Brides and Bridegrooms of Jehovih, to take them to the etherean realms prepared for them by the Orians of the higher heavens.

5. Her avalanzas were descending by the road of Affolkistan, and coming swiftly. Now betwixt the glory of these lights, and the ceremonies in Mouru, one knew not where best to look, for the awe and grandeur on every side was overwhelming. And not less to move so vast a host were the es'enaurs, the singers, and the far-off trumpeters. There stood also the great multitude of Brides and Bridegrooms, arrayed in white, like a vast sea of white, more than ten thousand million!

6. But not long the waiting was, for so the Gods time their labors that every adventure fitteth to another. The twin stars grew and grew in size, till, like two suns descending, they seemed as wide as the borders of Haraiti! And whilst the multitude thus gazed and

watched, Fragapatti rose in his place on the throne and called out, saying:

7. Behold, the time hath now arrived for the brotherhood of Gods and Lords to be bestowed upon the earth and her heavens. As the earth is divided into many sections, so have I bequeathed on the earth many Lords, to hold dominion over mortals; and yet over all of these have I chosen and appointed one God.

8. For in this manner were the first heavenly kingdoms of the red star founded by Sethantes, Son of Jehovih. In the history that followed since his day, it hath turned out that first one Lord and then another lost power in his kingdom, and finally, even the Gods were powerless to rule angels and mortals to righteousness.

9. That ye may henceforth be strong, like the heavenly kingdoms on other worlds, I now decree Diva, in the name of Jehovih! And God and his Lord Gods, and his Gods and Lords of divisions, shall comprise the Diva; nor shall any other person be eligible to the order, neither of this world nor of any other world; male and female shall be the members of Diva.

10. And he who is God, who was Hoab, high raised from Zeredho, shall be Div over all the rest. Nevertheless, the name Div shall be used by all the members of Diva, when abiding in their several dominions. But no other person, neither on earth or in heaven, shall be entitled to the rank of Div.

11. And the Diva shall meet thrice every earth year, and in this capital, Mouru, to render unto one another the matters of their several dominions; and when the meetings take place, each and every Lord and God, and Lordess and Goddess, shall be present and fulfill these, my commandments.

12. And when the members are thus assembled, Div only shall have the title of Div; and the members shall salute him as Div, Son of All Light; but no other person shall have the title of Div, Son of All Light. And the meetings of the Diva shall be private; nor shall any person be eligible to be present in Diva, save the novices who may be in preparation to become Lords and Gods by succession. But none of the novices shall be entitled to speak in Diva.

13. And each and every member of Diva shall report his department, as to whether in need of assistance, or his capacity to provide emigrants to other plateaux, and such report shall be made in person before Div; and when all the reports are given in, then shall Div render judgment thereon, giving to or exacting from any one or more of the dominions, according to the Voice of Jehovih.

14. And the judgments of Div, Son of All Light, shall be called Divan law, from which there shall be no appeal. And the Lords and Gods shall carry these decrees down to mortals, in their several dominions, rendering them unto the God-irs on earth, whereby mortals through the Rab'bah shall receive communion from the All Light.

15. In the time of the assembling of Diva, swift messengers shall be present and witness all the laws that shall be passed; and immediately thereafter shall such swift messengers depart from Mouru and come to the etherean kingdoms in the roadway of the earth and her heavens, and render the same unto the nearest Orian Chief, or other etherean God, Son of Jehovih.

16. To the end, therefore, that my commandments shall be in the name of Jehovih, let God and Lord Gods, and Gods and Lords, and Goddesses and Lordesses, approach the Father's throne, that I may bestow them according to the rites and ceremonies of the Gods of other corporeal and atmospherean worlds.

17. The marshals now conducted all of them, save God, before the throne: First, Thulae, then Es'pacia, then Geth'ya, and so on, until the hosts of the dominions were before Fragapatti. And then God (Hoab) rose up and faced toward the west. Fragapatti said:

18. In Thy name, O All Light, do I create a Diva unto the earth and her heavens; and this, Thy God, I anoint as Div, with power to him to anoint his successor in like manner. May Thy Voice and Judgment be with him forever! And these, Thy Lord Gods, and these, Thy Gods and Thy Lords, and these, Thy Goddesses and Thy Lordesses, do I anoint as members of Diva; and to each and all of them give I power in Thy name to appoint successors after them for Thy allotted seasons. May Thy Wisdom and Power be with them forever. Amen!

19. God said: In Thy name, O All Light, do I accept the Diva. And, on behalf of my Gods and Lords, proclaim Thy Divan Power unto heaven and earth.

20. The others responded: We will fulfill thy decrees, O All Light, now and henceforth, forever. Be Thou with us in wisdom and strength for Thy glory!

21. Fragapatti then extended his hand upward, saying: Inqua git s'ang, of Thy Inqua git s'ang, O All Light! (Dominion within dominion, give me Thy symbol, O Jehovih!) And there came out of the light before the

throne a substance, and Fragapatti seized it and formed therefrom, first, a hollow ball, and within, a ball and a triangle; and he said unto them:

22. Behold, O Jehovih, Thou didst call me from my high place in heaven, saying: Go thou to the red star, the earth; her soil is wet with human blood! Her heavens are dead; My harvest is nothing! ‖ And I came and delivered Thy Word to mortals; in blood gave I it, and then washed clean the whole earth. And I gathered together Thy lost children in the lower heavens, and have raised them up with power. Whereof, in token of Thy Light that was within me, have I become one within Thy labors, and I have raised up Gods and Lords in Thee also; that one perfect thing may be within another, after the manner of Thy created worlds, this, Thy holy sign, do I bequeath unto them, to be theirs and their successors' forever!

23. So Fragapatti bestowed the Lords and Gods, and his labors were finished.

24. In the meantime, the sun-ships of Hoseis drew near and landed, both to south and west of Mouru, and so mighty and full of grandeur were they, the thousands of millions looking on were breathless in awe and wonder. Then descended out of the fire-ships the marshals of Hoseis' hosts, of whom there were thirty million aboard. And they spread a frowas from the ship even to Jehovih's throne, and Hoseis alighted from the ship and walked briskly forward on the frowas, and Fragapatti and his hosts went and received her, and conducted her to the throne.

25. And now, after due ceremonies betwixt the Gods and Goddesses, Athrava rose up and said: To thee, O Hoseis, Goddess of Alawatcha, in the name of Jehovih, do I bestow the Brides and Bridegrooms of heaven and earth. They are the harvest of Samati, God of the division of Haniostu, his Lords and Gods through the Orian Chief, Fragapatti, for the Father's emancipated heavens!

26. Hoseis said: Brides and Bridegrooms of Jehovih, in His name receive I you, to deliver unto the All High Worlds.

27. And then Hoseis and Athrava proceeded in the ceremonies in the usual way, and were responded to by the ten thousand million Brides and Bridegrooms.

28. When the ceremonies were finished, the time of the ascension was at hand. So Fragapatti and Hoseis, accompanied by their Gods and Lords, went down to the foot of the throne and sat down, and God, that had been Hoab, sat alone in the midst of the throne. The es'enaurs then sang a hymn on THE MARCH OF JEHOVIH'S WORLDS! When it was concluded, God went down and took Fragapatti's hand and Hoseis' hand, saying: Arise, O Son, and thou, O Daughter of Jehovih! The Father calleth! Go your way! Fragapatti and Hoseis rose up, and then all the Gods and Lords rose up.

29. Hoab, that is God, fell into Fragapatti's arms! And when they had embraced, God withdrew and returned to the throne. Fragapatti saluted him on the sign, FAITHIST, and God answered him in the sign, FOREVER! Whereupon, the hosts followed after Fragapatti and Hoseis, and entered the great avalanzas.

30. Fragapatti gave his own avalanza to Athrava and his attendants, and they took from it the magnet and made it rotary also. And when they were all aboard, Hoseis commanded the ascension, and the mighty fire-ships rose up, turning and rising.

31. Fragapatti created flowers and drapery, and cast overboard sufficient, so that all the twenty thousand million remaining had every one some memento. In a little while the resurrection was complete; the sun-ships rose higher and higher; passing the earth's vortex and entering etherea, going to the kingdoms prepared for them by the high-raised Sons and Daughters of Jehovih!

END OF BOOK OF FRAGAPATTI.

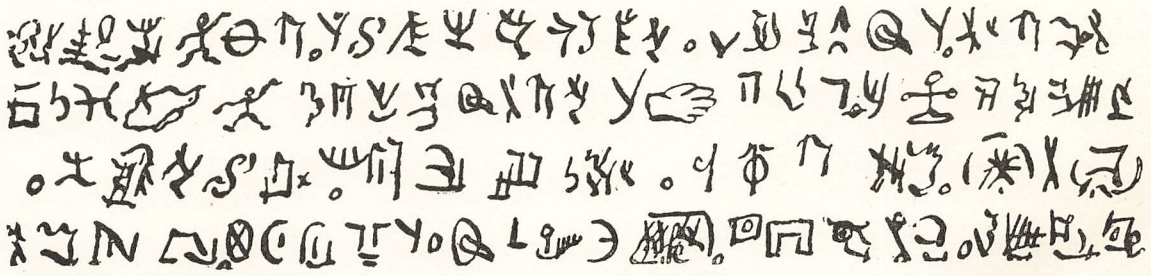


PLATE 13.—THE SIGNATURE.

[1] One of the first surprises a novice in Su'is receives, is to see and hear so many spirits in the spirit world who do not know they are dead; or rather, that they have left their mortal bodies. And they very generally believe they are confined in a dark chamber, from which they cannot escape.

[2] Many of the names of these spiritual mountains are still retained in the Vedic Scriptures.

[3] All these divisions in the spirit heavens are still found in the Vedic Scriptures. Some corporeal mountains have been named after them.

[4] Corporeal darkness here simply means corporeal bodies. Because the souls of mortals are thus protected against the too powerful light of Jehovih. It is on this same account that infants and young people, at death, have their spirit period in the dark, or lower, heavens, until they become strong enough to endure the light. The greatest of all misfortunes is, therefore, to die young, especially in infancy.

[5] About fifteen hundred million miles, the length of the solar phalanx.

[6] It is most likely that proxy here has some meaning of which mortals cannot conceive. Perhaps dreams? Perhaps su'is?

[7] Samati here referred to is the I'hua'Mazda with Zarathustra. He had been an atmospherean God for four hundred years, and chief God for two hundred years. This is the origin of Ibis worship.

[8] In the early days, in India, the observatories were called oka'-se'iang; that is, temples of the stars.

[9] These names still exist in the ancient Chinese and Indian mythologies and sacred books.

[10] The Cardinals of the Christian religion have no right to wear the red hat. Their faith is in Christ, the idol, and not in Jehovih. In the masonic order, however, the master is entitled to wear it, because they profess only the Great Spirit, Jehovih, the ARCHITECT. The hat should be blood red, and have no rim.

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BOOK OF DIVINITY.

WHICH DESCENDED TO THE EARTH AND BECAME KNOWN BY THE NAMES, DIV, AND DIVA, AND DIVAN LAWS. BEING GOD'S LABORS IN ATMOSPHEREA (HADA), FOR A PERIOD OF THREE THOUSAND AND ONE HUNDRED YEARS, DURING THE PASSAGE OF THE EARTH FROM THE ARC OF LOO TO THE ARC OF SPE'TA, IN ETHEREA; AND ON THE EARTH, FROM THE TIME OF ZARATHUSTRA TO THE TIME OF ABRAHAM AND BRAHMA AND PO AND EA-WHA-TAH.

CHAPTER I.

GOD, Son of Jehovih, said: By virtue of mine own authority, and in the name of Jehovih, Creator of all things, peace and comprehensive judgment be unto angels and mortals.

2. That ye may be taught from the little that has been demonstrated in the world, of governments and principalities being manifest on earth, that similar organic bodies exist in the heavens belonging to the earth.

3. Which heavenly places and governments were the cause and forerunners of good governments manifested amongst mortals.

4. Jehovih said: He that is chief of a government on earth shall be called king, but he who is Chief of My heavenly government shall be called God. And it was so.

5. I, who am God in mine own behalf, for the enlightenment of the world, declare the Glory and Wisdom of Jehovih above all things on the earth or in the heavens above.

6. Wherein Jehovih provided that no man could be a king forever, but must give way to a successor, even so, in His heavens, provided He also unto His Gods and Lords for successors at certain periods of time.

7. That the way might be open for the everlasting resurrection of all men, whereby all who choose may, in time, become also Lords and Gods for the countless worlds that now are, and shall yet be created.

8. Jehovih said: I blow My breath outward, and, behold, all things are created. They go away in disorder, but they come back to Me orderly and in organic companies. And every individual member is like a tree, bloomed in perfection in every branch.

9. Jehovih said: These companies, returning to Me in all their glory, are marshaled in decorum and discipline by My Gods, for such is their labor.

10. Jehovih said: The labors of My Gods shall be chiefly in atmospherea (hada). Nevertheless, My Gods and Lords shall not only labor with the spirits of the dead to teach them organic discipline and harmony, but they shall provide unto mortals that they also may learn the system and glory of My creations.

11. ‖ In the time of Fragapatti, in the dawn of the cycle of Loo in heaven, Jehovih commanded the founding of an organic Congress for His God and Lords, and His Lord Gods.

12. And Fragapatti thus created the organic body, and named it, the Diva, making God the Chief thereof, with the title, Div, even as is known to this day in the sacred books of mortals.‖

13. Jehovih said: In the early days of a world I give the races of man (on the earth) a despot to rule over them. But in time after I give them representative governments with many voices, having a right to help make the laws. Even so do I provide unto the hadan heavens. In the early days I provide a God who shall be dictator and governor in his own way. But in after times I provide a parliament in heaven, wherein My God and My Lords shall jointly consult together in framing laws for angels and mortals. And these shall be called Divan laws.

14. Jehovih said: Behold, My God and Lords and sub-Gods shall teach the same things in the different parts of the earth and

these heavens. I will not have one Lord teaching one thing in one place, and another teaching the same thing differently in another place.

15. Jehovih said: My God and Lords shall provide comprehensively, so that all peoples, on earth and in heaven, may be drawn toward Me in harmony and discipline.

16. God said: I, God of earth, being made Div, by Jehovih's will, through His Son, Fragapatti, heard the Creator's voice, saying:

17. Div, My Son, proclaim thou the Ormazdian law, and the I'hua'Mazdian law, and the Zarathustrian law.

18. God said: This, then, is the Ormazdian law: Ormazd, the Creator, displayeth His creations, which He created. He set the stars in the firmament; these are the words of the book of the Almighty. He made the earth-substances of the earth, and all the things thereon and therein. These are the words of the Creator, Ormazd, the Jehovih.

19. The substances of things going and coming forever; creating and dissolving from one shape into another, these are the Ormazdian law, the Jehovih'yan law. By virtue of His presence these things speak (impress) upon one another forever. What these things speak upon the soul of man, write upon the soul of man, these are man's knowledge, acquired by the Ormazdian law, the Jehovih'yan law. What these things speak upon the souls of angels, write upon the souls of angels, these are the angels' knowledge, acquired by the Ormazdian law, the Jehovih'yan law.

20. God said: This also is the Ormazdian law: Perpetual growth. As a man, being brought forth out of what was not an entity, thereby becoming an entity, this is brought about by the Ormazdian law.

21. With capacity in man for life everlasting; with capacity to acquire knowledge and power forever, and never attain to the Almighty. As a road, whereon a man may run in full liberty forever, and never come to the end thereof; rejoicing on his journey, this is the Ormazdian law.

22. As the actions of corporeal substances produce light; as light is the expression and speech of certain corporeal changes, so is Ormazd, the Master Light, the Creator, that which illuminateth the soul of man, making man conscious that he is; making man express his impressions. This is the Ormazdian law, this is the Ever Presence that terminateth not forever.

23. Though worlds come into being and go out of being (as such), yet Ormazd remaineth; He is the Forever; and within Him are all creations created. These are the Ormazdian law, the Jehovih'yan law.

24. God said: This, then, that followeth is the I'hua'Mazdian law: The school of knowledge, kept by God and his Lords, for teaching mortals and angels.

25. Wherein certain discipline and words are necessary to cause the congregating of men and angels, to dwell together and to travel onward forever, in harmony and rejoicing.

26. Behold, a great multitude was in disorder and confusion, and unhappiness resulted. Then came order and discipline, and the multitude were harmonized and filled with rejoicing. This that accomplished it, was the I'hua'Mazdian law.

27. Jehovih had said: Behold, I create man with the possibility of becoming a creator under Me. The first lesson of creation I give into man's hands, is, that he shall create harmony and affiliation within himself and with his neighbors, that the many may become in concert, even as one man.

28. God said: Such was the Ormazdian law; to create man with the possibility of becoming a creator under Jehovih (Ormazd). But wherein man and angels, through their God and Lords, began to make, to create, harmony and discipline; this was the I'hua'Mazdian law.

29. As the manual of arms is to soldiers, making them a unit in motion, so is the I'hua'-Mazdian law in making and teaching peace and order and unity amongst mortals on earth and angels in heaven.

30. By the I'hua'Mazdian law are the heavenly kingdoms in hada maintained; and by the same law are great kingdoms and nations on earth built up. The discipline of God and the Lords, through their ashars, in ruling over mortals, for the comprehensive benefit of the whole; this is the I'hua'Mazdian law. It is called the I'hua'Mazdian law because God and his Lords, through their ashars, keep guard and rule over all good mortals and angels for their own exaltation in the heavens above.

31. God said: Here followeth then the Zarathustrian law: The bestowal of words to mortals, of the dominion of God and his Lords: The making of all good mortals joint heirs and members of the same heavenly kingdoms, wherein God and his Lords and their

Holy Council in heaven devise and administer laws for the ultimate resurrection of all men.

32. The revealed word of heaven, to mortals; this is the Zarathustrian law.

33. The word was with God, and God became the word; this is the Zarathustrian law.

34. For the word being established through Zarathustra became the life of God in flesh, being perpetual to the end of the world.

35. For though Zarathustra be forgotten, and the words of his mouth remembered not on the whole earth, yet the Zarathustrian law (the revelations of God to man) became everlasting in the souls of mortals from that time forth, forever and ever.

36. For man to know of, and to desire to become one with the All Highest, this is the Zarathustrian law. Nor mattereth it through what name he striveth, even so he strive to know the will of God.

37. When a king desireth soldiers for his army, he sendeth recruiting emissaries, calling: Come ye, join the armies of the king. Even so, but for peace and righteousness, sendeth God his Lords and holy angels down to mortals, saying: Come ye, join the kingdom of God. And when they come, behold, they use certain rites and ceremonies, with words and sacred days: The name of these rites and ceremonies and the words revealed by God, these are the Zarathustrian laws. For they are the initiative, by which mortals become joint workers with God and his Lords.

CHAPTER II.

GOD said: Be attentive, O man, to the voice of thy Lord and his angels; be patient, that thou mayest understand the dominion of thy God, and add glory unto the Almighty.

2. ‖ The Div was the chief, and the Lords and their officers comprised the Divan Congress, of the period of time whereof this book pertaineth.

3. And such mortals of that day, who joined in the armies of God, were represented by the voice of guardian angels through their Lord, according to the nation or place represented.

4. And the ashars reported to their Lord, as to the conditions and places of mortals, and as to the conditions and places of angels also, and the Lords spake thereon in the Diva.

5. And the Div decreed laws and governments, unto mortals and angels, according to what was best for them.‖

6. Jehovih said: I am the Light and the Life; behold Me, I am Ormazd. When I shape My thoughts into words, behold, I am I'hua'Mazda; I am the Word. When the words of My kingdom are registered with mortals, behold Me; I am the Zarathustrian law. I am three in one.

7. Even so have I given unto thee, O Div, and to My angels and My mortals; for ye three shall be a unit in the furtherance of My kingdoms.

8. Behold, your labors shall be henceforth called Divinity (Divan). And whoso falleth under your inspiration shall be called Divine (Divas).

9. God said: Consider, O man, the wisdom of thy God, to perceive what is feasible to thine own judgment, and be thou far-reaching with thine own members.

10. ‖ The Div decreed: To carry birth rites down to mortals; to teach mortals when their children were born to consecrate them to Diva, under a rod with water, after the same manner es'yans were baptized in heaven. With rites and ceremonies, and words, according to the Zarathustrian law, the I'hua'Mazdian law, the Ormazdian law.‖

11. God said: In the time of the baptismal of mortal children, behold, my Lords appointed ashars unto such children, to keep them in the way of the Almighty.

12. This was the first Divan (Divine) law.

13. ‖ The Div decreed: To establish wedding rites and ceremonies with words and processions, in order to bind firmly monogamic marriages, according to the Zarathustrian law, the I'hua'Mazdian law, the Ormazdian law.‖

14. God said: In the time of marriages, behold, my Lords appointed new ashars unto man and wife, whose duties were to minister unto them as unto a small kingdom, for the glory of Jehovih.

15. This was the second Divan (Divine) law.

16. ‖ The Div decreed: To establish funeral rites and ceremonies, with words, according to the Diva, that is, the Zarathustrian, the I'hua'Mazdian, and the Ormazdian law.‖

17. This was the third Divan law.

18. God said: In the birth rites; in the marriage rites, and in the funeral rites, recording angels of the Lord were present; and afterward, they reported these things to my kingdom in heaven.

19. And all such mortals as carried out these rites and ceremonies, with words, were named Zarathustrians. Nevertheless there were many others, who, not being capable of the inspiration, stood aloof from me and my kingdoms.

20. Jehovih said: I blame not My God and My Lords that their love ran more to the favor of such mortals as became Zarathustrians, than to such as rejected God and his Lords. Neither do I censure God and his Lords for favoring their chosen in building cities, nations and empires, leaving such other mortals as were enemies to perish in their cities, kingdoms and nations.

21. God said: Ye who are one with the Divine law, are free from the law; but they that reject me and my kingdom are bound by the law.

22. Of the first three Divine laws, God said: These are the sacred words decreed to mortals: By father or mother: I bestow this, my child, to be a good Zarathustrian, according to the Diva. And in marriage: By the Bride and Bridegroom: I bestow myself to this my mate, a good Zarathustrian, according to the Diva. And in sacrament previous to death: I confess, with repentance, I, a good Zarathustrian, unto Thee, O Ormazd; and to Thy Lords of the heavenly hosts of Diva.

CHAPTER III.

GOD said: Behold, I come to reveal what was done in heaven, that thou, O man, mayest understand the cause of things being done on earth.

2. These Divan laws were made in heaven, and by the Lords of that day, through their angels, given to mortals, whereby mortals became a manifestation of heavenly things.

3. Here, then, followeth, to wit:

4. If a man be not too weak he shall confess to all the Lords with repentance. On the other hand, if he be too weak to utter words, then shall the priest confess him by holding the right hand whilst he saith the holy words. And whilst this is being done, the ashars shall provide a sufficient number of spirits to receive the newborn, and bring him to the place in heaven that hath been previously selected for him.

5. The third Divan law also decreed as followeth: If the es'yan be a Zarathustrian, and his kin in heaven be drujas, he shall not be taken to the heaven where they are; nor shall his kin be permitted to see him for thirty days. But after thirty days in his own place in heaven, his kin, if drujas, may be permitted to see him, but only under guard.

6. The fourth Divan law: If the es'yan be a Zarathustrian, and his kin in heaven belong to the organic heavens, then he shall be taken to them, and his abiding place shall be with them for a season.

7. The fifth Divan law: If the es'yan be a Zarathustrian, his spirit shall not be suffered to remain longer than three days and three nights about his mortal kindred. And then he shall be taken to his place in heaven, and given into the keeping of the asaphs, who shall explain all things to him.

8. God said: Whilst the mortal priest is reciting prayers after death, in the morning, at noon, and at sunset, the ashars shall assemble in the same house, along with the newborn spirit, and join in the singing and praying, for it will pacify the spirit, and restore him to know what hath taken place. And this shall be called the sixth Divan law.

9. God said: And the same law shall apply in the case of a Zarathustrian woman as with a man. In the case of a Zarathustrian child, that died in infancy, the Div decreed:

10. The seventh Divan law: The child of a Zarathustrian being too young to speak, shall not make confession, even through the priest. The mortal priest shall say: O Thou, Master Light! Behold, my child is dead! Receive Thou its little, tender spirit! Take it to Thy heavenly place of delight! And the ashars shall take the young es'yan to a place suited to it, and deliver it to the asaphs; and the asaphs shall examine it, and, if it require fetal, they shall provide it in heaven, if possible. But if it be too young, then the asaphs, with a sufficient guard, shall take it back to its mortal mother, or to its mortal father, or to its brother, or its sister, or other near kin, or to whomsoever the asaphs find most advisable. And the spirit child shall be put to bed every night with its fetal mother, or fetal father, that its spirit may draw sustenance sufficient to grow into everlasting life. But the asaphs who have it in charge shall bring it away in the morning to its place in heaven. But in no case shall a Zarathustrian spirit child be left to fetal with a contentious mortal woman, nor with a drunken mortal man.

11. God propounded: If a Zarathustrian be dead, and his spirit many years in a place of

heavenly delight, and then his mortal wife die, and she be not a Zarathustrian?

12. The members of the Diva all spake. Then God decreed the eighth Divan law, which was: The spirit of such a woman shall not be suffered to go to the place of her husband. For thirty days she shall be kept in a place suitable for her. After that she may visit her husband under guard; but until she accept the Ormazdian law, she shall not dwell with the husband, in heaven, nor with her children, in heaven. And if she have mortal children, she shall not be permitted to see them, save under guard.

13. The ninth Divan law was the same, wherein a Zarathustrian woman whose husband was not a Zarathustrian; for he was bound by the same law, and thus kept separate in heaven until he accepted the Ormazdian law.

14. God propounded: If a Zarathustrian have a wife who is not a Zarathustrian, and she have an untimely birth, whether by accident or abortion, what then of the spirit of that child? On this, all the members of Diva spake, and after that, God decreed:

15. Such spirit shall not be brought to heaven for a season, but shall be fetaled on its natural mother or father, day and night, until the full nine months are completed, and then it shall be delivered with due ceremonies by the ashars. After that it shall be fetaled the same as in the seventh Divan law. And this was the tenth Divan law.

16. The eleventh Divan law: If a Zarathustrian attain to maturity before he die, his spirit shall be es'yan two years. And during this time he shall be attended by not less than two asaphs when he goeth away from his heavenly home; and the asaphs shall teach him the mode of travel, the manner of knowing localities, both on the earth and in the first resurrection. And they shall teach him the varieties and kinds of food suited to the highest best education of a spirit. But when he traveleth with his companions of his own heavenly group, then the asaphs of the group shall go along with him and them. And, during the two years, he shall be provided from the stores in heaven with food and clothes, and he shall not labor to provide himself with anything.

17. The twelfth Divan law was in reference to the same spirit, which was: At the end of two years the asaphs shall deliver him, and such of his group as are prepared, into the department of first instruction, and his name shall be entered in the library of that department of heaven as ENTERED APPRENTICE, IN THE FIRST RESURRECTION. Here his first lessons shall be as to making clothes and providing food for himself and others. And he shall be entitled to participate, if he so desire, in the recreations of the entered apprentices, such as music, dancing, marching, painting or other arts.

18. The thirteenth Divan law was in reference to the same spirit, which was: Not less than two years shall he serve as entered apprentice, and longer if his proficiency be not sufficient for advancement. But when he is advanced, he shall no longer be called entered apprentice, but a CRAFTSMAN. And he shall be taken to a place suitable, where his labor will contribute to the heavenly kingdoms. And his recreations shall entitle him to instruction in both corporeal and es'ean knowledge, and their correspondence. As a craftsman he shall serve seven years.

19. The fourteenth Divan law was in reference to the same spirit, which was: The craftsman's examination being completed, he shall then return to labor in the nurseries in heaven, becoming assistant to the asaphs. And during this period he shall report himself at the roll call. And his teachers shall take him with them down to mortals and teach him how to see and hear corporeal things. And they shall also explain to him fetalism and the obsession of mortals by drujas, that he may understand the cause of lying, and of stealing, and of tattling, and of conspiracies, and of murders amongst mortals.

20. The fifteenth Divan law was of the same spirit, which was: After he hath served three years as nurse-assistant to the asaphs, he shall be promoted to the hospitals in heaven, as assistant to the physicians. And they shall teach him the restoration of spirits in chaos, and crazy spirits, and deformed spirits, and of sick spirits, and of spirits afflicted with foul smells, that cannot clean themselves, especially of the spirits of women who produced abortion on themselves, or suffered it to be done unto them, and of monomaniacs, and all manner of diseased spirits. And the physicians shall take him with them when they go down to mortals to remove fetals, and he shall learn how they are severed, safely to both. And they shall take him to the battle-fields, where mortals slay one another, whose spirits are in chaos, or are still fighting, and he shall assist in bringing them away from the corporeal place, and also learn how to restore them, and

where to deliver them when restored. And if there be knots in any region near at hand, the physician shall take him to the knot, and show him how they are untied, and how they are mastered and delivered. And if there be any hell near at hand, the physicians shall take him thither and teach him how hell is delivered and its people restored. For ten years shall he serve as assistant to the physicians.

21. The sixteenth Divan law was of the same spirit, which was: Having fulfilled the part of assistant physician, he shall be promoted to the full rank of NURSE. And in that department he shall serve ten years, which completeth his emancipation in that order, and thereafter any and all the nurseries of the lower heavens shall be free and open to him, and he shall go to whatsoever one he desireth, save when specially commanded for a certain work by his Lord, or by the God of his division.

22. The seventeenth Divan law was of the same spirit, which was: Having passed a satisfactory examination by his Lord, or his Lord's attendants, he shall be promoted to the full rank of PHYSICIAN. And in that department in heaven he shall serve fifty years. And then his emancipation in that order shall be complete. And all the hospitals in the lower heavens shall be open to him, and he shall choose whichever of them he desireth as his place of labor, unless specially required by his Lord, or by the God of his division.

23. The eighteenth Divan law was of the same spirit, which was: He shall now pass an examination by his Lord or his Lord's deputy, and if he prove himself in a knowledge of the structure of both the corporeal and spiritual man, he shall be registered as ENTERED FACTOR, and he shall serve twelve years in forming and making fabrics for raiment, and for other useful and ornamental purposes.

24. The nineteenth Divan law was like unto the eighteenth, save that his labor shall be gathering and transporting food for other twelve years. And the twentieth Divan law was like unto the nineteenth, save that his labor shall be the wielding of large bodies, and of carrying the same long distances.

25. The twenty-first Divan law of the same spirit, was: He shall now enter the CREATIF as an apprentice. Thirty years shall he serve in the CREATIF, learning how to create. And the twenty-second Divan law was like unto the twenty-first, save that he shall dwell in Uz and serve twelve years in learning Uz.

26. The twenty-third Divan law of the same spirit was: He shall now enter college, and serve according to his talents, from five to forty years, learning measuring, and distances, rotations, velocities, magnets, corporeal and es'sean; currents of vortices; roadways in vortices, and how to measure vortices by their spiral force; how to find the centre and the periphery of vortices. And if he serve the full term of forty years, he shall have the freedom of the eighteenth, nineteenth, twentieth, twenty-first, twenty-second and twenty-third commandments; and all such places shall be forever open for him. And if he choose to go into any of them he shall do so, unless especially ordered to some other emergent place by his Lord, or the God of his division.

27. The twenty-fourth Divan law of the same spirit was: He shall now enter architecture as an apprentice, and learn the building of heavenly mansions and cities; and he shall serve eight years, and be promoted to build judgment seats and thrones, and serve sixteen years more.

28. The twenty-fifth Divan law of the same spirit was: He shall now be eligible to the SCHOOL OF LIGHT AND DARKNESS, and learn the relative power of attraction and propulsion belonging to them; and his education here shall embrace practice and experiment; and he shall serve seventy years for the full course. After which, if he be proficient in creating light and darkness, he shall be emancipated from the twenty-fourth and twenty-fifth Divan laws, and all such places shall be open and free to him forever.

29. The twenty-sixth Divan law of the same spirit was: He shall now serve twenty-four years in building and propelling heavenly boats, and small ships. And the twenty-seventh Divan law was of like kind, which was: That he shall now travel fifty years in atmospherea, and on the earth, and on the oceans of the earth.

30. This completeth the primary education in the first resurrection.

CHAPTER IV.

GOD said: For the spirit of a Zarathustrian who hath completed his primary education, what then? On which all the members spake. After that Div decreed:

2. He shall serve two hundred years as an apprenticed loo'is. He shall become proficient in the knowledge of procreation of mortals.

Learning to prophesy what the offspring will be, according to the parentage; to become wise in discerning how the es of a living mortal governeth the flesh, to good or evil; how the es of a mortal controlleth the sex and ultimate size and health and strength of the offspring.

3. To learn which, the loo'is shall take him to thousands of mortals, and he shall make a record of what he hath under observation; and when such mortals have offspring born unto them, he shall make a record thereof; and he shall observe the character of the birth, and the foundation of the child, together with what conditions surrounded the mother of the child. And he shall follow that child till it hath grown up, and also married, and begotten a child, or children, and so on to the sixth generation. This is the twenty-eighth Divan law.

4. Div decreed: After he hath served two hundred years he shall be examined by his Lord or his Lord's deputy, and if proficient in prophesying to the sixth generation, he shall be entered as an ashar [guardian angel — Ed.] on a list of four twelves for every moon's change. But the forty-eight ashars shall not be ashars to more than one hundred and ninety-two mortals, unless otherwise specially allotted by the Lord or God in dominion.

5. For four generations, of one hundred and thirty-three years, shall he serve as an ashar. And he shall learn to have dominion over his mortal protégés night and day, not suffering them, however, to know his presence. To accomplish which, he shall begin with his protégés in their first infancy; remaining with them whilst they sleep, talking to the spirit of the mortal, teaching and persuading. This was the twenty-ninth Divan law.

6. Div decreed: Having served as ashar, the full term of ashar, he shall be entitled to examination by his Lord or deputy. But herein beginneth a new examination; which is, that the examination pertaineth to his protégés, as to what kind of fruit he hath sent to heaven, the grade of his es'yans being the standard. This was the thirtieth Divan law.

7. Div decreed: Having passed the examination as ashar, he shall now be promoted as asaph, where he shall serve sixty-six years. Here again his examination shall be not of himself but of the harvest of his department. This was the thirty-first Divan law.

8. Div decreed: His examination being complete, he shall now receive emancipation for all preceding departments and decrees; and he shall have his choice in all places he hath passed, unless otherwise specially detailed by his Lord or God of his division. This was the thirty-second Divan law.

9. Div decreed: He shall now be entitled to enter the CHAPTER OF THE PRIMARY SOUL. His first lessons shall be in colors and sounds, both of corpor and es. First, beginning with gray of not more than three combinations; and when he hath mastered these, he shall have four, then five, then ten, then a hundred, and so on, until, when any combination of colors is placed before him, he can instantly perceive every color, shade, and tint, and the apparent velocity of light, and its force (actinic) emanating. And he shall pursue this study until he can create in es the counterpart of anything in corpor, or create in corpor the counterpart of anything in es. And of sounds he shall proceed in the same way; first, learning a combination of three, so that when his teacher produceth any three sounds together, he can hear them and determine the exact velocity of wave. Then he shall begin with four sounds (notes), then five, then ten, then a hundred, and even a thousand, the which, even though made in the same instant, he shall detect every one, and the velocity and force of each. This was the thirty-third Divan law.

10. Div decreed: He shall now begin the practice of combining and creating color by sounds, and sounds by colors, both in corpor and es. His teachers shall make explosions with light, and explosions without light, and by his eye and ear only shall he be able to determine with what elements the explosions were made. This was the thirty-fourth Divan law.

11. Div decreed: He shall go far away from the explosions, and when the waves come to him, even though he heareth not the explosion, he shall be able to determine, by the waves, of what substance the explosion was made, and whether in light or darkness. And, if in light, what colors were manifested. This was the thirty-fifth Divan law.

12. Div decreed: He shall now receive instruction in the sounds of conversation. First, his teacher shall cause him to hear two people conversing at the same time, missing nothing that is said; then three, then four, then five, then ten, then a hundred, and then a thousand, but no greater number in this department. This was the thirty-sixth Divan law.

13. Div decreed: He shall now analyze the

waves of voice, wherein he cannot hear the sounds thereof. His teacher shall station him in a certain place and cause him to read the waves of sound that come to him, so that he knoweth not only the words spoken, but the kind of person speaking or singing. This was the thirty-seventh Divan law.

14. Div decreed: His teacher shall now cause him to read the waves of sound emanating from two persons talking at the same time, whom he cannot hear, and he shall understand not only the words spoken, but the kind of persons speaking. Then, he shall read the waves in the same way for three persons, then four, then eight, then a hundred, and even a thousand. This was the thirty-eighth Divan law.

15. Div decreed: Then he shall be taken to a distance from a battle-field, where mortals are in deadly conflict, but he shall not be sufficiently near to hear the sounds; but when the waves come to him, he shall read them and know the number of the men in battle, the kind of weapons in use, and the cause of contention. This was the thirty-ninth Divan law.

16. Div decreed: He shall now be promoted to be a messenger between Lords, and between Lords and Gods. This was the fortieth Divan law.

17. Div decreed: For one hundred years he shall serve as messenger, and at the end of that time his Lords and Gods shall render his record, and promote him to be marshal. And hereupon the emancipation of all the preceding decrees and departments shall be open to him, to choose whatsoever he will, save on such time and occasion as specially required by his Lord or God. This was the forty-first Divan law.

18. Div decreed: For two hundred years he shall serve as marshal, and under as many as forty Lords and Gods, and in as many as twenty heavenly kingdoms. This was the forty-second Divan law.

19. Div decreed: He shall now be promoted Lord, and have dominion over a city or nation of mortals, and over the spirits belonging to that city or nation. This was the forty-third Divan law.

CHAPTER V.

GOD propounded: If a man die, and be not a Zarathustrian, what then? All the members spake, and then:

2. Div decreed: Inasmuch as he accepted not the Zarathustrian law whilst mortal, he is unsuited to the highest exalted places of delight. For all official preference shall be to the Zarathustrian. This was the forty-fourth Divan law.

3. Div decreed of the same spirit, who not being a Zarathustrian: His education shall not run to the Lord-head, nor to the God-head. He shall not be a column in the Father's building, nor of the arch-stones of great strength, but he shall stand as a plain brick in the wall.

4. Div said: I am not created God to merely serve my time, and there an end. I am to look far ahead as to who shall be Lords and Gods over the earth and atmospherea.

5. Div propounded: What, then, shall be the course of a spirit who was not a Zarathustrian? And this was made the forty-sixth Divan law: He shall be delivered to the asaphs, who shall enter him in the nurseries as an es'yan, where he shall remain six years, learning the elementary powers and expressions.

6. Div decreed the forty-seventh Divan law: The same spirit shall then be apprenticed in manufacturing and general labor, where he shall serve twelve years, unless previously instructed in these things whilst mortal.

7. Div decreed the forty-eighth Divan law: He shall now enter school and learn surveying and measuring without instruments, and determining the kind of emanations that rise up from earth, their altitude and density; and he shall learn exploration and enumeration in both corpor and es; the building of piedmazrs and otevans; the constructing of arrow-ships, and all other vessels used in the heavens to carry things from place to place. And he shall serve thirty years in these things.

8. Div decreed the forty-ninth Divan law: He shall now be promoted to restoring, nursing and caring for the drujas who are being rescued by the captains, generals and Lords; in which service he shall be for thirty years. But in both the forty-eighth and forty-ninth Divan laws it was afterward decreed: Whatsoever service he did in mortal life, in these respects, shall stand to his credit two-fold in spirit.

9. Div decreed: If he now acknowledge and practice faith in the Great Spirit, he shall be promoted to the COLLEGE OF CREATION, and taught to create light and darkness. After this, he shall be taught to sar'gis flowers and trees and clothes, and to take elementary les-

sons in music and expression, in which branches he shall serve fifty years. And then, he shall be entitled to examination, and if he can withstand the third grade of light, he shall be ranked Bridegroom of Om.[1] This was the fiftieth Divan law. The fifty-first thus provideth:

10. If he doth not yet comprehend faith in the All Person, he shall be granted freedom to all the places where he hath served, and he shall be emancipated from all Lords and Gods, and from all labor and education, and honorably discharged, to pursue whatsoever he desireth in any place in heaven or earth. Nor shall the Lords nor Gods take more notice of him than due respect and honor.

11. Whereupon, Div, Son of All Light, spake, saying: This also shall be part and parcel of the Divan law, which is to say: Of the latter class rise the false Gods and false Lords, that oft set up kingdoms of their own in atmospherea. They shall not rise above the second resurrection.

12. The Voice of Jehovih came to God, saying: Without the disbeliever in spirits, mortals could not find courage to smite serpents; without false Gods and false Lords the lowest drujas would never be put to work. They who cannot be risen by persuasion, may be aroused by less scrupulous masters, who make slaves of them.

CHAPTER VI.

IN the twelfth moon of the Diva the Voice of Jehovih came to Div, saying: That My Lords and My Gods may not err, thou shalt promulgate the foundation of the Divan law. God perceived, and in the name of Div he decreed:

2. Hear me, O Gods and Lords! This is the foundation of Divan law: The decrees of God and his Lords, his Lord Gods, his Gods, and his Lords; not singly, but by all members, and ratified by the Council of Diva under Div, Son of All Light. That is to say:

3. A kingdom in heaven riseth or falleth by Divan law; a kingdom or nation on earth riseth or falleth by Divan law. The virtuous are rewarded and exalted by Divan law; the wicked are cast into trials by Divan law.

4. But this is not Divan law: Man to be created and live; to live a time on earth, then die and enter heaven; These are done by the Ever Presence, the All Light, the Creator, and not by the Diva.

5. This is Divan law, to wit: To assist man out of darkness into light; to give security to the helpless; to raise the souls of men to everlasting light; to minister unto the needy; to deliver them that are in pain; to teach man to desist laboring for himself; to teach him to labor for others.

6. But this is not Divan law: For seed to grow; for a tree to grow; for a spider to weave its web; these are done by the Ever Living Presence, the All Master, Creator!

7. This is Divan law, to wit: To regulate the affairs of angels and mortals, for their ultimate resurrection; to lay the foundation for harmony in community; to gather together the inharmonious, and put them in tune.

8. But this is not Divan law: To provide the earth with life, or to hold it in its place; to build the place of the higher or lower heavens; to provide corpor or to provide es; these things are by the Ever Personal Presence, the Creator, and shaped and molded by His hand through the Chiefs of the higher heavens.

9. This is Divan law: To bring together in marriage wisely for the child's sake, and for the joy of all.

10. But this is not Divan law: To give desire to marriage, or desire from marriage; these are from the All Person, the Master Light.

11. This is Divan law: When a man walketh along, to take him by the hand and bend him to the right or left.

12. But this is not Divan law: For the man to go forth; this he doeth by the Ever Presence, Jehovih, the Ormazd.

13. A carpenter buildeth a house, but he built not the logs nor the stone. The Diva buildeth kingdoms in heaven and kingdoms on earth, and shapeth them for usefulness and beauty; and when they are old and out of sorts, the Diva abandoneth them, and they fall to pieces. Nevertheless, Ormazd provided and provideth the wherewithal for the whole.

14. Div decreed: This also shall ye promulgate in heaven and earth, lest angels and mortals worship Div and Diva. For though the Diva appoint mortal kings, yet mortals shall not worship Div (Divinity).

CHAPTER VII.

IN the sixth Diva, Div decreed: The Divan law shall be the higher law; and ye shall give to mortals a law copied after it, and the mortal law shall be called the lower law.

2. One of the members of Diva said: If a mortal judge, being in judgment between certain men, by which law shall he judge? On this matter the members spake at great length, and —

3. Div decreed: He cannot discern the higher law but dimly; the lower law he can read plainly in a book. He shall therefore judge by the lower, but by the highest interpretation. And then Div on his own account said:

4. For the priests of the Zarathustrians, who have carried the alms-bowl and lived in all things pure, being celibates, serving the Creator, Ormazd, only, going about doing good, they have the higher law, the Divan law, within their hearts; they shall judge by it. Nevertheless, trouble cometh not into any of the worlds by those who strive to do aright, but by those who evade. The time shall come when the judge shall not interpret according to the higher law; he will strive to hide justice in a corner, using words to conceal his own perversity. It is by such men and such angels that heaven and earth will be blighted in coming time.

5. For, as through Zarathustra, God's Word hath been established on the earth; and since words themselves perish and are supplemented by new words, the time shall come when the higher law will fall, as a house on sand. For there are no words that are everlasting, and that are understood by all men alike; words themselves are but as husks that surround the corn. Men in darkness quibble on the husks, but discern not the fruit within.

6. ‖ Jehovih spake to Div, saying: Man buildeth a house, and it perisheth. Succeeding generations must also build, otherwise the art of building would perish. Better the building perish, than the art of building. I created all men to labor and to learn. What less requireth My Gods and angels? Because language melteth away, the language-makers, that is, My Lords and ashars, have constant employment of delight. ‖

7. Div said: Foolish men run after a language that is dead and moldered away; but the wise seek language to express the spirit of things. The latter is under the Divan law; the former is bound as a Druk. And herein shall ye be circumspect; because mortal judges, who judge by the lower law, are bound in words.

8. ‖ Copies of these Divan laws were given to mortals through the Lords and ashars, either by inspiration or by words spoken in sar'gissa. And in Jaffeth and Shem and Arabin'ya mortal kings decreed mortal laws and revelations, based on the Divan laws, and on the Zarathustrian laws. ‖

9. Div propounded: A man and woman in mortal life were as Druks, being filthy, and idle, begging from day to day, and yet they had born to them many children. And the children were alike lazy and worthless, being beggars also. Now in course of time, the man and woman die, and in time after, the children die also, and none of them are yet entered into the first resurrection in heaven, being beggars still and dwelling around their old haunts: What of them?

10. The Lords all spake on this subject, and after that Div decreed: Such spirits shall be reported by the ashars to the Lord, and the Lord shall send a captain with a sufficient army to arrest them, and bring them away from the earth, and enter them in a colony for such purpose. This was called Divan act, the first.

11. Act, the second: For thirty days such drujas shall be clothed and fed. If by this time they manifest no inclination to labor, but are still lazy, they shall be removed into another region, where food can be obtained only by exertion.

12. Act, the third: This law shall apply also to mortals; through the ashars shall they be inspired to migrate to cold and unproductive regions. Div said: Herein hast Thou wisely planned, O Jehovih! For all Thy places in heaven and earth shall be subdued, and made to glorify Thee!

CHAPTER VIII.

THE Diva met thrice every year in Mouru, and enacted many acts, after the manner herein before related; and the number was so great that all the spirits in heaven and mortals on the earth, were fore-planned, from before birth until they became Brides and Bridegrooms in heaven.

2. And heaven and earth became as one country, with one king, who was God; and his word ruled over all. And the Lords' kingdoms prospered, and the kingdoms of the sub-Gods and Goddesses; the like of which glory had not been since the earth was created. And there were rites and ceremonies, and recreations, and games, and pageantry on

earth and in heaven, so great that one might write a thousand books thereon, and yet not have told the tenth part.

3. So, after God had reigned one hundred and ninety years, he descended from his heavenly place, and went about in all the Lords' dominions, and the sub-Gods' dominions in the lower heavens, that he might rejoice before Jehovih in the great good works he had done.

4. And in all the heavenly places there was great rejoicing before God; and the singers made and sang hymns of rejoicing; and trumpeters and harpists proclaimed the glory of Jehovih's Presence.

5. So God had the people numbered, that the Gods of the etherean worlds might send in dan for the great resurrection. And the number of Brides and Bridegrooms to Jehovih would be sixteen thousand million!

6. After that, God directed his fire-ship to run close to the earth, that he might survey mortals and their kingdoms. And he visited all the great nations of earth, to the south, and north, and east, and west. And now his soul cried out with great sorrow! The great peoples of the earth were turning celibates!

7. And the voice of Jehovih came to him, saying: God, My Son, Hoab, why sorrowest thou? And God answered, saying: Behold, the earth is not peopled over; the plains and mountains are not subdued; the wilderness is filled with beasts of prey; the Zarathustrians are running into the same line as the I'hins; they kill nothing; tney live for the soul only. And since they have learned the bondage of the lower heavens, they will not marry and beget offspring.

8. Again Jehovih spake to God, saying: Call not down a'ji nor ji'ay, My Son! Fear not. In ten years, behold, I will bring the earth into dan, and thou shalt bring thy harvest into My emancipated worlds.

9. So God sorrowed no more; and on his return to Mouru, and in the next following meeting of the Diva, he propounded: If a husband and wife have a child born unto them, they both being Zarathustrians: What then? When the members had spoken, —

10. Div decreed: They shall have rites and ceremonies, that the ashars of the order of Zarathustra may be appointed unto it. What the ashars do in spirit shall the corporeans do in corpor. And this was the first supplemental Divan law.

11. Through the commandment of the different Lords, the ashars assembled in the house of a Zarathustrian at the time of the birth of a child, and these spirits baptized the child with a rod, sprinkling water on its head, after the manner of selecting victims who have been delivered out of hell. And by inspiration the angels induced the mortals to go through the same ceremony, having a priest to perform with the rod, which had been dipped in water.

12. Div decreed: A baptized child showeth it hath sprung from Zarathustrians, and it hath inherent in it high possibilities. And if it die in infancy, it shall be received not with the children of Druks in heaven, but in such place as will enable the parents, after death, to visit it with delight. This was the second supplemental Divan law.

13. So it became common on the earth for mortals to have their children baptized in infancy, that in case of death they should be taken to a place of delight, and not fall into the power of drujas, the evil spirits.

14. Div propounded: If a young man, who is a Zarathustrian, and a young woman, who is also a Zarathustrian, and both every way obedient to the Ormazdian law, and to the I'hua'Mazdian law, what shall be the rites and ceremonies of marriage for them? On this all the members spake, and after that, —

15. Div decreed: They shall be married by a rab'bah, with kin and friends present. The rab'bah shall say: Ormazd hath united you forever; live ye in peace and love on earth, and ye shall dwell together in a heavenly place of delight after death. What Ormazd hath joined, no man can separate forever. ‖ And whilst the mortal ceremony is being performed, the ashars and the spirits akin shall have rites and ceremonies in the same house, and this shall be called the beginning of a new heavenly kingdom. This was the third supplemental Divan law.

16. Besides these, there were passed a hundred and eight supplemental Divan laws; and they comprehended all things in life and death of mortals, and all things pertaining to the resurrection after death. And so great was the power of the Zarathustrian religion on earth that war ceased, and the tribes and nations dwelt together in peace. The people ceased to build large cities, and ceased striving for the things of earth.

17. But they learned little, save rites and ceremonies, and prayers, and singing hymns of praise unto Ormazd, and to His Gods and Lords, and to Zarathustra, the All Pure.

Thus ended the dominion of Hoab's reign in heaven and earth, the like of whose greatness had never been surpassed.

18. So Jehovih brought the regions of dan, and sent seven ships, and delivered God and his harvest of sixteen thousand million angels into places of delight, the Nirvanian fields of Niscrossawotcha, in etherea.

CHAPTER IX.

THEN God bewailed the state of the earth, because man ceased to love anything thereon. His whole mind and heart were set upon heavenly things, and the earth was becoming like a neglected farm grown up with weeds and briars. So Jehovih answered God's prayers, saying: Behold, I will bring darkness around about the earth on every side. See to it then, My Son, for not only will man desire of the earth, but the angels in thy high heavenly places will forsake them, and go down to the earth.

2. So it came to pass, Jehovih brought ji'ya upon the earth, and it was in a state of darkness for four hundred years, and the sun shone not, but was like a red ball of fire, and mortal things were without lights and shadows.

3. And men's minds and hearts took after the nature of the corporeal world, losing sight of Ormazd and His heavenly promises, and they bethought them of the desires of earth, and of the pleasures of the flesh-life. Now during ji'ya there fell perpetual atmospherean substance on the earth, and it was of the nature and kind of substance of which the earth is made, but atmospheric, and this is that which is called ji'ya.

4. And the plateau of Haraiti and Zeredho were driven down to the earth and near the earth; and the belt of meteoris was moved nearer by thousands of miles, and meteoric stones fell in many places upon the earth, like a rain shower, but burning hot, and with suffocating smell. And the affairs of mortals were changed; they built new cities, and became great hunters, applying the wisdom of their forefathers to the matters of the earth.

5. And the heavenly places of delight were broken up and descended to the earth; and the angels were cast upon the earth, turning away from faith in Ormazd, seeking joy in the affairs of earth. And God and his Lords were powerless unto righteous works, either with mortals or angels. But man and woman became prolific, and they grew large, and full of resolution and power.

6. The Voice of Jehovih spake to God, saying: Maintain thou thy kingdom; and thy Gods and thy Lords under thee shall also maintain their kingdoms. Nor suffer thou My people to be discouraged with My works.

7. Because I have sent darkness upon the earth to benefit mortals in mortality, so have I also given My heavenly hosts lessons in My es worlds. Nor shall they call this a judgment upon them, nor say, I do these things in anger, nor as punishment, nor for benefit of one to the injury of others.

8. Because thou wert guided by My voice and My commandments in bestowing the Divan law, behold the strength and wisdom of thy pupils! For inasmuch as they learn to master the elements I created in atmospherea, so will they become triumphant in My etherean worlds.

9. God perceived, and he and his Lords and sub-Gods fortified their kingdoms on all hands, and provided assistance to their colleges, factories, hospitals and places of education, in order to maintain the angels who had sought resurrection.

10. Nevertheless, it came to pass, many angels believed a new order of light was coming on the earth, wherein the earth would become the all highest abode for angels and Gods. Others having lived two or three hundred years in atmospherea, and never having been in etherea, began to disbelieve in the higher heavens, and finally to disbelieve in Jehovih, also.

11. And in two hundred years later, God and his Lords lost influence and power with both angels and mortals. And the latter took to war, and the angels who had ministered unto them became wanderers and adventurers, without organization, and cared neither for truth nor wisdom, but flattered mortals for their own glory.

12. And the kings and queens of the earth built temples for their familiar spirits, who assumed the ancient names of Gods and Lords. Now, when the next arc of dan was near at hand, God enumerated his upraised hosts, and there were prepared as Brides and Bridegrooms for Jehovih's higher heavens twelve thousand million.

13. And because it was less than the number of his predecessor, he cried out unto Jehovih, bewailing his weakness. And Jehovih answered him, saying: Bewail not, My Son! Thou hast done a great work. Neither ask

thou that thou mayest remain another dan, for the next will not be so fair a harvest. So God grieved no more, but bestowed his kingdom on his successor; and his Lords did likewise, and so did his sub-Gods and all other persons having protégés. And God called together the Brides and Bridegrooms of Jehovih; and the latter sent down from etherea five great ships of fire, and delivered God and his hosts into the emancipated worlds.

CHAPTER X.

IN the twelve hundredth year after Fragapatti, in the east colony of Haraiti, one Ctusk, a former Lord of Jehovih's host, renounced Jehovih, the Creator, and falsely proclaimed himself Ahura, the All Master;[2] and he took with him three Lords of grade eighty-eight, and sub-Gods of grade sixty-four, and one thousand six hundred students of eight hundred years' resurrection, none of whom were less than grade sixty, and were sufficient to pass as Brides and Bridegrooms. And these students took with them thirty-six thousand teachers, factors, and physicians, and nurses, all of whom were upward of grade forty.

2. And Ahura appropriated to himself one colony of one hundred and ten million angels, together with the colleges, schools, factories, and all things whatsoever belonging therein. And the three Lords took their kingdoms, and by annexation made them part and parcel with Ahura's kingdom. Now these three Lords' kingdoms comprised the largest habitable places of mortals in Vind'yu and Jaffeth, and the greatest heavenly places of angels in the first resurrection.

3. And Ahura divided up the regions he thus obtained, making confederate heavenly kingdoms, sufficient in number to give place of dominion to his Lords and Gods, and to make sub-Gods out of all the one thousand six hundred students. And after that, Ahura numbered his people, and there were in his heavens more than three thousand million souls!

4. God sent messengers to Ctusk, who had assumed the name, Ahura'Mazda, inquiring, admonishing and inquiring: My Lord, whom I have loved, whom by mine own hand was crowned in the name of Jehovih, why hast thou deserted the Father's kingdoms? Wherein hast thou had cause to complain against Jehovih? Wherein, against me, thy God? O my son, my Lord, say not thou hast gone so far thou canst not return! What canst thou ask of me that I will not grant unto thee? Nay, even judge thou me, and if thou desirest all the heavens and the earth in my place, I will abdicate unto thee, and become thy lowest servant, or whatsoever thou wilt put upon me.

5. Ahura returned this answer, to wit: Because I have nothing against thee, I have alienated myself and my kingdom from thee. I desire not thy kingdom, nor even mine own. Behold, I looked upon thee, and thou wert pure and holy. I looked upon the kingdoms of heaven, and the kingdoms of earth, and they were impure and unholy. Then came certain brother Lords to me, most wise Lords, and they said: A less pure God, a less holy God, would be more efficient. So, I was persuaded to my course.

6. God replied to this, saying: Behold, we have a Diva! Why spakest thou not thus before me, face to face? And thy three great Lords were also Divans; and they were silent on the matter likewise. The Div would have decreed whatever was all wise. Because I was in darkness, I saw not thy thoughts, nor thy Lords; and ye have heaped shame upon me. How shall I send my record to etherea? Shall I say: Behold, certain Lords consulted clandestinely, and then concluded to overthrow the Creator? And, forsooth, they have gone and set up a kingdom of their own, calling it the All Highest.

7. Hear me yet, and I will endeavor to speak wisely unto thee. Thy messengers notified me some days since that thou hadst repudiated Jehovih, saying: There is no All Highest Person; I can make myself high as the highest! And thereupon thy messenger gave me a map, saying: Behold thou, here are the boundaries of the kingdom of Ahura'Mazda, the All Sufficient High God!

8. I looked over the map, and beheld its great extent; and I surmised to myself: He is a great God that can rule over all that! For I knew thee and thy education, which is as great as any Lord's in atmospherea. And thou knowest thou canst not control even a plateau! Canst thou raise thine hand and stay the a'ji, or the ji'ya, or the nebulæ! Scarce canst thou change a single current of wind; nor canst thou cast a drouth on any land. And yet thou knowest there are Gods who can do these things by a motion of one finger! How darest thou, then, proclaim thyself an All Sufficient High God!

9. But I will not rebuke thee, for I desire thy love and thy help. I would win thee by any sacrifice I can make. Behold, there is great darkness in heaven and on earth. Wherein I may be short, I will rebuke myself in after ages. I pray thee, then, return thou to me, and make exactions upon me and my kingdoms. With thy loss, behold, Diva is broken up. With thy dismemberment of heavens, others will follow. Alas, I will not look upon even that which my soul seeth. I plead for thy love and for thy assistance. Nevertheless, if the All Highest Light, for the All Best Good, showeth thee that thou art right, come not to me! I know the Great Spirit will sustain me, even though my soul is well nigh crushed to pieces by the loss of so fair a love.

10. To this Ahura replied: How came the thought to me to do as I did, if it be not the wisest, best course?

11. God replied: Because of the long reign of ji'ya, thou wert inoculated with darkness; even as a mortal, on a rainy day, loseth his patience to be wise.

12. Then Ahura sent the following, to wit: I have been patient in mine answers; but now I will speak plainly. First of all, thou art All Pure, and Most Wise, above all other Gods. For more than two hundred years I have been a faithful Lord unto thee and thy kingdoms. At first the Great Light came to thee, and a voice came out of the light! Then I feared, and was awe-stricken. Because I believed thee so near the Creator, thine every word and act were to me worshipful.

13. At last I rebuked myself, saying to myself: Fool! Givest thou worship to man born of woman! Remember thy Creator only!

14. But the times changed; ji'ya fell upon heaven and earth. Our glorious kingdoms were cast down by the great darkness. Then I reasoned, saying to myself: Behold, when we were in light, Jehovih's Voice spake unto us. When the darkness came, the Voice came not.‖ We sat in the Diva, in the altar circle, praying for light from the Father, but it came not. And I said: More we need the Voice in darkness than in light. For a hundred years we saw not the light of the Voice, nor heard the Voice speak. Thou hast said thou heardst in thy soul! Who is there in heaven or earth that cannot say as much?

15. In my soul I no longer believe there is an All Person. There are great Gods, a thousand times greater than I; but there is the end! Yea, some of those great Gods may have cast the ji'ya upon us. But that is not my matter. There is room for thee and thy people. Here is room for me and my people.

16. Jehovih spake to God, saying: Answer thou not Ahura more. Behold, I will interpret him to thee: He will even yet persuade angels and mortals that it was he who inspired Zarathustra. But he seeth it not himself. Suffer him, therefore, to go his way; neither take sorrow to thy soul. Have I not, from the lowest to the highest, given unto all men even that which they desired? Behold, I can use even bad men in the far future!

17. Jehovih said: For a long season Ahura will strive to walk upright, but because he hath cut Me off, he will also cut himself off in time to come. Behold, a mortal man striveth for riches honorably, and when he is rich, his riches cut him off from Me by the ruin he casteth upon his competitors. Nor can he extricate himself. Even so will it be with Ahura: His kingdom and his sub-kingdoms, and his multitude of officers will cause him to enslave hundreds of millions of drujas, and they will draw him into a vortex from which he cannot escape.‖

18. So God answered Ahura no more; but nevertheless, his heart was full of sorrow. Now, when the time of the meeting of Diva came, God foresaw that not more than one-half of them would be present, and he feared the questions that might come up.

19. But Jehovih said unto him: Fear not, My Son; for even though many more leave thee, yet shalt thou preserve the Diva to the end of this cycle. So it came to pass that Jehovih stilled the tongues of all the Gods and Lords of the Diva in reference to Ahura, even as if they had never known him. And Ahura sent quizzers to different Gods and Lords afterward, to learn what action the Diva had taken in his case. But when he was told that he had not been mentioned, he became angered, and he swore an oath that he would build the largest of all heavenly kingdoms.

20. Because of the great darkness on heaven and earth, God sent hope and promise into all the kingdoms, urging his Lords and his sub-Gods to maintain faith, not only in themselves, but within the hearts of their respective inhabitants. Now, from the time of the secession of Ahura to the next dan would be three hundred years, and God knew this, though the multitudes in heaven and earth knew it not. And God commanded great recreations and

extensive labors in order to prevent further dismemberment. But in the course of a hundred years many were carried away by the extravagant stories told about Ahura's kingdoms being places of great delight, and of ease and idleness.

21. Ahura's Lords said unto him: Thou shalt adorn thy kingdom; thy throne and thy capital, Ctusk, shall be the largest and most ornamental of all places in the universe; and our sub-kingdoms shall be places of great delight. And Ahura was persuaded, and so began self-glorification, and his Lords with him.

22. And in another hundred years Ahura had withdrawn and annexed unto him in heaven the following provinces, with their sub-Gods: Etyisiv, with seventy million souls; Howwak, with one hundred million souls; Hyn, with twenty million souls; D'nayotto, with eighty million souls; Erefrovish, with one hundred and ninety million souls; the whole of the kingdom of Gir-ak-shi, six hundred million souls; the whole of the kingdom of Soo'fwa, with eight hundred million souls. And all of these confederated in the lower heavens, making the kingdom of Ctusk, with Ahura as MAZDA IN CHIEF, the central kingdom.

23. The Diva was by this reduced to seven members, but these remained faithful. And God kept up the standard of resurrection for yet one hundred more years. And then Jehovih sent a region of dan to heaven and earth, and the Most High heavenly hosts descended in fire-ships and took God and his harvest up to Jehovih. And with all the misfortune that befell God and his Lords, there were, nevertheless, six thousand million Brides and Bridegrooms to Jehovih raised up to the higher heavens.

24. Now, when the etherean hosts came for the resurrection, knowing the darkness upon the lower heaven and the earth, they sent otevans, with heralds and trumpeters around the earth, proclaiming the resurrection at hand, and asking all who chose, to repair to Mouru, in Haraiti. And the word was whispered throughout Ahura's kingdom: What! Then, of a truth, there must be higher heavens than this! Alas, had we been faithful till now, we had been Brides and Bridegrooms!‖ So potent was this disaffection for Ahura, that five of his Lords broke membership, and re-affiliated with God and his kingdoms.

25. And thus matters stood when God's successor came to the throne.

CHAPTER XI.

THE next dan was five hundred years, and God and his heavenly kingdoms prospered before Jehovih. But as to the Lord's kingdoms on earth, and as to mortal kingdoms and empires, not much light was manifested in them.

2. Ahura, who had thus falsely taken, and was known by, the name of Ahura'Mazda, established Lords to rule over mortals. And these Lords were in direct opposition to God's Lords; for the latter taught the higher heavens and the All Person, Jehovih, or Ormazd, according to the language of mortals. But Ahura's Lords taught only one heavenly kingdom, which was Ahura's, called Ctusk, the All Holy Highest Heaven.

3. God's Lords inspired mortals to everlasting resurrection; Ahura's Lords inspired mortals to Ahura's kingdom, and there the end. And since mortals had built temples for their priests (rab'bahs), who were gifted with su'is, the spirits congregated in the temples, and oft appeared in sar'gis, teaching openly their several doctrines. And the ashars that labored for Ahura extolled the glory and the delight of Ctusk, and the wonderful majesty and power of Ahura. But the ashars of God's hosts inspired and taught of the Great Spirit, Unapproachable.

4. For five hundred years were God's hosts confronted with this opposition; and it came to pass that mortals, especially in Vind'yu, were divided into two great classes of worshippers. And just before God's successor came into dominion, he propounded the matter in Diva; whereupon all the members spake at great length. Afterward, Div decreed:

5. Whatsoever is worshipped, having comprehensible form or figure, is an idol. He that worshippeth an idol, whether of stone or wood, or whether it be a man or an angel, sinneth against the Creator.‖ This was given unto all of God's Lords, and by them to the ashars, and commanded to be taught to mortals by inspiration and otherwise.

6. When the time of dan came there were seven thousand million Brides and Bridegrooms raised up to Jehovih's emancipated worlds, and the succeeding God and Lords came into dominion under more favorable auspices, but which were not to continue long.

7. The Diva had extended to fourteen members; and God's Lords had succeeded in securing kingdoms in the principal parts of Jaffeth, Vind'yu and Arabin'ya. On the other hand,

the emissaries of Ahura, the false, had been most active in extending the kingdom of their idol. Ahura was most cunning with the last Divan act: Instead of interdicting it, he altered it, so it read as followeth, to wit: Whatsoever is worshipped, having comprehensible form or figure, is an idol. He that worshippeth an idol, whether of stone or wood, or whether it be a man or an angel, sinneth against the All Highest, who is personated in Ahura'Mazda, the Holy Begotten Son of all created creations!

8. And next, Ahura, determined to found a second heaven, decreeing to his emissaries as followeth, to wit: Behold Gir-ak-shi, the heavenly region belonging above the lands of Heleste! Thither will I build a new heaven, greater than all other heavens, save Ctusk. And when Gir-ak-shi is well founded, I will people it with many millions of mighty angels, Gods and Lords. And my hosts shall descend to the corporeal earth; to the lands of Par'si'e, and Arabin'ya, and they shall obsess mortals day and night, and inspire them to go to Heleste, where they shall build great cities and kingdoms unto me and my hosts.

9. And when these things are fulfilled, behold, I will send my hosts to Uropa, and build there also heavenly kingdoms and mortal kingdoms; and when these are established, behold, I will send into other countries, one after another, until my heavenly kingdoms embrace all places, and until all the earth is mine.

10. For I will be God over all, and ye that labor with me shall be my Lords and sub-Gods forever. And my kingdoms and your kingdoms shall be bestowed with glories and ornaments, the like of which never was. Neither shall the Gods of other worlds come against me or mine to carry away my people. They shall no longer flatter them, calling them Brides and Bridegrooms to Jehovih, a thing, none can see or comprehend.‖

11. And Ahura and his emissaries set to work to carry out these decrees, and in two hundred years they had inspired the Par'si'e'ans and the Arabin'yans to emigrate by tens of thousands to the land of Heleste, which was inhabited by Druks and wanderers, full of wickedness. Ahura inspired his immigrants to fall upon the native Druks, and destroy them. Wherein had come to pass that which Jehovih spake in Mouru, saying: They who cannot be risen by persuasion may be aroused by less scrupulous masters.

12. For whilst Ahura's hosts were slaying the Druks of Heleste by tens of thousands, God's heavenly hosts were receiving their spirits and conducting them away to other atmospherean regions.

13. These, then, were the divisions of mortals on earth at this time: First, the I'hins, who were the original Faithists. And they were capable of prophecies and miracles to such an extent that all other people called them the sacred people. Neither did the great warriors of other nations and peoples molest them. The I'hins lived secluded and separate from all other people. Nevertheless, they were the seed of everlasting life on the earth, and the foundation for raising up prophets and seers unto other peoples. Even as the mother of Zarathustra was of the I'hins, so was it with all men and women born into the world with su'is and sar'gis. For being near Jehovih, they had faith in Him, and Him only. The second race, equally ancient, was the Druks, the barbarian hordes, incapable of inspiration, save for their stomachs' sake. And though they were told a thousand times: Behold, ye have a spiritual body! they understood not, cared not, and forgot it a moment after. And though it were said to them: Behold, there is a Great Spirit! they heard it not, nor understood, nor heeded the words. The third race was the I'huans, born betwixt the I'hins and the Druks. To this race, in its early days, a commandment was given by God not to marry with the Druks, and they had maintained that law amongst themselves by the sign of the circumcision. This, then, was the first beginning of persecution against Faithists in Jehovih.

14. When Ahura usurped his heavenly kingdom, and appointed guardian angels over mortals, he determined to leave nothing undone in order to overthrow the doctrine of Jehovih, the All Person. So he decreed as followeth, to wit:

15. Since, by the mark of the circumcision, they have pride in being Faithists, I will not have circumcision. After the third generation (one hundred years) whosoever hath this mark upon him is my enemy. He shall be pursued, and no profit shall fall to his lot. Suffer not little children to be maimed for my sake; rather let them be circumcised in heart.

16. And Ahura put no restriction upon his mortal followers marrying, and it came to pass that those Druks not slain in Heleste married with the worshippers of Ahura.

17. And about this same period of time Jehovih brought the earth into a light region

for two hundred years. And when the Diva was in session, Jehovih's Voice spake to Div, saying: Let My Sons be not cast down because of the sins of Ahura; rather be ye wise and appropriate from his wickedness that which will be good in the end. For as it was not lawful for My people to marry with the Druks, behold, Ahura hath made a law on his own account against circumcision, and it shall come to pass that by their sins even Druks shall be raised up to learn of Me and My kingdoms.[3]

18. And it came to pass that a fourth race rose up in the world, and it was mongrel, being dark and short and less noble. The I'huans were red, and brown, and tall, and majestic; the I'hins small, and white, and yellow. And Jehovih put these marks upon His peoples that the races might be read in thousands of years.

19. Ahura perceived this. One of his Lords said unto him: Thou, Ahura, soughtest to disprove Jehovih in this. Ahura said:

20. Behold, there are two senses to all men, the es and the corpor. When one is in abeyance the other acteth. This is su'is. Call together thy companions, and find a remedy; for I will prove all things in heaven and earth.

21. For fifty years Ahura and his hosts tried by other means to have born into the world a great prophet and seer, but failed. Ahura said: I know the way of the loo'is: They decoy the I'hin men to go with the I'huan damsels. But I have sworn there is no Jehovih; how, then, shall I go to the sacred people? And, after all, such a prophet might prove treacherous to my kingdom. So Ahura commanded his emissaries to weigh the matter for other fifty years, and then to solve the problem.

22. So Ahura's emissaries inspired thousands of experiments to be made, whereby a prophet or seer could be made amongst the mongrels. And Jehovih suffered them to discover that by pressing down the front brain of infants they could be made capable of su'is. And infants were strapped on boards, and another board strapped on the forehead to press the head flat; and every day the headboard was strapped on anew, tighter and tighter, until the forehead, which holdeth the corporeal judgment, was pressed flat, and the judgment of the brain driven up into light-perceiving regions at the top of the head.[4]

23. Ahura thus raised up prophets and seers, and they were willing instruments in his hands. And he sent into all the divisions of the earth tens of thousands of angels, teaching this to mortals, thus laying down the foundation for his grand scheme of reducing heaven and earth into his own kingdoms.

24. Jehovih spake in the Diva, saying: Even this permit ye. The Druks will heed more what one of their own people saith as a seer, than if the same thing were said a hundred times over by an I'hin.

CHAPTER XII.

THE next resurrection was six thousand million souls, and God and his Lords and his sub-Gods had maintained the Diva, and maintained all the orders of heaven, and the divisions and kingdoms, save what had confederated with Ahura and his kingdoms. And God and his Lords had preserved their colleges, schools, factories, hospitals and nurseries, and their standard in the temples with mortals. And of mortals who remained Faithist, that is, the I'huan race preserved in purity, God, his Lords and ashars held command for the glory of Jehovih.

2. But of the mongrels, who were multiplying fast on the earth, Ahura, his Lords and ashars held command. But alas for the grade of Ahura's host in heaven! In less than one thousand years he had abolished his colleges and schools, save what pertained to acquiring a knowledge of the earth and atmospherea. He taught not his people to look higher for other worlds, and herein he began the work which was in after time to be his own downfall.

3. Jehovih had said: Whoever provideth not a philosophy for the endless acquisition of knowledge, dammeth up the running waters I have made. Suffer Ahura to teach what he will; the time will come when he will be obliged to find an outlet for My created beings. And rather than acknowledge Me in My Person, he will profess to send souls back into earth to be re-incarnated.

4. Ahura's heavenly kingdoms numbered more than six thousand million souls, and half of them were little better than drujas, being slaves to certain masters, doing whatsoever they were bidden without knowing, or desiring to know, the reason therefor.

5. As yet there were six hundred years to pass before another dawn of dan, in which God, his Lords and their people had faith that Jehovih's hosts would come from on high to help deliver heaven and earth out of darkness.

6. On the other hand, Ahura, although having been taught the cycles in his early educa-

tion, spread the word abroad in heaven and earth that there were no cycles; that, as things are, they had been, and would continue to be.

7. So, as much as God's hosts prophesied a coming light, Ahura and his hosts prophesied that nothing of the kind would come. Ahura, moreover, sent the following order to his Lords, to be taught in heaven and earth, to wit: Am I not he who inspired Zarathustra, the All Pure? Spake I not to him, face to face? Are not all created things mine own? Who, then, knoweth but I will light up the world again? Behold, I am the Personation of Ormazd, Who was VOIDANCE, but now is me, Ahura'Mazda. In me only is life and death and resurrection. Whosoever calleth: Ahura'Mazda, Ahura'-Mazda! is mine, and within my keeping. Suffer not thy judgment to be warped by prophets who hope for impossible things.‖

8. In the sixth dan and the eightieth year, Ahura's numberless heavenly kingdoms began to be disturbed by his sub-Gods' lack of advancement, and so, sixty of them congregated together and appealed to Ahura, saying:

9. In reverence to thee, O thou All Highest God! Many hundreds of years have we served thee. And we have paid thee tribute whenever thou requiredst of us. We have helped to adorn thy capital, Ctusk; with diamonds and pearls we have laid thy streets. Thy mansions have we built with precious gems. And as to thy throne, what one of us is there but hath contributed to glorify it before thee? Yea, in all things have we been most loyal and tributary to thee.

10. Nor are we unmindful of our own wisdom. We remember thy arguments of old. Thou didst say to thy God: Behold, thou hast long promised we should be raised to more exalted kingdoms, but, behold, two hundred years have elapsed, and there is no advancement. This thou didst use as an argument for seceding from thy God's kingdoms. Behold, now we have served thee and thy kingdoms more than a thousand years. We come to thee to know wherein we can now serve thee that thou mayest exalt us into kingdoms commensurate with our wisdom and power?

11. To this Ahura replied, saying: Most humble and well-meaning Lords and sub-Gods, why came ye not before me, face to face? Why have ye consorted in private? Was not my capital, and before my throne, the proper place for your argument? Had ye suggested any way whereby advancement was possible unto you, I had answered your demands.

12. But his Lords and sub-Gods came not before him, but sent this answer, to wit: As thou promisedst us advancement provided we served thee, so promised we our ashars, and our marshals and captains. Now they come to us, saying: For hundreds of years have we served: give us preferment. But we have nothing to give. Think not, O God, that we are unwise, or that we hunger and come begging; or that diadems, or gems, or costly thrones, would satisfy us. We know what thou hast to give — promises! We know every corner of thy vast kingdom, and that all places are full, and that thou canst not exalt us. Wherefore, then, should we have spoken before the throne in Ctusk? Would not our voices but breed mischief amongst thy other Gods and Lords? Rather let us err ourselves, than that we should injure thee and thy kingdoms. Hear us then, O Ahura'Mazda:

13. Whence the desire for endless advancement if this heaven be all? If a little knowledge giveth power, wherein is not great knowledge desirable? We have destroyed our great colleges, saying: Higher than we, ye must not go. Remember thou, O Ahura, we were students under the Faithist's God and Lords when thou secedest; and thou saidst unto us: Behold the long training of your course; a curriculum of a thousand years! Come with me; I will give you kingdoms at once!

14. So we came to thee, and we were suddenly puffed up with great pride. Behold now, we look abroad and the same stars shine upon us. We have not visited them. We know not how to go so far. The countless etherean worlds lay beyond ours. We are told that they are habitable. We know not. We have no knowledge enabling us to get away from these heavens; save, indeed, back to the filthy earth.

15. To this Ahura replied, saying: It is plain to me ye are beside yourselves. This heaven is good enough. If there be higher heavens, let them come or stay. I go not to them. But, in truth, with your present convictions, I would be an unwise God not to grant you dismissal from my kingdoms.

16. This ended the matter, and the sixty sub-Gods then deliberated on their course, and finally sent to God, in Mouru, the following address, to wit:

17. In reverence to thee, God of the Faithists in Jehovih: We have had sub-kingdoms, and know our rank is beneath thine. But we are reaching outward and onward; to thee we submit our cause. First, then, there are sixty

of us, of the rank of sub-Gods, and we hold seven hundred million subjects. Disaffection hath risen betwixt ourselves and Ahura'Mazda, from whom we are alienated. But whether we shall unite our hosts into a new kingdom of our own, or affiliate with some mighty God, that is our question?

18. What preferment canst thou give unto us if we turn our subjects over to thee?

19. God answered them, saying: Brothers, hear me patiently, and consider my words. First, then, I am not God of the Faithists, nor of any other people, but God of the locality which was assigned me by the Father, through His Son. Neither can ye give your subjects unto me; for by my service to Jehovih I can have nothing, and, least of all, my brothers and sisters.

20. In the next place, I can give you no preferment; I have nothing, neither to give nor to sell. Wherein the Father giveth me wisdom and power, I impart them unto others. Besides, until ye have also learned to know that ye have nothing, neither subjects nor jewels, also desiring nothing, save wisdom and strength to impart to others, how hope ye to gain admittance into my places of learning?

21. And lastly, since ye have kingdoms of your own already, raise ye them up, and thus prove unto me your just merit.

22. To this the confederated Gods replied: What meanest thou? That Gods and angels must labor for others than themselves forever, and receive nothing therefor?

23. God answered them: Even so; save and except ye shall receive an abundance of happiness, and it will endure forever!‖ Here the matter ended for two whole years; and the sub-Gods understood not the plan of Jehovih's kingdoms. But their kingdoms were out of sorts, having no head; and hundreds of thousands of their subjects were deserting them and returning down to the corporeal earth, becoming wanderers and drujas.

24. Finally the sub-Gods again appealed to God in Mouru, inquiring as followeth, to wit: Is not a God a God, whether he be for another or for himself? Behold, we have helped to build up Ahura; he is a mighty God! If we affiliate with thee, we will labor to build thee up also. Yea, we will adorn thy throne and thy great heavenly city. But since we have been sub-Gods we desire not to enter thy service as menials and servants. What, then, shall we do, that both thou and ourselves may have honor and glory?

25. God answered them, saying: Ye cannot serve me; I have no servants. Serve ye Jehovih only. Behold, we are all brothers, being Sons of the same Great Spirit. As for building me up, sufficient is it for me that He who created me will build me up according to my just deserts. As for adorning my throne, ye can only bring substance to it from the lower kingdoms, which I desire not. Why will ye adorn the heavenly city of Mouru? Behold, it is but a resting place on the great journey to the kingdoms of endless light. In a few hundred years, at most, not only I but my hosts will rise from this place to return not to it forever.

26. And lastly, to be a self-God, as is Ahura, is to own all things possible, and hold on thereto; to be a God as I am, is to own nothing, and to retain nothing; but to be forever giving away all one receiveth. Said I not to you before: Begin with your own hosts and exalt them. Inasmuch as ye asked for subjects, behold, the Father gave unto you. Think not that He will suffer ye now to cast them aside or barter them off. Nor shall ye suffer them to become wanderers, nor to return back to the earth as drujas. As much as ye raise up the kingdoms that have been intrusted to you, so will ye also be raised up.

27. Nevertheless, if ye desire to affiliate with Jehovih's kingdoms, the way is open unto you; and your first labor would be, to gather together all your own hosts, and to labor amongst them, teaching them wisdom, strength and individuality equal with yourselves; and when the lowest of them all is so risen, then can ye enter the kingdoms of the Father. As ye have had the profit of your subjects for hundreds of years, return ye now unto them service for service. Jehovih is Justice!

28. The sub-Gods made no answer to this for awhile, but Jehovih moved upon their hearts, and they perceived wisdom and justice, and they repented, bitterly bewailing the loss of the thousand years in which they had espoused kingdoms. But they had neither power nor learning sufficient to extricate themselves; so they petitioned God for more light. Whereupon, God affiliated them, and appointed Vishnu Lord unto them and their hosts.

29. And Vishnu took three hundred thousand teachers, captains, physicians, nurses and laborers, and went to them in Maitraias, a heavenly place to the west of Vind'yu, and there established a Lordly division, with messengers in connection with Mouru, in Haraiti.

And Vishnu sent his captains with sufficient forces, under command of the sub-Gods, to arrest such as had become wandering spirits, or had returned to the earth as drujas. And whilst these were on this duty, Vishnu organized his Lord-dom, and this was the first Lord-dom established in heaven, which is to say, as mortals on earth have military stations, so was the Lord-dom of Vishnu.

30. Jehovih's Voice had spoken to God in Diva, saying: Behold, the time is coming when the sub-kingdoms of Ahura, the false, will begin to revolt. And they have thousands of millions of slaves who will strive to go back to the earth to dwell with mortals. They dwell in darkness, and thou shalt not suffer them to regain the earth, lest the races of men go down in darkness, even as before the submersion of Pan. For which reason, thou shalt establish a Lord-dom, and raise a sufficient army to shield the inhabitants of the earth. And thou shalt make Vishnu thy Lord in My behalf.

31. When it was known in Ctusk, the heavenly place of Ahura, that sixty sub-Gods, with their hosts, had affiliated with Jehovih's kingdoms, general disobedience to Ahura was manifested by the remaining sub-Gods, of whom there were yet more than eight hundred, who had within their dominions upward of two thousand million angels, all slaves, and with light of no other heavenly place than the small precinct where they had been kept in drudgery hundreds of years.

32. The Voice of Jehovih came to God, saying: My Son, take advantage of the seed of disaffection in Ahura's kingdom. Send thou an otevan of great power throughout the heavenly kingdoms. And thou shalt put trumpeters in the otevan, and they shall prophesy the dawn of dan within two hundred years.

33. God perceived, and he had his workmen build an otevan of great power; and he provided trumpeters, and sent them forth, saying to them: Ten years shall ye travel in the heavenly places around about the whole earth, prophesying: In less than two hundred years Jehovih's etherean hosts are coming. Prepare ye for the resurrection; His kingdoms are open for the weary; His Lords and Gods will give you rest!

34. Ahura summoned his Council of false Gods, hoping they might invent a remedy to counteract so great a prophecy. And he and his Council sat forty days and forty nights in their heavenly capital; but there was no high light amongst them, merely each one giving his opinion. But at the end of forty days Ahura resolved upon the following method, to send a prophecy of his own.

35. Accordingly, he had an otevan built, and sent trumpeters forth with these words, to wit: I, Ahura'Mazda, Only Son of the All Nothing Presence, personated in my Very Self, proclaim from my All Highest Heavenly Judgment Seat! Hear my words, O ye Gods, and tremble! Hear me, O ye angels, and fall down! Hear me, O mortals, and bow down to my decrees. Behold, I sent my fire-ship, prophesying that in less than two hundred years I would come in a dawn of dan! But ye obeyed not; ye were defiant before me! Then I swore an oath against all the world! Ye shall know my power! Then I came down out of my holy, high heaven; and I am already come. Now is the dawn of dan! I send my trumpeters first; after them come my lashers and enchainers, whose captain is Daevas, whose God is Anra'mainyus. I will have mine, and I will give Druks and drujas by thousands and tens of thousands over to everlasting torments.

36. Ahura's Gods had become acquainted with him, during the hundreds and hundreds of years, and they no longer trembled at his commandments. In their hearts they knew he could not do what he professed; they knew his prophecies were vain boastings. Yea, his very trumpeters believed not what they proclaimed.

CHAPTER XIII.

JEHOVIH PREPARES A WAY FOR THE BIRTH OF ABRAM, PO, BRAHMA AND EA-WAH-TAH.

IN the one hundred and eightieth year preceding the dawn of dan; that is to say, two thousand nine hundred and twenty years after Fragapatti and Zarathustra, Jehovih sent swift messengers with six thousand etherean loo'is from the Nirvanian fields of Chen'gotha [Jen-go-ha — Ed.] in etherea.

2. And the swift messengers brought these words with them, to wit: Greeting to thee, God of the red star and her heavens, in the name of Jehovih! By the love and wisdom of Cpenta-armij, Nirvanian Goddess of Haot-saiti, we speak in the Father's name. Peace and joy be unto thee, O God, and to thy sub-Gods and Lords, and Lord Gods and Goddesses. One hundred and eighty years of darkness will now come upon thy kingdoms. And then the darkness will go away, and dawn will be in the

place thereof. And in the time of the darkness, behold, the nations of the earth will go down in great darkness.

3. But the light of the Father's Presence will not be destroyed. A little seed shall endure amongst mortals. That that seed may be propitious to the labor of thy Goddess, who will come in that day, she sendeth herewith two thousand etherean loo'is for Vind'yu; two thousand for Jaffeth, and two thousand for Arabin'ya.

4. And thy Goddess decreeth that thou shalt appoint unto these loo'is one of thy Gods, high raised, and he shall go with them, and his labor shall be with them.

5. And the business of this, thy God, and of these, my loo'is, shall be to raise up heirs and followers, who shall be grown to maturity when I come. For through these that they raise up will I deliver the Father's chosen out of the afflictions that will be upon them in that day.

6. To this God replied: In the name of Jehovih, greeting and love unto Cpenta-armij, Goddess of Haot-saiti. I receive thy loo'is with joy, and I appoint unto them my favored God, Yima, God of a thousand years' tuition, namesake of Yima, son of Vivanho, the Sweet Singer.

7. So the swift messengers, with due ceremonies, left the six thousand etherean loo'is and then departed. And God sent messengers to Yima, commanding him to come to Mouru at once, deputing his assistant God to take his place and to retain it until dawn. So Yima appeared presently before the throne of God, and the latter instructed him in all that had been commanded from on high. And Yima sent word to his former kingdom for a thousand of his attendants, and they came also. Meanwhile, Yima conferred with the loo'is, who explained to him all that they required. And after this they provided a piedmazr, and descended to the earth, to Jaffeth and Vind'yu and Arabin'ya.

8. And Yima stationed his piedmazr midway betwixt the three countries, in the first plateau above the clouds, and called the place Hored, in honor of the first heavenly kingdom on the earth. And when he had founded his place and named it, he sent word to God, Jehovih's Son, who gave him five hundred messengers, mostly college students. And God gave them, to return, heine currents, so the ethereans could be supplied with regimen of their own order.

9. Yima made the watches twenty-four hours, changing at dawn of sunrise every morning, half on and half off. And he called in all ashars from the regions of mortals where he designed labor; and when they had assembled in Hored, he thus addressed them, saying:

10. Behold, it is yet one hundred and eighty years till dawn of dan. In that time Cpenta-armij, Goddess of Haot-saiti, situated in the Nirvanian fields of Chen-gotha, will come in the Father's name, and with wisdom and power!

11. But until that time, alas, great darkness will be in heaven and earth, especially in these regions. And it shall come to pass that the mongrels, the worshippers of Ahura'-Mazda, will triumph in these lands. They will build great cities and kingdoms, and they will rule over the I'huans to great injury. But the Druks (aborigines) will be redeemed to everlasting life during this period; for the mongrels will wed with them, and their progeny will be capable of receiving light, even in mortality.

12. But these mongrels will be great sav ages, nevertheless, and there will be cannibals over all these three great lands. And they that are slain in battle will be cut up and put in vessels with salt, and their flesh will be thus preserved for food.

13. But because the I'huans, the Zarathustrians, will not war, they will be enslaved by the mongrels, save such as escape to the forests. And betwixt celibacy and torments, the Zarathustrians will have great suffering and bondage, and many of them will be discouraged and lose faith in the Creator.

14. But that their seed may be preserved and delivered out of bondage, ye shall raise up many who are capable of su'is; and in the time of dawn they shall be rescued from their enemies. Behold, here are present etherean loo'is who will go with you throughout these lands and survey the people, and provide also for such great lights as shall lead the people.

15. After Yima thus instructed the ashars in a general way, he handed them over to the loo'is, who divided them into companies of thousands, and each and every loo'is had one company of ashars. And when this was completed they departed out of Hored, going to their several places.

16. And in eleven days thereafter, behold, a'ji began to fall on heaven and earth. The belt of meteoris gave up its stones, and showers of them rained down on the earth, and the

sun became as a red ball of fire, and remained so for one hundred and sixty-six years. And the peoples of Arabin'ya and Vind'yu and Jaffeth fell from holiness; the Zarathustrians gave up celibacy by hundreds of thousands, and married, and begot children in great numbers; many women giving birth to twenty, and some even to five and twenty children. And some men were the fathers of seventy children, and not a few even of a hundred. And the Zarathustrians, even the Faithists with the mark of circumcision, went and married with the mongrels, and they with the Druks, so that the foundations of caste were broken up.

17. So great was the power of a'ji that even the I'hins oft broke their vows and lived clandestinely with the world's people, begetting offspring in great numbers, not eligible to enter their sacred cities. And yet mortals saw not the a'ji; saw their cities and temples, as it were, sinking in the ground; but they sank not; it was the a'ji falling and condensing.

18. Jehovih had said: What I give that groweth the corpor, inspireth man to corpor; what I give that groweth the es, inspireth man to es.‖ And in the days of a'ji, neither angels nor men can enthuse mortals with spiritual things, only they that are organically grown in spirit can withstand.

CHAPTER XIV.

JEHOVIH said: When a'ji cometh near a dawn of dan, let My loo'is be swift in duty; far-seeing in the races of men. I not only break up the old foundations of temples and cities in those days, but the foundations of the abuse of the caste of men. My Voice is upon the races of men. To-day I say: Preserve ye the caste of men: marry ye thus and so, every one to their own line. For I perceive it is wisdom. To-morrow I say: I will have no caste, for the races are becoming impoverished in blood; marry here, marry there! And I give them a'ji, and their desires break all bounds, and I raise them up giants and strong limbed.

2. But in those days My loo'is shall fly swiftly and with great power, that a seed may be preserved unto Me and My kingdoms. I come not for one race alone; but unto all men; as by My spirit created I them all alive, so is My hand over them to all eternity.

3. And when the shower of a'ji is over and gone, I send My high-raised Gods and Goddesses to gather together My flocks, and to proclaim unto them anew My Wisdom and Power. And those that have been selected and preserved by My loo'is are the foundations of My new order.‖

4. Ahura took advantage of the age of darkness to sow disbelief in Jehovih broadcast over earth and heaven, and to gather in his harvest for the glory of his own kingdom. And when war and murder and lust were thus reigning on earth, Ahura decreed to his Lords, and they again to his ashars, and they again to mortals: That all that was required of any man or woman was not celibacy, nor carrying the alms-bowl, nor any sacrifice whatever; but by saying prayers to Ahura'Mazda, and to his Lords, and to wish them hither with praise was all sufficient; that on the third day after death they would ascend and dwell in Ahura's paradise. Nevertheless, such was not truth, for Ahura's emissaries caught the newborn spirits, and made slaves of them, commanding them to gather regimen and substance for the glory of Ahura's heavenly kingdoms.

5. In the fortieth year before dawn, the Voice of the Father came to God, saying: Mouru is becoming uninhabitable; Haraiti shall be moved into the earth; Zeredho shall be no more. Go not to Ahura with this prophecy; he hath denied My Voice; he will not hear. But I will take the foundations of Ctusk from under him, and it shall go down into the earth.

6. But thou, O God, My Son, I forewarn; for thy kingdoms and thy upraised sons and daughters shall be preserved through the darkness. They shall become My Brides and Bridegrooms; I will prepare a place for them in great glory.

7. Call together the Diva, and I will speak before them, and My Voice shall be proclaimed throughout all these heavens, save in the heavens of Ahura, where My Voice shall not be proclaimed.

8. So God called the Diva, and they came and sat in the sacred circle, and the light, like a sun, gathered above God's head, saying: Come up above Haraiti; behold, I have broken up meteoris; I have fashioned a new plateau in the firmament above; whereon are all things plentiful for heavenly kingdoms. Come hither with thy Lord Gods, and with thy Lords and Gods, and I will show thee. And when thou hast seen, thou shalt possess the place and

begin its inhabitation, taking thither thy hosts of thousands of millions.

9. When the Light ceased speaking, it took wing and rose upward, and Div and Diva rose also and followed after; and thus Jehovih led them to the plateau; hence it was called Craoshivi, signifying, THE LIGHT HATH CHOSEN.

10. And God and his sub-Gods possessed the place, and laid the foundation for inhabitation; and after that he and his Lords and Gods returned and counseled on the manner of removal.

11. At this time there were four thousand million Faithists belonging to God's kingdoms, most wise and upright, full of purity and good works. But God and his Lords, and Lord Gods, had not sufficient power to remove so many angels, especially as many of them were yet below grade fifty, and hence inclined downward more than upward. So, after due counsel, God decreed to build an avalanza capable of two hundred thousand, and to begin with the highest grades.

12. And God foresaw of his own wisdom that he should render unto Vishnu and his Lord-dom an all-sufficient force to protect the mortals of Vind'yu and Jaffeth and Arabin'ya, which were soon to be flooded by the hosts of Ahura being cast down on the earth. Accordingly, he sent for Vishnu, and when Vishnu was before the throne of God, the latter told him all the words Jehovih had said in regard to Ahura and his kingdoms, to be precipitated to the earth; and told him about the new plateau, Craoshivi, whither the Light had conducted them. And he further commanded Vishnu to return again to his own place, Maitraias, and survey the dominions, and estimate what force he should require in order to protect the mortals of those three earth divisions.

13. Vishnu replied: As to the latter part of thy commandment, O God, I have already accomplished. For I feared these things might come to pass, and I provided accordingly. The number I will require of and above grade eighty will be six hundred million! For I must have at least one angel for each and every mortal.

14. God answered him, saying: Thou shalt have eight hundred million! Whereupon, Vishnu took leave and returned to his own place, Maitraias. God immediately sent forth selectors with power; and they went into all the colleges and factories, and other places of Jehovih's kingdoms, and selected out the eight hundred million angels required by Vishnu, and God sent them to Maitraias as soon as possible.

15. Of the six hundred million angels taken to Maitraias, who had been subjects to sub-Gods, besides a hundred million that had strayed off, becoming wanderers and drujas, Vishnu found thirty million above grade fifty, and these he appropriated at once, to work in concert with the sub-Gods in building schools, colleges, factories, and all such required places for the elevation of man. When he had thus established order, he called together the sub-Gods and said unto them:

16. Think not that I am about to leave you; I am not about to leave you. But ye are not mine to keep; nor are ye hosts of mine. Ye asked for them in the first place, and Jehovih gave them to you. I have restored order; the time is now come when one of you must be chief captain over all the rest, and he shall apportion you according to his highest light. Choose ye, therefore, your captain, and I will give him a judgment seat and badge of office, and ye together shall comprise a Council. For I will make this a kingdom when the majority hath passed grade fifty.

17. The sub-Gods deliberated for eight days, but, perceiving the responsibility of leadership, not one of them would accept the place. So they came before Vishnu, saying: We pray thee, release us, and raise thou up another person, and he shall be our captain.

18. Vishnu said: A certain man and woman married, and they prayed Jehovih for offspring, and he answered their prayer, and they had many children. And now, when they beheld their responsibility to the children, they said unto the Great Spirit: We pray Thee, give the responsibility to some other persons.‖ What think ye of them?

19. Now I say unto you, Jehovih heard their first prayer, but not the second. If I serve Jehovih, how, then, shall I answer your prayers and appoint another person in your stead? It is a wise man that rusheth not into leadership and responsibility; but he is a good man, indeed, who, having gotten in, saith: Now will I go ahead in Jehovih's wisdom and power with all my might. The Gods who are above us come to such a man and help him! Go ye, then, once more into Council, and appoint a chief captain.

20. Hardly had Vishnu said this, when the sub-Gods perceived what was meant by the higher light, and the whole sixty held up their hands, saying: I will serve Thee, O Jehovih! Give me whatsoever Thou wilt!

21. With that, Vishnu commanded them to appoint the one with the highest grade. This they did, and it fell upon Subdga; and accordingly, Subdga was made captain in chief of Maitraias, with rank sixty on the first list. So Vishnu created a judgment seat for Subdga and gave him a badge of office. And the other sub-Gods were made captains of divisions, and numbered according to their assignment, and none of them were humiliated before their former subjects, but became trainers and disciplinarians in new fields of labor. And their former subjects were no longer called subjects, but hosts, and they were liberated in all things, save with no liberty to return to mortals.

22. Hardly had Vishnu these matters settled, when the hosts, eight hundred million, came as the guard and shields of mortals. These Vishnu organized, making Maitraias the central throne over them; and he divided them into companies of one million, and gave to each company one marshal and one thousand messengers. And the marshals again sub-divided their hosts into thousands, and numbered them, and to each thousand he gave one master, with his quota of messengers.

23. Next, Vishnu divided the three great countries, Vind'yu, Jaffeth and Arabin'ya, into as many parts as he had appointed marshals; and the lands were mapped out, cities and towns and country places, and each marshal was assigned his place. And there was made a record of these things, with the maps and divisions, and the names of the marshals and masters; and it was registered in the libraries of heaven.

24. So Vishnu's hosts were sent to their places and commanded to give daily reports of their labors, which were to be carried by the messengers to Vishnu.

CHAPTER XV.

IN Mouru, God and his officers were using all their strength and wisdom to provide for the removal of his hosts to Craoshivi. The demand for builders, surveyors and carriers, with power, was so great that God determined to send trumpeters through the kingdoms of Ahura, the false, asking for volunteers.

2. For this purpose he sent twelve otevans in different directions, some even going through the city of Ctusk, Ahura's capital, and they proclaimed aloud what they wanted. And it came to pass that in less than one year the otevans gathered out of Ahura's kingdoms seven million angels capable of grade seventy, who were able to fill the places required.

3. This was the most damaging blow of all to Ahura's kingdoms, for he thus lost the wisest and most powerful of his people. And this news went like fire before the wind. His sub-Gods began to revolt against him, claiming their own kingdoms. Many of them openly preached in their heavenly places against him, accusing him of falsehood and of being a mere pretender, with little power.

4. Nevertheless, he had great power in the name Ahura'Mazda, for he was believed in heaven, to be the same God, even I'hua'Mazda, that inspired Zarathustra. And mortals also, living and dying in this belief, could not be convinced otherwise. And when their spirits left their mortal bodies, Ahura's angels took them to the heavenly city of Ctusk, where they beheld its glory, shining and magnificent. And they took them in sight of Ahura's throne, but not near it, and they were obliged to crawl on their bellies a long distance even for this purpose. And the throne was kept radiant with perpetual fire. Then they were made to re-crawl their way back again, until out of the city. After that it was said unto them: Behold, we have shown thee Ahura'Mazda's heavenly city and the glory of his throne. Himself thou canst not behold till thou hast performed the service which is required of all souls entering heaven. Nor canst thou come again to this city, most brilliant, majestic, till thou hast served under thy Lords and masters thy allotted time. After that thou shalt come here and dwell in peace and rest and happiness forever!

5. And these spirits knew not otherwise, nor would they believe, if told; and they thus willingly made slaves of themselves hundreds of years, carrying provender, or doing drudgery to certain masters who were again serving the Lords and the sub-Gods, going through the same rites and ceremonies in heaven as they were accustomed to on earth.

6. But Jehovih provideth for all things, wiser than the wisest Gods. He created His creations with a door on every side, full of glory and freedom. Out of earth and atmosphere conjoined, He created animal and vegetable kingdoms. And He created the trees of the earth and the flesh of animals out of these two things, the dust of the earth and the air of heaven.

7. With this possibility created He them:

that in death their corporeal elements should go to their respective places, where they belong. But this possibility created the Creator, that in the death of a vegetable and in the death of an animal, when the atmospherean part flieth upward, that it should carry with it a small possible part of the dust of the earth, and it thus doeth His bidding.

8. With this possibility created He His creations: that the earth giveth away of its substance into atmospherea hundreds of years; and the fields become barren, and produce not; and certain animals become barren and produce not, and their races go out of existence. And He created man subject to the same forces; and when the earth is in the giving-off period, behold, man ceaseth to desire of the earth; he crieth out to his Father in heaven for the light of heaven.

9. With this possibility created the Creator the earth and the heavens above the earth: a time for the earth to give off its substance, the which flieth upward [outward — Ed.] hundreds of years; and a time for the earth to receive from the atmosphere, surcharged from the regions far away, an addition of substance, for hundreds of years. And when it is thus receiving, it is called the time of a'ji, because that which falleth (condenseth) is a'ji.

10. When a'ji cometh upon the earth, the drujas come also. The days of the darkness of earth are their delight; their harvest is in the rich falling a'ji; it suiteth their laziness and their inclination to bask about. They become in those days like an over-fed animal; and to their masters, the false Gods, they become worthless, for they derive their sustenance without labor. A'ji is their delight; but they are also like a foolish man drinking wine with delight, who continueth till his delight turneth to madness. So the drujas feast and disobey their masters; and then they become boisterous and unruly, full of disorder and evil intent, defiant, believing themselves to be Gods and Goddesses. Like a beggar with a pocket full of money, who lacketh discipline, and determineth to glut his passions to the fill, so it is with the drujas in the time of a'ji.

11. Thus Ahura counted without Jehovih; in his heart he had conceived great power in his kingdom; but the long a'ji told upon his heavenly places seriously. His sub-Gods no longer paid him tribute, to support in ease and glory his five million heralds, his five million musicians, his five million ceremonious paraders, giving and providing for them constantly new costumes and new palaces and new decorations.

12. So, first one and then another of his sub-Gods revolted; and Ahura was powerless to enforce obedience, for so dense was a'ji that whomsoever Ahura sent forth only reveled in sumptuous feastings. And it came to pass that, in years after a'ji set in, over six hundred of Ahura's sub-Gods had dissolved all connection with him; and of the two hundred yet remaining, who were situated close about Ctusk, Ahura's heavenly place, not ten of them could be relied upon in emergency.

13. At this time Ahura resolved upon regaining his lost dominions, and it was like a man having lost heavily at the games, resolving to win all or lose all. Accordingly, Ahura set his workmen to building parade ships, fifty thousand. He said unto his remaining sub-Gods: Behold, I will traverse the heavens in such magnificence and glory that all angels and mortals shall fall down and worship me. And surely, too, this time of a'ji must come to an end; and in that day I will remember those that have been faithful unto me. And I will also remember, with a curse, those who have been unfaithful to me.

14. For fourteen years the workmen were building Ahura's fleet, and yet they had built but thirty thousand ships. For so great was the desertion of his skilled men that failure met him on all sides. But with these thirty thousand ships Ahura determined to travel throughout all the atmospherean heavens.

15. Accordingly, he called together his heralds, five million; his musicians, five million; his masters of ceremonies, five million; his masters of rites, five million; his marshals, ten million; his captains, twenty million; his generals, three million; his Lords, one million, and of his sub-Gods, one hundred and fifty, with their attendants, twenty million; his bearers of trophies, ten million; his light-makers, ten million; his waterers, ten million; his torch-bearers, five million; his body-guard, thirty million. Besides these there were the bearers of banners, the proclaimers, the road-makers, the surveyors, the directors, and so on, more than fifty million. And yet the traveling hosts, one hundred million, and waiters for them, one hundred million. In all there were upward of four hundred million spirits that went within the thirty thousand ships, and the ships were not full.

16. And the ships traveled in the form of a pyramid, but not touching one another, and yet

fastened together. And the base of the pyramid was four hundred miles wide every way, and four hundred miles high. And the belt of light around about the pyramid was a thousand miles in diameter every way; and it was ballasted to run within fifty miles of the earth's surface.

17. Thus set out Ahura for a whole year's cruise in atmospherea; and wherever he went he proclaimed himself thus: Ahura'Mazda, the Creator! The Only Begotten Son of the Unknowable! Behold, I come; I, the Creator! I have come to judge heaven and earth! Whoever is for me I will raise up to Nirvana; whoever is against me I will cast into hell.

18. The pyramid reflected light in its travel; and Ahura's emissaries on earth used this as a testimony that all things were about to come to an end; the earth to be cast out, and heaven and hell to be filled up with spirits, each to its place, according to its obedience or disobedience to Ahura'Mazda.

19. On the other hand, Ahura's revolted sub-Gods laughed at him; and, as for the over-fed and debauched drujas, they mocked at him. So it came to pass that when Ahura visited his revolted sub-Gods in their kingdoms, instead of regaining their allegiance, he was sent on his way with hisses and groans. And yet never since the earth and her heavens were, had there been such great show and pageantry.

20. Before Ahura had visited half the kingdoms in atmospherea he foresaw the futility of his project; the probable downfall of his own mighty kingdoms began to break in on his heart. Enthusiasm for his name was on the wane, and all his magnificence had failed to restore him to what he had been.

21. Now, whilst he was absent from Ctusk, the capital of his kingdoms, he had deputed Fravaitiwagga to reign in his stead, and to maintain the order and glory of his throne. Fravaitiwagga was a deserter from God's Haienne colony in Haraiti, where he had been educated two hundred years, and was expert in primary surveys and buildings, but impatient for advancement beyond his capacity. He had now been with Ahura three hundred years, learning little, but feasting and frolicking, being a great flatterer of Ahura, and given to long speeches and flowery words.

22. Whilst Fravaitiwagga was on the throne, and after the departure of Ahura on his excursion, there came to him one Ootgowski, a deserter from Hestinai in Zeredho, who had been in Ahura's service a hundred and fifty years, but banished from his heavenly place by Ahura on account of gluttony and drunkenness, since which time he had been a wandering spirit, dwelling sometimes in one kingdom and then in another, and oft visiting the earth and gaining access to the oracles, and even to mortal priests, where he represented himself, sometimes as Ahura'Mazda, sometimes as God, sometimes a favorite Lord, sometimes Fragapatti, and Thor, and Osire, and, in fact, any name he chose, issuing decrees and commandments to mortals, then flying away to return no more.

23. Ootgowski came to Fravaitiwagga, and he said unto him: Greeting to thee, O God, in the name of Ahura'Mazda! Behold, I am sent to thee in great haste by our Creator, Ahura; who commandeth thy presence in the province of Veatsagh, where is holden a mighty Council with Ahura's re-affiliated sub-Gods. What preferment Ahura'Mazda hath fashioned for thee I know not. To this Fravaitiwagga answered as followeth, to wit:

24. Who art thou, and from what kingdom? And above all, why art thou come without heralds and attendants? To this Ootgowski answered, saying: Behold me! Knowest thou not me? I am Haaron, God of Sutuyotha! Who else could come so quickly? Who else but I runneth fearlessly unattended betwixt the kingdoms of the Gods?

25. Fravaitiwagga had been drunk many days, and was so dazed with the pretentious Ootgowski that he took for granted that he was indeed Haaron, a great friend to Ahura. Fravaitiwagga called his Council together and appointed Semmes to be God in his stead; and so Fravaitiwagga departed in an arrow-ship, with messengers, for Veatsagh, which lies in an entirely different direction to where Ahura was traveling.

26. Semmes, the deputized God of Ctusk, was faithful to his office for four days, and then proclaimed recreation until the trumpet call from the throne. And in this interval the debauchee, Ootgowski, obtained access to the floor of the inner chamber, and seduced Semmes to accompany him, carrying off all the costly gems and jewels of the throne! And when without the capital, they embarked with their plunder in an arrow-ship to some unknown region.

27. For many days the members of the Council waited for the trumpet call, but not hearing it, resolved to learn the cause. And after diligent search, not finding Semmes, but discovering that the throne had been plundered of

its valuables, they were thrown into great confusion. In two days after this the throne was destroyed, the Council divided and gone, and the heavenly city of Ctusk turned to riot and plunder.

28. And there were in Ctusk and near about, upward of four thousand million angels with no God, nor leader, nor any head whatsoever. Thus it came to pass that Jehovih took the throne from Ahura, as had been prophesied.

29. And whilst this was going on, Ahura was away with his pyramid fleet, being discomfited wherever he went. But in two hundred and twelve days after his departure on his journey, messengers came to him and told him what had happened in Ctusk.

30. Ahura gave orders to sail at once for his capital; which was done, and his pyramid fleet hastened with all possible power. Suffice it, in a few days he was back in Ctusk, a witness to the rioting and plundering going on. But the majesty and splendor of his fleet quieted the people, and restored order for the time being; nevertheless he was without a throne and without a Council.

CHAPTER XVI.

DURING the fall of a'ji, God decreed to his Lord Gods, to his Gods and Lords, and Goddesses, as followeth, to wit: As ye have gathered of the rising atmospherean part of the living earth-substance, so shall ye now turn for your regimen above. It is in heaven now like unto the waters of the earth. When it raineth not, mortals go to the well and fetch up water out of the earth; but when it raineth they go not to the well for water, but set out vessels, and the rain filleth them.

2. So, in the times of dan and half dan and quarter dan, our hosts bring their regimen up from the earth. Wherein ye have many employed as laborers. Behold now, a'ji will rain down upon us sufficient and more than sufficient regimen for one hundred and eighty years. Suffer not, therefore, your laborers to fall into idleness, for this will lead to mischief. But immediately put them to other occupations; suffer them to have no spare time.‖

3. The mathematicians discovered there would fall no a'ji in Yaton'te, nor on the lands of Guatama. So, God sent from several divisions in the heavens laborers for those regions.

4. Two heavenly kingdoms, Gir-ak-shi and Soo'fwa, of Heleste, and Japan, grieved God more than all the rest. For these had become strongholds for Ahura, who had pursued the warfare on earth till in those two great divisions all the Faithists, the Zarathustrians, had been put to death. And the mortal kings of those countries had issued laws commanding all people to be put to death that professed the Great Spirit, Ormazd (Jehovih). And the law had been carried out effectually.

5. So God bewailed Soo'fwa with lamentations. He said: O Japan, my beloved, down stricken! How can I restore to thee mortal seed? Thou art afar; no man on thy soil heareth the Creator's voice! How can I carry her; she lieth down with cold feet.

6. Whilst God lamented, the voice of the Father came to him, saying: Hear Me in My wisdom, O My Son. I will not suffer Ahura to go thither. Withdraw thy guards from the evilest of men. Suffer him to go his way. Ahura shall be brought home before he visiteth Soo'fwa and Gir-ak-shi.

7. God perceived; and he sent messengers to the guard over Ootgowski, saying to them: When ye come to the guard, even to the captains, ask permission to speak to Ootgowski. And the captain will permit. Whereupon, ye shall say to Ootgowski: My son, thou camest hither, saying: Put a guard over me, for I am obsessed of Satan with the seven horns (tetracts). And God appointed a guard over thee. In this day, behold, God sendeth to thee, saying: I will no longer guard Ootgowski. For his glory he shall enter the kingdoms of Jehovih and become a worker for righteousness' sake.

8. When the messengers had said this much to Ootgowski, the latter said unto them: God is wise; I volunteered to have myself put under guard, but I am tired thereof. Say to God, his Lords and sub-Gods, I will come to Jehovih's kingdoms and work, for righteousness' sake. But yet a little while I desire rest and travel. So Ootgowski was granted freedom purposely, and of his own accord he went and destroyed the foundations of Ahura's throne, as hath been told. And Ahura thus hastened home without completing the travel of the heavens.

9. Jehovih said: What mattereth a name? Let them call the Creator Ahura'Mazda, and call Ahura'Mazda the Creator. Since He hath not shown Himself in a ship, or in the figure of a man, behold, thy inspirers shall teach His Ever Presence.

10. God perceived, and a record of the name was made and entered in the libraries of heaven. And God looked abroad and saw that the same thing was even so in Gir-ak-shi and Heleste. And God entered this also in the libraries of heaven. And the reading thereof, translated, is as followeth: In the land of Heleste, the highest, most sacred name of the Great Spirit, the Creator, was decreed by God to be Mazda; and the same thing is decreed of Japan.

11. Hence it was known from that time forth that the origin of the word Master, as applied to the Creator, sprang from those two countries only, and from no other division of the earth. Of this matter, God said: In thousands of years this word shall be testimony to mortals of the war in heaven of this day, which reached not to the heavens of these two lands. And it was so, and will continue forever!

12. So God had no footing in Japan nor in Heleste, nor had he sufficient power to establish a God or Lord in either country, or in the heavens belonging to them.

13. And when Diva assembled, God propounded this matter, on which the fourteen members spake at length. And then Div decreed: To the swift messengers in attendance, and through them to the etherean Goddess, Cpenta-armij, deploring of Diva in Jehovih's name: Two heavenly kingdoms and two corporeal divisions have walled themselves about in idolatry. A'ji hath yet six years, and dawn twenty-six.

14. In thirty days thereafter the star-ship, Gee'onea, from Haot-saiti, in etherea, made its appearance in the heavens above, first observed on the borders of the bridge Chinvat. God sent immediately a swift-rising Ometr to meet the star-ship and conduct it to Craoshivi, whither he had gone with one of the transports, with two hundred million, well selected, to found a new city in heaven. Suffice it, in three days' time the star-ship landed in Craoshivi with one million laborers provided to endure till the coming dawn.

15. After due salutations, Os, chief captain of the ethereans, said unto God: In Jehovih's name am I come to possess the heavenly places, Soo'fwa and Gir-ak-shi, and their lands, Japan and Heleste. This work must be accomplished before dawn; before the coming of Cpenta-armij. Send thou, therefore, thy messengers who know the places, that I may conduct my hosts thither to labor.

16. God then gave messengers to Os, and the latter departed and went to the kingdoms named; and it so happened, by the wisdom of Jehovih, that this took place at the same time that Ahura had returned and found his capital and throne demolished. Hence Ahura was powerless to interfere with the labor of Os and his hosts.

17. So Os divided his forces and possessed both Soo'fwa and Gir-ak-shi, together with the divisions of the earth thereunto belonging. And Os possessed the corporeal temples of worship, and the places of the oracles, and all places for consulting spirits. And he taught not the name of Jehovih, nor of the Great Spirit, nor of the Father; for none of these would be received. But this he taught; thus he extolled; thus inspired OF THE MAZDA, THE CREATOR; OF THE VOICE THAT SPAKE TO ZARATHUSTRA, THE ALL PURE. To goodness and good works; to self-denial and love; to justice and truth; of mercy and obedience to the all highest light in the soul.

CHAPTER XVII.

BUT even Gods fail at times. For by failures do all persons learn there are higher powers. Only Jehovih never faileth.

2. In the last month of the last year of a'ji, even whilst God, Jehovih's Son, and his Lord Gods, and his Lords and sub-Gods, were proud of heart that they should carry the earth and her heavens through safely, they met sore trials. This, then, is what happened: A comet came within the earth's vortex, and was drawn in, even as floating drift is drawn within a whirlpool in a river. The substance of the comet was condensed, and fell on the earth in mist, and dust and ashes. And the earth, and the heavens above the earth, were in darkness twelve days, and the darkness was so great that a man could not see his hand before him.

3. And during those days of darkness there were more than four score hells founded within Ahura's heavenly regions, and he himself was cast into one of them, and he was walled about by more than three thousand million angels; pilfered and stripped of all he had. And his remaining sub-Gods were also bound in hell and robbed of all they had.

4. And presently the spirits ran for the kings' and queens' souls (of them who had been tyrants on earth), and they caught them, and brought them and cast them into hell also, taking vengeance on them with stripes and foul smells. And hundreds of thousands of spirits went and

gathered foul smells and cast them into hell, and surrounded the hells on every side with foul gases, so that none could escape.

5. So desperate became the madness upon them, that even the tormentors rushed in, making a frolic of madness. And whosoever had ever had an enemy on earth now ran for him and caught him in hada and brought him; and others helped; and they took and cast him into the torments of hell. And those who had been slaves hundreds of years to Ahura and his Gods, now caught every one they could lay hands on, and dragged them into hell.

6. As soon as God's messengers came and told him what happened, God sent all his available forces to overthrow the place if possible. Vishnu, full of hope and courage, sent one-half of his forces to God's assistance, thereby risking the guardianship of the three great mortal kingdoms, Vind'yu, Jaffeth and Arabin'ya. And God sent messengers to the heavenly kingdoms of North and South Guatama, saying to the Gods of those places: Behold, Ahura, the false, is involved in torments; his hosts are upon him; three thousand million! Send all above grade seventy at once. To Uropa he sent also, saying the same thing, and adding thereto: Alas, my little wisdom in sending off a thousand million of mine own hosts to Craoshivi at such a time!

7. Craoshivi was the new plateau, difficult of access, and it was scarcely possible to recall his hosts in the time required. And God summoned the Diva, that they might sit for the Father's Voice; and the members came and sat in the usual way, and Jehovih spake unto God, saying:

8. Peace be unto thee, My Son! Neither regret thou that thou sent thy most exalted hosts to Craoshivi. Did not I lead thee thither? And I said unto thee: Possess this place, and send thou thy hosts hither. Neither grieve thou because I sent the nebulæ and the darkness of that time. Is it more to thee to behold these things, than for mortals to witness the spring floods that wash away the summer's coming harvest?

9. To learn to provide against contingencies, this is wisdom. Yet not All Wisdom is in man's heart, nor yet with My Gods. How canst thou perceive how it is with Ahura's soul, whether this hell be good or evil unto him in the end?

10. If thou behold My sudden power, how much more must not Ahura feel it? Yet thou shalt deliver him out of hell; by thy hosts shall he and his sub-Gods be delivered. But far greater shall be the torments of his own soul, than what his drujas can heap upon him.

11. Then God inquired of Jehovih, saying: What is the best, most perfect way, to deliver Ahura and his subjects out of hell?

12. Jehovih answered him, saying: Whom he hath despised, send; whom he hath ill-treated, send; whom he hath humbled, send. And when thy Lords and Gods are come to the place, let these, his abused enemies, take the hand of thy Lord or thy God, and they shall call out to Me in the name, Ormazd, the which name Ahura hath tried to destroy for the glory of his own. And at the sound of the name, Ormazd, thy hosts shall cast burning light into the faces of the drujas, and thus scatter them away till Ahura be released; and he shall witness that he hath been released through the name, Ormazd.

13. God sent E'chad, and Ah'oan, to deliver Ahura out of hell, and they labored four years in accomplishing it, and then Ahura was free, and his hosts were divided into groups of tens of thousands, and hundreds of thousands; and God appointed generals and captains over them. Save and except eight hundred million drujas that escaped from hell and through the guards' fires, and descended back to the earth, to torment and to deceive mortals.

14. So it turned out that Vishnu failed in some degree to save the nations of the earth from the approach of evil spirits. Jehovih spake to Vishnu, comforting, saying: Because thou hast helped to deliver Ahura, thou shalt not take sorrow to thy heart. What are eight hundred million to thee? So Vishnu grieved no more.

15. Now, during the time of the deliverance of Ahura, no less than six knots had been tied in hell, and in one of these Ahura and his sub-Gods had become bound, so there was no escape for them. But the outer and extreme knots were untied first, and as fast as the delirious spirits were rescued, they were carried without and beyond the fire-walls and placed under guard.

16. Thus in sections was Ahura's hell cast out; and when the deliverers came to Ahura and his confederates they were all, save Ahura, in a state of chaos, frenzied with fear. But Ahura was not beside himself, though in serious fright. Ah'oan, Lord of Jaffeth, spake to him, saying: In the name of God, and of Ormazd, I have delivered thee. How is it with thee?

17. Ahura said: I am done! I am nothing!

One God alone can do nothing. Do with me whatsoever thou wilt. I am thy servant.

18. Ah'oan said: Nay, be thou servant to none save Ormazd, thy Creator. His name is the watch-word and the power in all the high heavens. By His name thou shalt become one amongst Godly companions.

19. Ahura said: But thou must torment me first! Ah'oan said: Wherefore? My work is not to cast down but to lift up. So it is with all of Ormazd's Gods. Behold thou here, even thy sub-Gods, and such as thou hast in times past evilly used! See, they hold up their hands in prayer to Ormazd for thee!

20. And is this not the way of knowing angels and mortals, whether they be of the Creator? If they pull down, they are not His. If they slander or torment, or speak evil of one another, or give pain, they are not His. How, then, shall I not do good for thee and restore thee to thy kingdom?

21. Ahura said: Give me anything, but give me not my kingdom again; for of all torments this is the worst. Ah'oan said: Wouldst thou evilly treat them that had been thy subjects? If so, thou art not of the everlasting resurrection. Ahura said: Nay, I would see them not forever! I would hear them not, know them not forever. If, therefore, thou wilt do me good instead of evil, I pray thee take me afar off, and alone, that I may meditate forever on the horrors I have passed through.

22. Ah'oan said: Hear me now, once for all, and I speak in the name of God and of the Great Spirit, Ormazd: Because thou hast served thyself and compelled others to serve thee for nearly two thousand years, thou hast become blind to the Ormazdian law, which is: That thine own peace and happiness can only come by making restitution to thy servants, and by lifting up those whom thou hast cast down. How can I deliver thee away from them? I may take away thy person, but I cannot deliver thy memory. No man can be delivered from himself.

23. One way only is open for thee, which is under the Ormazdian law; which is, that thou shalt take thy kingdom again, and deliver it unto righteousness, intelligence and good works. Serving Ormazd by doing good unto them whom the Creator gave thee. Many of them have served thee more than a thousand years; wouldst thou now cast them off without recompense?

24. Ahura said: Thou art just, O Ormazd! I perceive the wisdom of Thy Gods, and the bondage of man. Take me, O Ah'oan, put me in a way to carry out this great light.

25. Ah'oan said: Hear thou thy sentence, in the name of Ormazd, the Creator; which is, that thou shalt be taken to a place of safety, which E'chad shall select; and thither shall thy best, most exalted people be taken, and put to work and to school, and in nurseries and hospitals; and thou shalt go about amongst them, teaching and encouraging them in industry and righteousness, for Ormazd's sake. And when thou hast certain ones disciplined in this way, thou shalt receive another installment of thy people, and they shall be disciplined in the same way. And then another installment, and so on, until thou hast all thy kingdom.

26. And that thou shalt be successful, these, my Lords, and generals, and captains, shall go with thee and labor with thee and thy hosts. And thou and thy people shall have no ornaments; and your raiment shall be white-gray, alike and like, teachers and pupils, save when especially ordered otherwise by God and his deputies.

27. And when thou and the majority of thy hosts have risen above grade fifty, thou shalt be crowned in the name of Ormazd, and thy kingdom shall have a throne, and thou shalt be one amongst the united hosts of the higher heavens. Till then, go thou to thy labors diligently, and may Ormazd abide with thee in wisdom and power.

28. Ahura said: Thou art just, O Ormazd. I will henceforth, forever, serve Thee with all my wisdom and strength!

29. And then E'chad and his attendants led the way, and the marshals and generals and captains brought Ahura's hosts, the first installment, and they went to a place called Ailkin, a heavenly place capable of seven thousand million, and there they founded the new colony for Ahura.

30. But Ah'oan and his hosts continued their labors in delivering the hells, until they delivered the four score and placed all the spirits under guard and discipline.

CHAPTER XVIII.

THUS drew to a close the cycle of Fragapatti, being three thousand one hundred years. And at this time there were but few people on earth or in heaven but were capable of everlasting life, even the Druks and drujas also.

2. Jehovih spake to God, saying: Now

shalt thou enumerate earth and heaven, as to all that I have created capable of everlasting life; and of My harvests since the habitation of the earth, when man first walked upright. And thy numbers shall be entered in the libraries of heaven, to remain forever.

3. So God called together a Council of mathematicians, and they numbered mortals and angels, and recorded their labor in the libraries of heaven, where the wise men of heaven and earth may read the records.

4. In Fragapatti's cycle were born alive ninety-two thousand million. Of these ninety per cent. were born to everlasting life. Ten per cent. went into dissolution, as a drop of water evaporateth before the sun and is seen no more.

5. In Osiris' cycle, ninety-one thousand million. Of these eighty-seven per cent. were born to everlasting life. Thirteen per cent. went into dissolution and were seen no more.

6. In Thor's cycle, eighty-eight thousand million. Of these eighty-five per cent. were born to everlasting life, and fifteen per cent. to dissolution.

7. In Apollo's cycle, eighty thousand million. Of these seventy-two per cent. were born to everlasting life.

8. In Sue's cycle, eighty-seven thousand million. Of these sixty-two per cent. were born to everlasting life, and thirty-eight per cent. went into dissolution.

9. In Aph's cycle, sixty-six thousand million. Of these fifty-four per cent. were born to everlasting life, and forty-six per cent. went into dissolution.

10. In Neph's cycle, before the submersion of Pan, one hundred and twenty-four thousand million. Of these twenty-one per cent. were born to everlasting life, and seventy-nine per cent. went into dissolution.

11. And this comprised one-sixth of the people that had been created alive on the earth since man walked upright; that is to say, three billion seven hundred sixty-eight thousand million.

12. But in the early days of man only a small percentage were born to everlasting life; and, first of all, only one per cent.

13. And God gave thanks unto Jehovih, the Creator, because all the races of men on earth were now capable of everlasting life.

14. Of the hells and knots springing out of hada since the days of Wan, this was the proportion, to wit:

15. In the cycle of Fragapatti, two hundred and seventy-six hells, of average duration, thirty years. Involved in these hells, two thousand million angels. Sixty-four knots, of average duration, two years. Involved in these knots, one thousand million angels.

16. In the cycle of Osiris, three hundred and eighty-nine hells, of average duration, four hundred years. Involved in these hells, seven thousand million. Two hundred and twelve knots, of average duration, three years. Involved in these knots, three thousand million.

17. In the cycle of Thor, five hundred and ninety-one hells, of average duration, six hundred years. Involved in these hells, nine thousand million angels. Four hundred and thirty-six knots, of average duration, six years. Involved in these knots, four thousand million angels.

18. In Apollo's cycle, seven hundred and forty-two hells, of average duration, eight hundred years. Involved in these hells, ten thousand million angels. Six hundred and four knots, of average duration, twelve years. Involved in these knots, five thousand million.

19. In Sue's cycle, twelve hundred and seventy-three hells, of average duration, one thousand years. Involved in these hells, thirteen thousand million angels. One thousand and five knots, of average duration, thirty years. Involved in these knots, eight thousand million.

20. In Aph's cycle, three thousand five hundred hells, of average duration, two thousand years. Involved in these hells, twenty-eight thousand million angels. Two thousand knots, of average duration, fifty years. Involved in these knots, twenty-five thousand million. And these were the numbers of spirits cast into hell and into knots, from the submersion of Pan to the end of the cycle of Fragapatti; but at the dawn of each and every cycle, both the hells and the knots were delivered by the etherean Gods. Save in Fragapatti's cycle, when they were almost entirely delivered by the atmospherean God.

21. Prior to the submersion of Pan, commonly called the flood, more than half the people entering the first es world went into hell and into knots. And in all ages of the world there have been thousands and millions of spirits who delight in hell for certain seasons, even as is manifested in mortals who delight in debauchery, and vengeance, and war. Nor is a hell widely different, as regards the spirit, from what war is amongst mortals. And as mortals of this day glorify themselves and

their generals and captains for the magnitude of their havoc in war, so in the olden times, in atmospherea, there were great boastings and laudations for such as inflicted the greatest torments and horrors in hell.

22. As mortals of the Druk order oft leave their evil ways for a season, and become upright and virtuous, loving decency and righteousness, and then break away and indulge in a season of debauchery, so in the es world hath it been with millions and thousands of millions of angels. In one day the teachers and physicians were rejoicing before Jehovih because of the steadfastness of their wards to righteousness; and in the next day were left to deplore the loss of hundreds and thousands who had broken faith and gone off for indulgence's sake in some of the hells. And these had to be rescued, persuaded, threatened and coaxed back again and again to the nurseries and hospitals, or to the factories and colleges.

23. Neither knoweth any one, save Jehovih, the labor and fretting and anxiety that were undergone by the teachers and physicians, and Lords and Gods, who had such drujas in charge. For even as it is beholden on earth that men of great learning and high estate oft fall, becoming lower than the beasts of the fields, so in heaven were there hundreds of thousands, and even millions, oft high raised in the grades, that would stumble and fall into the lowest of hells, and even into the knots.

24. So Jehovih brought the earth and her heavens into another dawn of dan, in the arc of Spe-ta, in the Nirvanian roads of Salkwatka, in etherea.

25. Now, up to the last, God and his Lords maintained the Diva; and mortals somewhat understood the matter, that there were certain Divine laws in heaven that ruled over mortal kingdoms and empires. So that the words Div, and Diva, and Divine rights, began to be realized as a concerted power in heaven greater than man's power.

END OF BOOK OF DIVINITY.

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[1] Om is female for Jehovih. Bridegrooms marry Om. Brides marry Jehovih.

[2] The Vedic Scriptures term this God, Ahura'Mazda. According to the phonetecy, as it is rendered in English, Ahura would correctly apply to an earth God. The term, however, is no doubt accidental, and it is highly probable that this spirit fraudulently represented himself to be I'hua'Mazda, knowing there was a power attached to the name which he could appropriate for his own glory.

[3] When "Druks" is used as a common noun, it has reference to all the ignorant, dark and depraved tribes; when used as a proper noun, it implies a certain race.

[4] See Che-guh and Took-shein, latter part First Book of God.

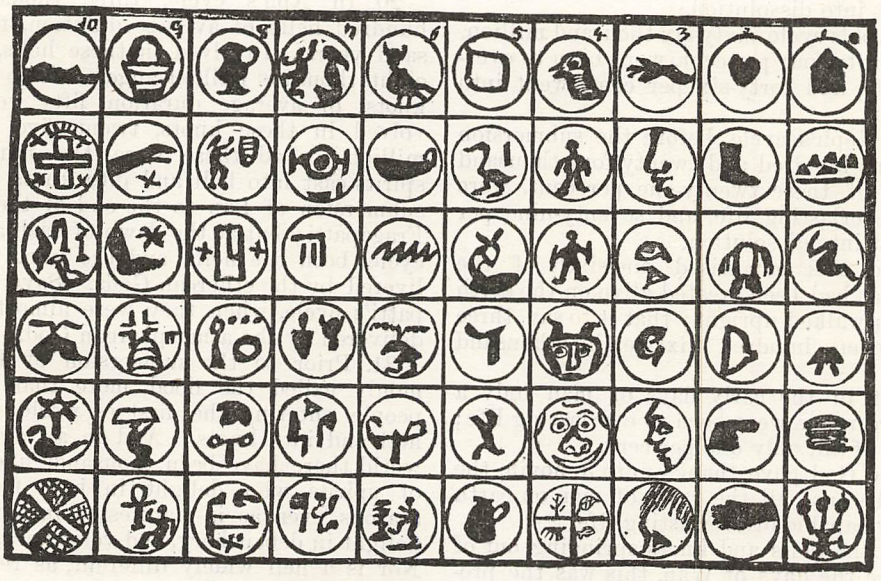


PLATE 14.—THE DIVINE SEAL. (See p. 613.)

BOOK OF CPENTA-ARMIJ, DAUGHTER OF JEHOVIH.

BEING OF THE FIRST DELIVERANCE OF GOD'S CHOSEN PEOPLE.

CHAPTER I.

JEHOVIH spake to Cpenta-armij, Goddess of Haot-saiti, in Nirvana, in the arc of Spe-ta, Commander of the South fields of Abarom, in the Orian Plains of Bilothowitchieun, of a reign of two hundred thousand years; Surveyor for Otaias, ten thousand years; Leader of the Oixan, seventy thousand years; Captain of Geliyas' roadways, in the forest of Lugga, twenty thousand years; Founder and Ruler of Isaas, thirty thousand years; Trencher of the Haigusets swamps, four thousand years; Goddess of Nor, Goddess of Eunigi, Goddess of Poutu, each ten thousand years, saying:

2. My Daughter, behold, the red star and her heavens come thy way. She will cross the arc of Spe-ta, four years and thirty-two days' riding. Open thou thy fields in Abarom, and give her forty years' indulgence, for this is the first of her deliverance.

3. Cpenta-armij answered, saying: I see the red star, the earth, O Jehovih! Like a wandering ship in a wide ocean she cometh through my fields, the young earth, traveling on, carefully, in the roads of Salkwatka. Hath she so soon, but little more than sixty thousand years, overcome her enduring knots and torturing hells?

4. In Thy Wisdom and Power, O Jehovih, I will go in person to this corporeal world, and encourage her God and Lords for the excellent labor done.

5. Jehovih said: Call thy Council, and proclaim from My throne the FEAST OF THE ARC OF SPE-TA. Then Cpenta-armij called her

FIRST BOOK OF GOD.

BEING COTEMPORANEOUS WITH THE BOOK OF CPENTA-ARMIJ, DAUGHTER OF JEHOVIH. AS THE UPPER BOOK RELATETH TO THE HIGHER HEAVENS, SO IN LIKE MANNER DEALETH THE FIRST BOOK OF GOD WITH THE LOWER HEAVENS AND WITH THE EARTH, FOR THE SAME PERIOD OF TIME. FOR WHICH REASON THIS BOOK IS PLACED BELOW THE OTHER. THIS BOOK TREATETH FULLY OF THE FOUR GREAT PERSONS CHOSEN BY GOD, NAMELY: PO, OF JAFFETH, INSPIRED BY THE GOD YIMA; BRAHMA, OF VIND'YU, INSPIRED BY THE GOD DIV; ABRAM, OF PAR'SI'E, AND AFTERWARD OF ARABIN'YA, INSPIRED BY THE GOD VISHNU; AND EA-WAH-TAH, OF NORTH GUATAMA, INSPIRED BY THE GOD OS. AND THESE INSPIRATIONS WERE FOR THE SAME PERIOD OF TIME, KNOWN IN THE KINGDOMS OF HEAVEN AS THE TIME OF THE ARC OF SPE-TA. THESE FOUR GODS WERE THE CHIEF DIVAN GODS OF THAT DAY, HA'CHUE BEING DIV IN CHIEF.

CHAPTER I.

THE Creator of creations: Out of Whom are all voices: Of Whom are all things in semblance. From Him and in Him these utterances. By His Gods and Lords and high-raised angels and mortals.

2. Into whose dominion gave He the earth for the glory of Jehovih, Whose God came and walked and talked with such as had been prepared for the deliverance of His chosen.

3. For the four preserved divisions of the earth gave He four Sons of holy light and power for the voice of God and his Lords:

High Council, a hundred millions, Sons and Daughters of Jehovih, and she ascended to her place in the midst of the throne of the Great Spirit.

6. And there were present: Obed, God of Oise, in Embrahk; Gavaini, Goddess of Ipthor, of the Solastis Plains; Ab, First Shriever of Riv-Seing; Holon-ho, God of Loo-Gam; Raisi, Goddess of Esdras; Wishtse, God of Zuth, in Ronega; and all these Gods and Goddesses were above a hundred thousand years raised in etherean realms, and knew the earth before inhabited by man.

7. On a visit to Cpenta-armij were: Owks, Orian Chief of Maiter-lan, fifty thousand years, Marshal of Wiski-loo, thirty thousand years, God of Tunsin, in the Tarps Roads, ninety thousand years; and See-wah-Gon, Chieftainess of the Orian arc of Su-los, two hundred thousand years, Mistress of Aftong, in the Plains of Bel, three hundred thousand years, Pilotess of Lu-wow-lu, one hundred thousand years, Goddess of Eune, in the Mountain of Gemking; and Ha-o-ha, Founder of Ogee, of Siam, of Wick-a-wick, and the twelve Nirvanian Old-tse, in Lo-owtz, Eli-hagam, together with their traveling hosts, each five million.

8. Cpenta-armij said: For Thy glory, O Jehovih, I proclaim the FEAST OF THE ARC OF SPE-TA. And these, my visiting hosts, shall enjoy the four years' deliverance of the red star and her heavens!

9. Then responded Owks, and then See-wah, Gon, then Ha-o-ha, speaking at great length, and rejoicing for the invitation. And they related many adventures on other stars in the time of the arc of deliverance, the arc of Speta, and with what Gods and Goddesses they journeyed, and what Chiefs and Chieftainesses.

10. So Cpenta-armij spake to her chief marshal, saying: Send thou heralds to the builders, and order me an airavagna capable of five hundred million, and of speed, grade sixty. After this thou shalt select from my attendants one hundred million, and after that three hundred million of the Egisi.

11. With these, and with my visitors, I will start for the red star in twenty days. The proper officers attended to these things, and whilst they were moving about, behold, the red star, the earth, rose up in the far-off place, the roadway, and the es'enaurs saw it, and they chanted.

12. What is yonder? The red star, Jehovih! Thy breath hath spoken. Thy voice, the silent motion. O Thy endless power, Jehovih!

4. Po, of Jaffeth; Abram, of Arabin'ya; Brahma, of Vind'yu, and Eawahtah, of Guatama, whose records are everlasting on the earth, which are testimony that these men were raised up by the Father for His Own glory, and for the deliverance of men.

CHAPTER II.

THE FIRST CHINESE BIBLE. — BEING OF PO, AN IESU, CHOSEN BY GOD FOR THE CHILDREN OF JAFFETH.

THESE are the generations of the line of Light from the time of Zarathustra:

2. Shu Sa, Gwan, Loo, Sam, Dhi Jo, Wee, Him, Gow, See, Wing, He Wen, Tse Kong, Lam Ne, Moo Yow Tine, Luts, Hime, Mai Se, Hong, Ghee, Wan Ghee, Tse Loo, succeeding one another.

3. All the foregoing were seers and prophets of God (Light), having the Voice from their youth up, and were each in turn a shield and guardian unto the chosen of God (Faithists).

4. God (Light)[1] said: With Tse Loo, behold, the Voice was lost. But I called aloud on the face of the earth, and my Light spread abroad.‖

5. And there came a woman of Che Song, named Ha-se, an I'hin, through whom the Voice was regained.

6. Ha-se had seven sons and seven daughters, all of whom heard the Voice, and saw the Light.

7. And God divided the fourteen sons and daughters, one from another, and sent them in different ways.

8. These, then, are the tribes that sprung of them: King, Si, Gwe, Loo, Hi-Gah, Hi-se-Gua, Yo, Ha Fung, Ne, Hi Lam, Se'ing, Yuth Lo, Jon, Ying'e and Ho Lun Gow.

9. From the line of Ha Fung sprang Enamjo and Ze'zoo (half I'hin). From Ying'e sprang No'e and Yu Laim: also Yu'tse and He-ah. And God commanded the He-ahns to dwell towards the south, and they so dwelt.

10. From the line of King descended the We Yah-Ho; and they lived toward the north and made fellowship with the Foe-Sim, who were I'huans by blood, and also followers of the Zarathustrian law under the name Sa Sin, having rab'bahs whom they called bah, the same as to this day.

13. Around about her, close; what is that filled with angels, thousands of millions! Wondrous are Thy works, O Jehovih, and measureless. She rideth round the sun, two hundred and seventy million miles.

14. It is her atmosphere, traveling with her; its boundary Chinvat. How fearfully hast Thou created, O Jehovih! And the magnitude of Thy places! That little red star is a world, O Father! And the thousands of millions of angels, why do they stay in such heavens, O Jehovih!

15. Then the trumpeters afar off answered: She that spinneth round the sun, the red star, the earth, a new world, a generator of the souls of men. The Gods have called her, but she will not hear. Her atmosphere is full of angels struggling for the earth. But Thy hand is upon them, O Jehovih! Thy trumpeters will line the roads of Salkwatka.

16. Then sang the es'enaurs: How lovely are Thy works, O Jehovih! Too lovely are Thy places, O Jehovih! Too lovely is the red star, the earth, O Jehovih! Thy children love it while in mortal form; after death too much they love it, O Jehovih!

17. The pipers answer for Jehovih from the Wide East:[1] O so little to love, made I the earth, the red star. I gave her poisoned weeds and vines and grasses; millions of death-dealing serpents. Then I created poisoned marshes and terrible fevers. In sore travail, and full of misery, created I man on the earth, that he should turn and look upward for a holier place.

18. Then sang the es'enaurs: Too lovely createdst Thou Thy atmospherean heavens, O Jehovih! Thy bounden heavens that travel with the red star, the earth. The spirits raised up from the mortal earth find too much to love in Thy lower heavens, O Jehovih!

19. The pipers again answered for Jehovih: My lower heavens created I full of darkness and evil possibilities. A place for madness created I it; a place for lying and deceit; full of hell and torments. To drive man upward; to blow My breath upon him, to lift him up, as one lighteth the fire by blowing.

20. Cpenta-armij spake from Jehovih's throne, saying: What is the deliverance of man? Is it from his mother's womb? Is it from his corporeal body? Is it from the corporeal world and her atmosphere? Three births hath the father given unto all men. In the first, man hath nothing to do, as to his shaping or time in his mother's womb. In the second he hath a little

FIRST BOOK OF GOD.

11. From the tribes of Foe-Sim sprang Han; and from We Yah-ho sprang Hi and Te-Wing'e; both of which tribes had the Light and the Voice.

12. And all the north regions of Jaffeth dwelt in peace and happiness.

13. And God looked upon them and blessed them in all things.

14. Nevertheless, it came to pass that the tribes of Han forgot the commandments of God; and Le Han, a mighty chieftain, rose up amongst them, and re-established the Osirian doctrines; that corporeal knowledge should stand higher than the Ormazdian law.

15. Han usurped the central throne of Jaffeth, calling himself, HAN, KING OF THE SUN. And so Han gave himself up to getting knowledge, and to enforcing knowledge upon the people.

16. Han issued the following decree: Han, King of the Sun! Behold, there is one sun and his satellites. There shall be but one kingdom, with satellites.

17. Behold me, I am the sun king! I will put away all other doctrines and learning. Let all the world bow down to me!

18. Han was asked: Shall a man not worship the Unseen? He answered: Better is it to worship a stone, which thou canst see.

19. Han said: Worship not in words, but in works; worship not in prayer, but in doing righteously. What is prayer but crying to one's own weakness?

20. If there be an Unseen Light, He will do His own way. What is the use of praying to Him? Rites and ceremonies to Him are the expression of folly. Rites and ceremonies to our forefathers are excusable. If their souls continue to exist, the rites and ceremonies may give them good pleasure.

21. So, Han abolished the worship of Jehovih (Light) and His God and Lords.

22. God looked down from his holy hill in heaven, and he said: It is well; let Han have dominion. Behold, Han enraptureth the multitude with his new doctrines, remembering not that these doctrines were tried thousands of years before.

23. God prophesied through his prophet Zewing'e, saying: Hear me, O Han, and all ye people of the whole world. I prophesy by the Voice and Light (God and Jehovih); I know my words are true words: By words the soul

more to do as to directing his course during his mortal life; but for the third, for the higher heavens, he must work for his own deliverance.

21. Cpenta-armij said: Three kinds of earth deliverance for man created the Creator: First from his mother's womb, coming crying, blank and helpless; second, from the tetracts (earthly passions and desires), serious and full of fear; third, from the enemies of the Great Spirit. This is the Feast of Spe-ta.

CHAPTER II.

CPENTA-ARMIJ said: I looked afar, and saw the earth and her heavens traveling on. I listened to the voice of mortals! A merchant counted over his gains; he said: This is heaven! A drunkard quaffed a cup of poison; he said: This is heaven! A wanton said: This is heaven! A general, red with blood, counted the badges on his breast; he said: This is heaven! A tyrant, rich in toiling slaves, said: This is heaven! Then a vast multitude, all smeared with the blood of war, pointed to a field of mortals slain, and said: This is heaven! A farmer stretched wide his arms toward his great possessions, uncultivated; he said: This is heaven! A little child with a toy said: This is heaven!

2. ‖ Then spake Jehovih saying: None of these canst thou convince to the contrary. They are not ready for deliverance.‖

3. I listened to the voice of spirits, the angels traveling with the earth. A wanderer, going about, with nothing to do, said: This is heaven! An obsessor of mortals and of other angels said: This is heaven! The fairies, the butterfly angels, the triflers, that forever look in crystal waters to behold their own forms, said: This is heaven! The rollicking, deceiving angels, went and inspired mortals to falsehood; these angels said: This is heaven! Vampire angels, that nestle in the atmosphere of mortals, largely living on their substance, said: This is heaven! Evil angels obsessing mortals for murder's sake, to make mortals burn houses and torture helpless creatures, said: This is heaven!

4. ‖Then spake Jehovih, saying: None of these canst thou convince to the contrary. They are not ready for deliverance.‖

5. Again I listened to the sounds coming from the far-off earth. And I heard the prayers of mortals. The king prayed for his kingdom and for himself. The general prayed for

is bent; by not praying to the Unseen, the Unseen will be forgotten. By the abolition of rites and ceremonies to the Gods, the Gods will be forgotten. Man will rise up in self-conceit against his Creator, saying: Behold me; I am the highest of all things; my judgment is the greatest of all wisdom. And the tribes of men will aspire to establish opinions as fundamental doctrines. War and destruction will come upon the nations!

24. Han would not heed the prophecy of God. Han established what was called THE FIRST HAN DYNASTY, and it overspread the land of Jaffeth from centre to circumference.

25. And there came of the laws of Han great persecution against the Faithists, the worshippers of Jehovih (Light).

26. Han said: Try them by the food they eat; and whoso refuseth to eat fish or flesh shall suffer death. Neither shall any man nor woman have favor in the courts, who holdeth sacred the life of a cow, or a horse, or a dog, or any other animal on the face of the earth, or in the waters, or in the air above the earth.

27. So, the Faithists, the followers of the Zarathustrian law, were outlawed, and were tortured and put to death on every hand. And it had come true as prophesied by Ze-wing'e.

28. God said: Behold, they have not only forgotten the Creator, and denied His Person in words, but in behavior also. For they no longer hold sacred anything He created alive, even man.

CHAPTER III.

FROM Ze-wing'e, God raised up prophets for seven generations. Ze-wing'e begat Do Tse, who begat Yin, who begat Hi Ne, who begat Lan Se'ang, who begat Dhi Hsotch'e, who begat Ho Lon, who begat Po, who was an iesu in birth.

2. When Po was yet very young, the voice of God came to him, saying: Be steadfast in the doctrines of thy forefathers, eating neither fish nor flesh; thy God will not only preserve thee alive, but thou shalt gather together the scattered tribes of Zarathustrians, the Faithists, and re-establish them in this great land.

3. In those days many of the Zarathustrians

success in war. The merchant for great gains; the tyrant for great authority.

6. ‖ Jehovih said: Only the earth can answer such prayers.‖

7. I listened again for the prayers of mortals; they had great afflictions, dire diseases, and famines, and wars; the merchants were bankrupt, and there was great suffering, and they prayed for deliverance.

8. ‖ Jehovih said: Shouldst thou deliver them they would return to their old, evil habits. I say unto thee, the merchant shall be bankrupt; the king shall fail; the general be overthrown; the healthy shall be sick for a season. Save they know My power, they cannot learn; save they feel affliction, they will not help one another. Shall a man say: O Jehovih, come Thou and heal the sick? Shall he not first of all recognize My will and know My power?

9. To give money to the drunkard, what good is that? To give wealth and earthly prosperity to them that acknowledge not Me, is to set them against Me. To give healing to the fevered, is to teach them that I have no power in the unseen air. Answer not thou the prayers of these.‖

10. I listened once more to the prayers of mortals. And they were such as lived according to their higher light; they purified the flesh by pure food, and by bathing every day; and they went about doing good constantly, hoarding up neither clothes, nor silver, nor gold, nor anything earthly. And they purified their thoughts by putting away the evil tongue, and the evil eye, and evil ear; and many of them were bound by the kings, and the tyrants, and the laws of mortals; and some of them were sick. And they prayed, saying: Great is my affliction, O Jehovih. I know that in Thy sight I am justly punished.

11. But hear Thou my prayer, O Father! Make me strong, that I may carry heavy burdens for the weary; give me liberty, that I may go about helping the poor forever. Give me wisdom, that I may uncover Thy glories before men.

12. Jehovih said: Go thou, My Daughter, and deliver them. They are ready for deliverance! Answer thou the prayers of such.

13. Then I called my hosts together, five hundred millions, in the Nirvanian heavens in Haot-saiti, in etherea, the highest heaven. And we entered into the airavagna, as swelling high on every side, the music of millions cheered us on. Upward, high up shone the

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were celibates; and the king saw his people being reduced by war, and he made a law against celibacy, commanding all men to marry, and all women to bring forth children, or be put to death.

4. When Po was grown up, God said to him: Behold, thou canst not fulfill the law, for thou art iesu-born. But I will fetch thee a wife like unto thee, who is also barren, but ye twain shall be blessed with three children, and thou shalt call them Wan-ge, To-ghan and Tse Loo.

5. And it came to pass that a woman of Hong Ge, with three adopted children, escaped from the tyranny of Dhi'Wan, fleeing for the southern tribes of Hi See Gua and Yo, and Gwan Gooh; and, with her, Po wed, and he named his wife Ah T'dowh Jee.

6. Po was twenty years old when he married, and he went with his wife and three children to the country of Heng'a Di, which name signified brother land, and he labored at scutching flax and hemp.

7. And God came to Po, saying: What is the extent of thy fidelity to the All Highest Light?

8. Po said: I will obey Him in all things.

9. God said: Wouldst thou sacrifice thy three sons, if commanded by thy Creator?

10. Po said: They are the Creator's, not mine. How dare I sacrifice that which is another's?

11. God said: Thou art wise; thou knowest the Ormazdian law.

12. Then Po asked: Who art thou? Who is this that cometh upon me silently, asking questions?

13. God said: Go thou, visit Hi Seiang, the philosopher, and question him.

14. Hi Seiang was governor of the south province of Heng'a Di, and was, withal, a man of great learning.

15. Po came to him and questioned him, saying: What is this that asketh us questions? Why do we question and answer ourselves all day long?

16. Hi Seiang answered: Are we not two selfs? Do we not discourse within ourselves like two selfs?

17. Po said: Which, sayest thou, is the superior self, that which questioneth within us forever, or that which is forever answering?

18. The governor said: That which asketh questions must be the superior self.

glimmering red star, whereon now our steersman pointed the fire-arrow, to shoot meteorlike across Jehovih's pathway, and thitherward turned our buoyant souls, saluting our starters with a happy good-by!

14. Arise! Arise! By my vested power in Thee, O Jehovih, shall the elements fall before my will! Arise; onward! To the red star, speed on! Airavagna, upward, on! ‖

15. Thus spake Cpenta-armij, her voice mellow and sweet, but so tuned to the spheres it could be heard the breadth of a world. And Jehovih, with Whose power and will she had learned to be as one, by long experience and studying submission to His will, lent a willing ear and strong hand. Out shot the flames, the buoyant force manufactured by less skilled workmen learning the trade of Gods, where whirled the million screws of fire, propelling, till the mighty ship reeled, and turned, and rose from its foundation, with all its joyous hosts aboard, shouting loud, and singing praise to Him who ruleth over all. Then turning round and round, slowly, spiral like, the great secret form and force of vortices now first revealed to man, to show the plan of worlds, and how holden in their places and moved in universal harmony and endless creation, the great airavagna began her course in the roadway of Salkwatka, in etherea, shooting toward the red star, the young earth.

16. Nearing first the Oixanian Spars of Ochesu, where were gathered near the road ten million spectators to see the Goddess pass in her ship; and their banners waved, and their music burst forth most exhilarating; the which were answered by the airavagna's cheering hosts and sailing streamers. She halted, to salute in honor, the Goddess Yuetisiv, and then upward shot a thousand miles suddenly.

17. Again onward, turning the breadth of the road, a million miles, to the right, to salute Vultanya, Goddess of the swamps of Ailassasak, where stood by the portico of her heavenly palace seventy million pupils, in their thousandth year of tuition, to receive the passing blessing of the Orian Chieftainess, Cpenta-armij. And thither, but a halt, as it were a nod, and downward on their heads Cpenta-armij sent a shower of newly created flowers from the sphere above, and in turn heard their chorus rise joyfully, in as many million words of love and admiration.

18. Still onward, upward sped the airavagna, her hosts viewing the scenes on every side, here most, the richest part and most glorious

19. Po said: Who is it?

20. Hi said: It is nothing, it is something. Po answered him, saying: It appeareth to me, these two selfs are two different persons; one belongeth to the flesh, the other to the Creator. Because this questioning self is the same one that seeth and heareth Gods and angels.

21. Hi said: What sayest thou? God and angels?

22. Po replied: God and angels.

23. To which the governor took exception, saying: Dost thou too defy the law?

24. Po said: What I see I see, what I hear I hear. Something external to ourselves made us, and ruleth over us.

25. The governor asked: Have we not rid the world of superstition? Why dealest thou with doctrines that were in the dark ages? I tell thee there are two things only in all the universe; the unseen firmament, and the corporeal worlds that float therein. Their action and reaction on each other produce what we call life, which is but an effervescence that cometh and goeth, and there is the end. The laws are right. Han hath done a good thing in abolishing the doctrines of the ancients.

26. Whilst they were yet talking, God sent a blaze of fire into a bush standing near by, and a voice spake out of the flame, saying: Who, then, sayest thou I am? For verily I am!

27. The governor saw the light, and beheld that the bush was not burnt; and he also heard the voice. But God suffered him to be hard of heart, and Hi said: Behold, thou comest to me, knowing I am a philosopher, and thou castest thy spell in the bush, like a magician. I am master of a thousand books, and am registered as a man of great learning. Thou hast offended me.

28. Po said: Why accusest thou me? For is it not just for me to accuse thee of casting the spell? I cast it not.

29. Again did God appear and speak, saying: Accuse thou not this, my son, Po. Thou shalt labor with him. Behold, I give into thy keeping the country of Feh; for even this hour hath died Moo Gwon. The tribes of Ghan shall be gathered together in Feh and Heng'a Di.

30. Hi Seiang, the governor, was astonished

places of Salkwatka. Where the etherean worlds, rich in the glitter of swamps shining on the countless rainbow arches and crystal pyramids, afford an extensive view of the new Orian boundaries of Oteson's broad kingdoms. Here course the thousands of excursionists from the measureless regions of the Huan lights, where are to be seen a million varieties of fire-ships, of sizes from ten miles across to the breadth of a world, in unceasing travel, in tens of thousands of directions, onward in their ways, every several one a history of millions of years, and of thousands of millions of souls, and every soul rich in the knowledge of thousands of worlds.

19. By music alone, some their ships propelled, the vibratory chords affording power sufficient in such high-skilled hands, and the tunes changing according to the regions traversed. Others, even by colors made in the waves of sound, went forward, carrying millions of angels, every one attuned so perfectly that his very presence lent power and beauty to the monarch vessel. And downward and upward, and east and west, and north and south, and of every angle and course; such were the traveling regions of Wellagowthiij, in the etherean fields of Oteson.

20. And of the million ships, with their tens of thousands of millions of spirits, who so great a Goddess, like Cpenta-armij, could turn her well-learned eyes on any one, and know its home regions, and from what Orian pastures sailed; or perhaps Nirvanian rivers! Or, like her visiting friends now with her, great Owks, and See-wah-Gon, and Ha-o-ha, that with her stood side by side, reading the coursing fleets, and relating to one another who they were, and the great Chiefs aboard, with whom thousands of years ago they had been together taming some rambling star and quieting its disturbed vortex, or perhaps surveying a roadway many millions of miles through an a'ji'an forest.

21. And the while the airavagna was shooting on in the hands of her proper officers, every one to his part and all the hosts in varied amusement; for such is the labor of the high raised in heaven, labor itself becometh an amusement of great relish. Coming then to the Crossings, near Bilothowitchieun, where was a small colony, ninety million etherean weavers, superintended by Cpenta-armij's ward, Hoewuel, God of two thousand years, who knew she was coming his way, and had lighted the roadway a hundred thousand miles in honor

at the words of the Light; and he sent a servant, to ascertain if Moo Gwon was dead; and it turned out to be true, though the distance was a day's journey each way.

CHAPTER IV.

HI Seiang, the governor, sent for Ah Sin to come and investigate the nature of Po. So, when the three were together, God wrote in the sand the word TE-IN, and it was as if a flame of fire pierced the ground.

2. Po said: From this time forth Te-in shall be the name of the tribes who have faith in the Creator only. Because He alone hath written it.

3. Ah Sin said: How canst thou distinguish betwixt that which is written by the spirits of the dead, and that which is written by the Creator?

4. Po said: Light cometh in light; darkness cometh in darkness.

5. Hi Seiang asked: Sayest thou, thou canst see the angels and the Gods?

6. Po said: I see the angels, but the Gods I cannot see. Angels are like ourselves; but the Gods are as a flame of fire.

7. Now, whilst they were thus discoursing, a light in the form of a triangle came and rested on Po's head, and the word Te-in was inscribed on the sides of the triangle.

8. The governor said: What signifieth this? And Po, being under the influence of the light of God, said:

9. Call me Te-in; I am the Father (rab'bah, or bah) over all the living. I write in the sand, and speak in the mouths of my seers and prophets. He that ye call Po is my Son, begotten for the deliverance of my chosen out of the bondage of Han and his satellites (subkingdoms).

10. Behold, my people are imprisoned and tortured; persecuted and abused. And ye twain have kingdoms taxed for the glory of Han in his unrighteous work.

11. Provide ye also triangles, and espouse me, and I will deliver your kingdoms also.‖

12. Hi Seiang and Ah Sin both desired some pretext to throw off the yoke of the Han dynasty, and now lent willing ears to the instruction of Po and the Voice (Te-in).

thereof, she turned the airavagna and cast the streamers and banners, saluting. Here again Cpenta-armij sent down to her beloved sons and daughters, for every one, flowers and keepsakes; and on every flower was written the history and mission to the earth and her heavens. And then again the airavagna upward rose and sped on.

22. Thus in Jehovih's wide universe went forth the Goddess, the Chieftainess, Cpenta-armij, went toward the red star; passing through ten thousand varieties of etherean worlds and roadways in the ji'ay'an fields and forests of high heaven, seeing millions of etherean ships going hither and thither, every one knowing its own mission and field of labor, whilst the highest raised Gods and Goddesses could exchange courtesies with the fiery vehicles, and speak them, to know whither bent, and for what purpose.

23. Then rising high; here on a level lieth the earth, here the boundary of her vortex, Chinvat; just beyond the sweep of the moon; halteth here to view the rolling earth, her land and water; and her atmospherean heavens, the sojourning place of the newly dead, and of such as have not aspired to rise to holier heavens.

24. Quickly, now, Cpenta-armij taketh in the situation, and ordereth on the airavagna, which now taketh a downward course, steering straight toward the habitable earth. Slowly now, turning slowly, and descending; viewing all the regions on every side in the great vortex, she spies the plateau Craoshivi, the place of God, new founded.

25. And to her companions and to her hosts quickly Cpenta-armij, of the Nirvanian Chengotha, explaineth the place; and, stretching forth her slender hand, itself most like a stream of fire, she crieth out: Behold my anchorage! Here bring my ship and make fast, where riseth now the voices of my weary God and his Lords, of me so long expectant. In Thy wisdom and power, O Jehovih, I will raise them up!

CHAPTER III.

JEHOVIH spake to God, ruler of atmospherea and of the earth, saying: Well done, O My Son! The beginning of the end of thy trials is at hand. I have spoken in the highest heavens, in My etherean worlds; in the gardens of Haot-saiti, near the arc of Spe-ta, to My

13. Accordingly, the learned men of these provinces were called together, to learn of God, through Po, the mysteries of earth and heaven, and especially as to the great monarchy.

14. When these Councils were assembled, God cast his light upon Po, and they all saw it. And the words Po spake were called GOD'S WORDS (Vede'or). Word by word learned they the wisdom of God, repeating them over and over, which was called LEARNING BY THE MOUTH, being in contradistinction from learning by books and tablets.

15. God said: Great trials will come upon my people. The kings will seek to destroy the doctrines of the Lord thy God (Te-in).

16. For which reason ye shall not write nor engrave my words until I come in judgment of the world.

17. These, then, that follow, are the sacred laws given through Po, by God (Te-in):

18. Seek to bring forth heirs that will be a glory to thy Creator.

19. Marry not because of the impulse of the beast (the natural man), but consider thine own spirit and the spirit of thy spouse.

20. Shut not up thyself in celibacy, but multiply and adorn the earth.

21. Thy Creator provided milk for the infant; but with the coming of the teeth, thou shalt provide for their service also.

22. Feed thou him according to the Ormazdian law. To make him a warrior, give thou him fish and flesh. To make him patient and strong, with docility, remember the camel and the ox, feeding on the herbs that grow on the earth.

23. Ne-gwon asked: Was not celibacy the highest of all laws? Is it not so now?

24. God said: There are times for all things. In the days of Zarathustra celibacy was the first of laws. In those days man was not ready for God's laws. Yet thou shalt not call the one law higher than the other.

25. The fullness of earth knowledge requireth marriage, yet the bondage after death holdeth the spirit of man for six generations to his own heirs. By celibacy, a man's soul is not bound after death (by the love he beareth his children) to linger about the earth, and he may ascend quickly into paradise.

26. The man or woman that is weak, or deformed, or blind, or deaf, or with running sores.

Daughter, who hath attained to be One with Me, a Nirvanian in the regions of Chen-gotha, the holy Cpenta-armij.

2. Her ship, an airavagna, with five hundred million etherean deliverers on board, hath started on the road Salkwatka, swiftly bound to thy regions, to thy new plateau, Craoshivi.

3. Send thou word to Yima to come, and to Vishnu, and to Os, each to come in rank, attended by ten million, grade above seventy, with es'enaurs, and marshals, and captains, and generals, to come to Craoshivi.

4. And send thou invitations to thy Diva to come, and to thy sub-Gods, and to thy Lord Gods, and to thy Lords, in all the divisions of heaven and the divisions of the earth; and to bring of their people all above grade fifty. And to thy marshals give thou a list of all who will be with thee in Craoshivi on that day. And thy marshals shall apportion and divide and arrange all thy hosts thus assembled in Craoshivi, according to grade, approaching thy throne in four lines, east and west and north and south, and thy throne shall be the extreme east.

5. And in the centre of the cross shall thy marshal provide space sufficient for the hosts of Cpenta-armij to land her airavagna, and to disembark. But at the extreme boundary of the lines of thy hosts thou shalt draw a circle, and thither shall thy light makers erect pillars of light, making the circle as a wall of light; and, as the diameter of the circle is to the distance down to the earth's surface, so a tenth thereof shalt thou make as the summit of the apex of the canopy of thy capital chamber, for the Holy Council of thy Goddess, Cpenta-armij.

6. God said: Thy will be done, O Jehovih! And thereupon God sent word by his messengers, as commanded by the Great Spirit; sent invitations to all the Gods and Lords of heaven and earth, commanding them to come to Craoshivi.

7. And the Lord Gods, and Gods and Lords, thus notified, appointed substitutes to rule in their places. And they made otevans, every one suitable to the number of angels he was to take with him, and they embarked and rose up from their several places in atmospherea and the earth, and, being guided in their courses by such experts as had learned the way, they came to Craoshivi, where they were received by the chief marshal of God and his officers, and allotted their several places, according to their respective grades. But as the plateau was

or with hidden sickness, shall not marry, nor bring forth heirs. Nor shall man take sorrow to his soul for this; for it is the testimony of the Father that his race is emancipated from the earth.

27. Thou shalt keep sacred the Panic language; nor shall these, my holy words, be given in any language till my time is fulfilled on the earth.

28. Thy sons at the age of eleven years, and daughters at the age of nine years, shall begin to learn maxims. And at that same time they shall be consecrated to the Creator and committed to His service. And of the sixth law this is made a part, to wit: Teachers in public shall be celibates; children, who decide that they will become teachers, or priests, or priestesses, shall take the vows of celibacy. For such persons are married to the Great Spirit; and they shall be as Gods and Goddesses, knowing no more love to one person than another.

29. Remember that they who marry, are chosen by Ormazd to raise up offspring for the glory of heaven and earth; and they shall dwell together in peace, love and harmony.

CHAPTER V.

THE wise shall rule over the foolish, but to raise them up.

2. The rich shall apportion their riches for the benefit of the city.

3. The poor shall reverence the rich and take council from them.

4. Behold, I have given many gifts unto my people: the woman to give suck; the very strong man to carry burdens; the wise man to oversee the city; the learned man to explain the ancients; the prophet to hear my voice; the magician to hear the voice of angels; the physician to heal the sick; every several one gave I good gifts.

5. Thou shalt not covet another man's gifts, but be wise in discovering thine own, and using them for the benefit of the city.

6. Neither shalt thou covet another man's riches, nor anything that is his. What more is a rich man than a watch-dog? Behold, it is his matter, whether he fulfilleth my commandments.

7. According to every man's gifts do I require of him, as to what he can do for the people of his city.

above grade fifty in the earth's vortex, so there were no angels of less grade than fifty amongst all the hosts assembled.

8. And Jehovih commanded God to number the angels thus assembled in Craoshivi, and there were seven thousand nine hundred and seventy-five million eight hundred thousand, officers and all.

9. And the day and the hour of their assembling, when they were numbered, was the self same time that Cpenta-armij's fire-ship arrived at Chinvat, when her light burst in full view to the hosts of God in Craoshivi. And they all beheld her coming; saw the manner in which a Chieftainess cometh to the lower heavens. And because of the great glory before them, they burst forth in a song of praise to Jehovih, the seven thousand million.

10. Jehovih spake to God, saying: Ascend thy throne, My Son, and allot the Council and thy officers to their place, for quickly now, behold, My Daughter will descend. And when she cometh, My Voice will be with her for the years and the days of the dawn of dan.

11. So God caused his Council and his marshal and his Diva to take their places and be in readiness for the emancipated Sons and Daughters. And presently the descending star grew brighter and larger, larger and brighter, till like a sun she shone abroad over all the plateau of Craoshivi.

12. In awe stood the Gods at sight of the sublime spectacle; for the light of the airavagna was brilliant, and unlike all the lights of the lower heavens, and new to nearly all the people.

13. Nearer and nearer descended the ship of light, till soon the music of her hosts descended down to those beneath, who, awe-stricken and buoyant with delight, burst forth, entranced with the glory thereof, singing, by the force of Jehovih's light upon them, the same glorious anthem.

14. And now the marshals spread the way, for close at hand came the airavagna, over the bows of which Cpenta-armij shone like a central sun, and with her, her visiting hosts, Owks and Ha-o-ha and See-wah-Gon; so, but for Cpenta-armij holding out her taper hand, the hosts below had hardly known which of the four great lights Jehovih had sent. Presently the curtains swept across the high pyramid of the capital, and then the transparent blankets and crystal frame-work; and now shot down the anchors, three hundred thousand; lower and lower, slowly came the mighty ship, till her screen-

8. To the poor man, my exactions are lighter than a straw on a camel's back.

9. For the ignorant man, and for the very young child, I provided the wise and the rich as Gods to raise them up. As they minister unto them, so do I bless them for their labor.

10. What they do corporeally for the resurrection of those beneath them, so do I answer them in spirit in my resurrections in the heavens.

11. Thou shalt not marry but once; neither shalt thou look after any other partner all the days of thy life.

12. The husband shall be the master of the house; but when he is not present, the wife shall be master.

13. Seven castes have I made for my chosen: The first are the prophets; the second, such as have the highest genealogy; the third, the rab'bahs and priests; the fourth, the nuns (spe-e-su); the fifth, physicians; the sixth, the rich, and seventh, the very poor.

14. Each and every caste shall remain by itself; all of them are worthy before me, and are equally my children.

15. Thou shalt not kill, for food to eat, anything that breathes the breath of life.

16. Thou shalt love to search for thy Creator in all things on the earth, in the earth, in the waters, and in the air above the earth.

17. Thou shalt love to search for all that is good in thy neighbor; but to excuse all the evil that is in him.

18. Thou shalt keep the sacred days of thy God, and cause all thy people to rejoice in the delightful creations of thy Creator.

19. Thou shalt obey the prophet of thy God; and be obedient to the father (rab'bah) of the city. Next to these, thou shalt honor thy father and thy mother, and pay reverence to thy grandfather and grandmother.

20. In the house (temple) of thy God, remember that all men are alike; for even as death layeth the high and the low alike, so stand my people in the house I have built.

21. Thou shalt respect the opinions of all men; for even thyself may be in error.

22. Thou shalt speak but little of thyself or anything that is thine; for all others have a history also.

23. Thou shalt make thyself compatible unto others in all righteousness.

work, from which the anchors hung, touched the very floors of the capital; and, all radiant with holiness, before God and his hosts stood the ethereans, the glory of the most high heavens.

15. The attendants then quickly spread the homa; the masters of arches opened the floor and sides of the airavagna, and there, seated or standing, was ready the central part of the etherean Council chamber, even as if the throne of God had been built for it. Then came forth the Chieftainess, Cpenta-armij, accompanied by Owks and Ha-o-ha and See-wah-Gon, and arriving before the throne stood, waiting for the salutation and the sign.

16. God, still sitting on the throne, said: Daughter of Jehovih, Chieftainess of Haot-saiti, in the name of the Father! And hereupon he gave the sign ARC OF SPE-TA! Cpenta-armij and her three companions saluted in the SIGN OF THE CIRCUIT! Which was the highest compliment any God of the earth had ever received.

17. Cpenta-armij said: By Jehovih's command am I before thee, O God. In Love and Wisdom and Power am I come. Behold, my Voice is His Voice, Creator of Worlds!

18. God said: My throne is founded in Jehovih's name. Come thou and honor it, and bring thy most high Gods and Goddesses with thee.

19. They went forward then, and all the Gods and Goddesses, and Lords and Lordesses stood up, saluting by shaking hands; and then Cpenta-armij went and sat in the midst of the throne. Meanwhile, the es'enaurs chanted a hymn of thanksgiving.

20. Cpenta-armij, being under the Voice of Jehovih, said: For joy created I man and woman; for seasons of labor and seasons of recreation. Be ye mirthful before Me, and jubilant toward one another, in remembrance of My creations. And when I call you to labor, behold, My hand will move upon you for the furtherance of My kingdoms in their resurrections.

21. Hereupon the multitude broke off from their places and stateliness, and commingled together joyfully. And all that were on the throne came down and went into the multitude, saluting and rejoicing.

CHAPTER IV.

OF THE BIRTH OF PO, ABRAM, BRAHMA AND EAWAHTAH.

FOR two whole days Cpenta-armij left the people in recreation, but on the third she ascended the throne; and lo and behold, even

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FIRST BOOK OF GOD.

CHAPTER VI.

OF CITIES AND GOVERNMENT.

TO re-instate the Zarathustrian law, the largest city shall not exceed two thousand souls; and the smallest shall be ten families. Save they are celibates, in which case a city may be as small as eight souls, having one rab'bah or priest.

2. The best, highest learned man, who shall be a celibate, shall be the priest and ruler of the city; and the sins of the people of the city shall be upon his head. But if it be a large city, he may choose one, or as many as six priests, to rule with him; and in that case the sins of the city shall be upon them.

3. When a matter cometh up, the priest shall call whom he will to speak thereon; and when they have spoken, he shall decree by his highest light, and that shall be the law without repeal, save by himself.

4. It shall be lawful for the governor, who is the chief priest, prior to death, to repeal all his laws; so that his successor shall make new laws. For no man shall be bound after death by his own laws, in which case he could not come back and repeal them.

5. But as regardeth the laws a governor or chief priest maketh whilst he ruleth over a city, and over all persons whom he hath ruled during his life-time, he shall be responsible for them, both in this world and the next. For if a priest or governor maketh a law of darkness, and his people live by that law, their souls will be in darkness in the next world through his fault, and he shall answer to them in the soul world for what he hath done in this.

6. Wherein the manufacture of copper or iron, or other things, requires more than two thousand people, there shall be another city, with five breadths of the first city between them. And the government of the second city shall be like unto the government of the first. But in no case shall there be more than four cities near about in the same country.

7. Ye shall neither hire nor be hired; neither amongst yourselves nor with the kings' peoples. Nor shall ye have servants nor masters, for all shall be alike servants to Ormazd only.

in that same moment of time, a light spread abroad over all the place, so that the people comprehended indeed what was meant by Jehovih's hand being upon them. And they all resumed their places, whereupon Jehovih spake through Cpenta-armij, saying:

2. Whom I brought with Me from Haot-saiti shall be My Council during dawn; but the portals shall remain open on every side.

3. Who are not of My Council are not bound unto these, My labors, and the same shall go and come as they choose, remembering the call of their respective Gods.

4. For know ye all, that whoever aspireth to Me shall come to Me; but the nearest way for many is round about. Ye being above grade fifty are already more to Me and for Me than against Me or from Me, and in equal degree are cast upon your own responsibility. For such is the light of My kingdoms, from the first to the highest: To the child, no responsibility; to grade twenty-five, one-quarter; to fifty, one-half; to seventy-five, three-quarters; but to the emancipated in My etherean realms, responsibility not only to self but to all who are beneath.

5. Wherein My highest worlds are responsible for the lowest, being bound unto one another through Me for the resurrection of all.

6. In this day am I come to deliver My Gods down to the earth, to walk on the earth with mortals, raising them up in My name.

7. They who shall be raised up in Me, even though still of the earth, shall be holden alike responsible for all who are beneath them; for with My light and power before them, and doing in My name, they that are beneath them will hold them, not only on the earth, but in heaven, for their labors and words.

8. Th Voice departed, and then Cpenta-armij spake in her own behalf, saying: Once around earth and heaven will I now travel, seeing with mine own eyes and hearing with mine own ears, even as is commanded of me by the Father; that I may know of mine own knowledge the condition of mortals and of the spirits who dwell both with them and in the lowest heavens. He who is still your God shall abide with you, and on this throne, until I return.

9. Cpenta-armij then descended and sat at the foot of the throne, and Owks and Ha-o-ha and See-wah-Gon with her, whereupon God went down and took her hand, saying: Arise, O Goddess, and go thy way. And then he

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8. Sin-wah inquired: Was it not taught in the Zarathustrian age to respect the caste of men according to the number of their servants? And whether, according to the descent of men, they were born of parents who had risen above servitude for many generations?

9. God said: The old law was for the olden time. It was a good law to improve the breed of men for special trades and learning. And that law hath fulfilled its purpose. The physician hath found great cures; and he knoweth all the parts of the flesh and the blood. The miner knoweth the different kinds of stone, and the metals in them, and how to extract them. The farmer knoweth grounds and the yield thereof, and what they will best bring forth. The spinner and weaver have found the best of fibres for paper and for cloth. And so hath it come to pass in all departments; by the Zarathustrian law of caste have they perfected these things sufficient unto the requirement of man.

10. For which reason ye shall teach all things unto all; and they shall work with their own hands at all industries; remembering that the highest, best, most perfect man is he that can do all things.

11. Jon-Le inquired: Since a man dieth in a few years at most, why shall he strive to learn things that pertain to the earth?

12. God said: All learning is as a gymnasium to the spirit. Knowledge is the strength of the soul.

13. Ye shall teach all things unto your sons and daughters, perfecting them in the talents created withal. First, to useful labors; second, to learning; third, to music and art, in sculpture and painting; fourth, to mining; and fifth, to perfectness.

14. And ye shall intersperse labor and learning with recreation, not only in rites and ceremonies, but in harmless games, as in dancing, racing and playing, old and young.

15. Cultivating joyous hearts, for these are outspoken words of glory to the Great Spirit.

16. Every governor, and priest, and rab'bah, shall provide for a successor; after the light of the Council of the All Highest shall they be chosen.

raised up the other three in the same way, and they saluted and stood aside. Now, as soon as God raised them up, the All Light settled upon him, and he again ascended the throne and sat in the midst. Then spake Cpenta-armij, saying to God:

10. Jehovih hath commanded the raising of a voice in four divisions of the earth; what is thy light, O God? God said:

11. In Jaffeth I have raised up a man named Po, an I'huan of the I'hin side, of grade ninety-five. In Arabin'ya I have raised up a man named Abram, an I'huan of the I'hin side, of grade ninety-five. In Vind'yu I have raised up a man named Brahma, an I'huan of the I'hin side, of grade ninety-nine. In Guatama I have raised up a man named Eawahtah, an I'huan of the I'hin side, of grade ninety-five.

12. The loo'is who have accomplished this labor are still with their wards, but are apprised of thy coming. Behold, I send with thee messengers who will answer thy commands.

13. Hereupon, Cpenta-armij, with her hosts, departed, and entered an otevan which God had had previously prepared for her; and she took with her one million attendants, going straight down to the earth. And first of all to visit mortals and mortal kingdoms, kings and queens, temples and oracles, and then to see Po and Abram and Brahma and Eawahtah, all of whom were sufficiently illumed to see her and to know she was the Person of the All Voice.

14. Next after these she visited all the heavenly kingdoms belonging to the earth, going first to the heavenly kingdom belonging to Japan; thence to Ah'oan, of Jaffeth; thence to E'chad, and so on until she saw them all.

15. After that Cpenta-armij returned to Craoshivi, making a circuit sufficient to examine all the plateaux below the belt meteoris.

16. Now the whole time Cpenta-armij had been gone was thirty and two days. Whilst she had been absent, God extended the receiving grounds of Craoshivi twelve thousand miles in breadth toward the south, and founded sixty colonies. For even now were, and would be, for the four years to come, ships arriving daily with hundreds of thousands of angels who were being prepared for the degree of Brides and Bridegrooms to Jehovih, ready for the third resurrection.

17. Messengers had arrived in Craoshivi daily from Cpenta-armij, so that God knew when she would return. And accordingly he

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CHAPTER VII.

HI SEIANG became converted to the doctrines of Po as taught by God, who was called Te-in in those days in that country.

2. Ah Sin and Hi Seiang and Tse Gow entered into compact to throw off the dominion of Han, and so notified him. Han thereupon declared war against them. And he pursued them cruelly, laying waste a great country.

3. Po and his followers were thus driven toward the south; and on their way they gathered up the Faithists of the tribes of He-ah.

4. Now it came to pass that Han's success in war was so great that he concentrated not his armies, but caused them to scatter in different ways. And behold, he went so far that the barbarians fell upon his armies and destroyed them. And Han himself perished by the blow of a barbarian woman.

5. In the fourth year of the inspiration of Po, he returned and possessed the countries of Feh, Heng'a Di and Se Lov, and he reinstated Ah Sin and Hi Seiang as governors.

6. Hi Seiang called a council of thirteen kingdoms of Jaffeth, and after seventy days' deliberation Hi Seiang was made ruler over Jaffeth, receiving the title, KING OF THE SUN.

7. And he established the doctrines of Po by law, changing the name of All Light, to Te-in, signifying God. And he stopped all persecution against the Faithists; and he prohibited idol worship.

8. And Po traveled east and west, north and south; teaching and displaying miraculous things. And God was with him at all times and places.

9. Gathering together the chosen; explaining and practicing the commandments of God (Te-in).

10. And man ceased to worship all idols and Gods and saviors; worshipping the Creator only.

END OF THE FIRST CHINESE BIBLE.

had prepared all things in readiness, and she was received in the name of the Father, in due ceremony.

18. And Cpenta-armij ascended the throne of God and sat in the midst, and a light like a sun settled around about her. Her companions, Gods and Goddesses, now sat not near her, though on the throne to the right and left. Whilst they were taking their respective places, the es'enaurs were chanting anthems, and the awe and majesty of the scene were magnified to the utmost.

CHAPTER V.

WHEN the light fell full upon Cpenta-armij, the Voice of Jehovih spake through her, saying:

2. In thee whom I made God over the earth and her heavens I am well pleased; by My hand hast thou raised them up; through thee have I maintained the Diva even unto this day.

3. Thou shalt have honor in My exalted heavens because thou art the first in Spe-ta;[2] but thou shalt crown thy glory by descending to the earth and walking with mortals for the term of four years, even with My Son, Brahma. And when thy time is completed, I will come and deliver thee and Brahma.

4. In My name shalt thou raise thy voice and establish Me amongst men; and I will be with thee in wisdom and power. Take thy attendants and proceed to thy labor; in whatsoever thou desirest of Me, call, and I will answer, for I have messengers who shall labor betwixt us.

5. God then saluted, and withdrew. Next came Yima, and to him Jehovih spake, saying:

6. Being one with God, thou shalt labor even as he laboreth; and thou shalt descend to the earth, even to My corporeal Son, Po, who hath been prepared in My name, and with him shalt thou walk the earth four years. And thou shalt speak in My name, establishing Me amongst mortals, to the end that My chosen shall be delivered into My kingdoms. For thou shalt lead them away from the mortal kings, and teach them to know Me as their only King.

7. Take, then, thy attendants and go to thy labor, and at the end of four years I will appoint a successor to thee, and I will deliver thee into My etherean kingdoms.

8. Yima then saluted and stood aside. Next

CHAPTER VIII.

THE FIRST FONECEAN BIBLE. — BEING OF ABRAM, A MAN CHOSEN BY GOD FOR THE CHILDREN OF ARABIN'YA.

OUT of the hosts of Par'si'e, who were of the people of Shem, who were since the days of the flood, came Abram, a man chosen by God, in the arcs of Spe-ta and Bon, for the deliverance of the Faithists of Arabin'ya. God said: Because they have not raised up one out of the sons of Ham, thy name shall be, henceforth, Abra-Ham, and it shall be testimony in thousands of years of my records in the libraries of heaven.

2. And it came to pass that forgers and deceivers, not having the fear of Jehovih before them, falsely gave the interpretation of the meaning of the words Abra and Ham, not knowing (in thousands of years) that in so small a matter He would display the truth and glory of His revealed word.

3. God led Abram away from He-sa, his native place, where he was a maker of baskets, and took him to the ancient land of Ham, which had been destroyed by Druks, before the flood, as the name signifieth; whereafter God surnamed him Abraham, and made him chief rab'bah over the Faithists of Arabin'ya.

4. These, then, are the generations of the line whence came Abram, that is to say: Of Shem and the seventy tribes, first going forth beyond the mountains of Owatchab-habal, Tur who settled in Par'si'e, and his descendants Raf-bak, and his descendants Goe, and his descendants Wawa, and his descendants Sadr.

5. In Sadr the line was lost, but through his daughter Bar-bar regained through the I'hins in the land of Goats, where the Listians lived, having fled from the tyranny of the kings of Oas.

6. From Bar-bar was descended Egount, from him Dir, from him Wow-sha, from him He-hal, from him Rac-ca. And here the line ran by the female heirs, beginning in Rac-ca's daughter, Hess, from whom was descended Gil-gil, from whom was descended Thussa, from whom was descended She, from whom was descended seven generations in su-is; and it was lost in We-ta-koo, but regained again through I'hin seed, and appeared in Re-both, and again su-is extended through these genera-

came Vishnu, renowned for his labor in Vind'yu and her heavens. To him Jehovih said:

9. Being one with God, thou shalt with him fulfill the completion of Spe-ta in My name. To which end thou shalt descend to the corporeal earth, even Arabin'ya, and dwell thereon for the period of four years, with My corporeal Son, Abram. With Abram shalt thou walk and sojourn day and night, speaking and laboring in Me as fully as My very Self. And thou shalt deliver My chosen away from the kings' peoples, teaching them to have no king but Me, their Creator. To Abram shalt thou reveal My name, JEHOVIH, and establish it in secret, with due rites and ceremonies. And at the end of four years will I appoint a successor to thee; and thee will I deliver into My emancipated worlds. Take, then, thy attendants and depart to thy labor, and I will be with thee in wisdom and power. Vishnu then saluted and stood aside.

10. Next came Os, sent by the etherean regions of Haot-saiti to deliver the kingdoms of Japan and Heleste and their heavens, but who was now relieved by the Divan successor. To Os Jehovih spake, saying:

11. In honor of thy volunteering in the days of darkness for the relief of God and his kingdoms, I now create thee God of the first Spe-ta of the red star, and crown thee with Mine Own hand.‖

12. And, lo and behold, even with these spoken words, a light descended in the form of a crown and settled upon his head. Thereupon Jehovih said: In which I have made thee a lawful Div with corporeal power.

13. And thou shalt descend to the corporeal earth, even to Guatama, and walk with My Son Eawahtah, whom the loo'is have bred for My Voice, for the term of four years, sojourning with him day and night, gathering together the remnants of My lost tribes, and establishing them in faith of the Great Spirit, in My name, Egoquim, suitable to the utterance I have created them.

14. And at the end of four years I will appoint a successor to thee; and thee I will restore into My etherean worlds. Take, then, thy attendants and depart to thy labor, and I will be with thee in wisdom and power.

15. Then Os saluted and stood aside, and the Voice departed; then Cpenta-armij, on her own account, said: This hour, even now, I dissolve the Diva with honor and glory unto them. The kingdoms ye ruled over shall be my kingdoms during dawn; in the Father's

tions: Arfaxad, Sala, Eber, Prleg, Roo, Sa-rug, Na-hor and Terah; but in Terah the line was lost, but regained by I'hin seed, from whom sprang Geth, from whom sprang Gus, from whom sprang Ra-bak, from whom sprang Ya-shem, and by I'hin seed sprang Ti-lot, and by I'hin seed Shi-ar, and by I'hin seed Shir-ra, from whom descended Na-hor the second, from whom sprang Abram.

7. Abram was of pure blood, an I'huan; and the light of su-is had been with his forefathers and foremothers since the flood, and he was large and red, like new copper, and had black hair and long beard, fierce to look upon; but his soul was gentle as a woman's.

8. Abram could see without eyes and hear without ears, knowing things by the light of God which dwelt in him. Wherefore God chose Abram to gather together the Faithists in Arabin'ya and the adjacent countries, even as he had appointed Po in Jaffeth.

9. In those days there were great kings and men of great learning, and they had books of learning and instruments for measuring things far and near.

10. And Abram knew these things, for he had been a servant in a king's family where learned men and women congregated. And so, knowing the power of God was upon him, he ran away in his youth, and lived amongst the Listians, who made baskets and trinkets in the forests, which they sold to the kings' peoples.

11. God spake to Abram, saying: Fear not for men of learning; neither grieve thou for the learning in books. When they are forgotten, thy words and thy labors will overspread the world.

12. And God lived with Abram, teaching him and working miracles through him And it came to pass that the Listians in their rambles, selling wares, told the slaves of the kings about the wonders of Abram.

13. And the slaves fled from bondage and went into the wilderness in search of Abram. And when they came before him, he spake unto them, day by day, as they came, saying:

14. Why have ye come? I called you not! And when they could not answer, Abram said unto them: God brought you. Man of himself doeth nothing. Search, then, the records of your generations; for ye are descended from the Faithists of old.

name I assume them and their affairs. Peace and love and wisdom and power be with you all, amen.

16. The four inspiring Gods then departed, and in the outer circuit of Craoshivi they had in waiting, which their attendants had prepared beforehand, each one an otevan fully equipped and ready, into which they embarked, with their attendants, fifty thousand each. The musicians then saluted them, even as they moved off, severally, in direct lines for the earth.

17. Cpenta-armij then lowered the light a little, and her three visiting companions, Owks, Ha-o-ha and See-wah-Gon, sat near her on the throne, even before her etherean Council, five hundred million.

18. Cpenta-armij said: I have visited the earth and her heavens, even her heavens on her very surface. By the power vested in me, I relieve from duty all Lords and Gods, and sub-Gods, and sub-Lords, on the earth and in the heavens of the earth. This my messengers will communicate to them, commanding them, in my love and wisdom, which are one with the Father, to come at once to Craoshivi, that I may honor them and apportion them for the third resurrection, which will occur in four years.

19. To the Lord-dom, Maitraias, founded by Vishnu, I appoint and allot Yugsaesu Lord, with thirty million of my etherean hosts, to be chosen by himself. Let Yugsaesu come before me! Yugsaesu then came before Jehovih's throne, and Cpenta-armij said unto him: Repair thou unto Maitraias, taking thy hosts with thee. And when thou art come to the place, possess it in Jehovih's name, and order it after the manner of a Lord-dom, providing sub-kingdoms unto thy place as may be required.

20. And thou shalt have dominion over all angels that are already with the plateau of Maitraias, or such as may be hereafter sent to thee from the other heavenly divisions and from the earth. And thou shalt provide thy kingdom unto the service of the Father, chiefly to prevent angels returning to the earth to obsess and pollute mortals. For thou shalt find hundreds of millions of them who have no aspiration but destruction. Many of them were slain in wars on the earth, and are still seeking vengeance, and if escaping to the earth, obsess mortals to burn cities, and to murder, and to all manner of wickedness.

21. Thy labor, O Lord, is not to reform them or teach them, for I shall appoint and allot others to that end; but thou shalt labor

15. And they searched, and found not one had come but was descended from before the time of Zarathustra.

16. Abram said: Think not that God cometh to one man alone; when he provideth a voice he also provideth ears and hearts. Because ye have been faithful unto him, he calleth you to deliverance from your enemies, who are God's enemies also.

CHAPTER IX.

WHEN there had come to Abram in Shea-do-wan four thousand five hundred souls, God spake to Abram, saying: Come, now; I will lead thee and thy people into another country.

2. So Abram led them thence and came into Lower Howd-Lutz. And it came to pass that in the next year after they departed out of Shea-do-wan a famine came upon the land, and the enemies of God were cut off, and could not pursue Abram and his people.

3. After this it was that Abram was called Abraham, and he built altars of worship and altars of sacrifice, according to the commandments of God.

4. Now it came to pass in the early days of Abraham, he told his brothers that the light and power of God were with him; and, though others believed in Abraham, yet Lot, Abram's brother, and Lot, Abram's nephew, believed not in Abraham, saying of him: He was born naturally, and is wise of his own judgment.

5. God said to Abraham: Behold, it is an easy matter to commune with spirits, but to judge righteously of them is not so easy. For which reason thou and thy wife, and one hundred picked men, shall go and visit Sodom and Gomorrah in the valley of Siddim.

6. And Abraham and his people went as commanded by God, and visited the cities of Sodom and Gomorrah; and God spake privily to Abraham, saying: I will destroy these cities, for they are as hells for evil spirits; but Lot shall escape for thy sake.

7. And when they came to Sodom, behold, angels walked amongst the people, and the people knew they were angels, but cared not for them. And there were laws made by Bera, king of Sodom, regarding the behavior betwixt angels and men.

wholly and entirely to prevent the return of Maitraisans to mortals. And that thou shalt be strong before them, thou shalt draw from all other heavenly kingdoms, which I shall found, a sufficient guard to enforce my commandments.

22. For four years shalt thou labor in this matter, and thou shalt also raise up one with thy Lord-dom, to be thy successor after thee. Take, then, thy hosts and go to thy labors, and the Father will be with thee in wisdom and power.

23. Yugsaesu then made his selections from Cpenta-armij's hosts, and they came and passed before Jehovih's throne, saluting, and then withdrew and went into a ship which had, likewise, been prepared for them by the proper persons, whose labor lies in that matter; and, having saluted with music, they departed, Yugsaesu and his hosts, rejoicing.

24. Again Cpenta-armij spake, saying: Behold, the time is now come upon the earth when I will divide and allot unto each of its several great divisions heavenly kingdoms accordingly.

25. To Japan, because she is a remnant of the submerged continent, I establish a heavenly kingdom, and it shall be called SUASU.

26. To Jaffeth, because she has preserved much of the first language, I establish a heavenly kingdom, and it shall be called HI-JEE-TSE.

27. To Vind'yu, because she is the most advanced in holiness of all the earth, I establish a heavenly kingdom, and it shall be called VRI-MIJ.

28. To Arabin'ya, because she is the foundation of Jehovih's migratory hosts who shall go forth around the earth, I establish a heavenly kingdom, and it shall be called PARADISE.

29. To Heleste, because she was rescued from darkness by Os in time to meet this arc, I establish a heavenly kingdom, and it shall be called SPE-TA.

30. To Uropa, because she was first founded by a woman, I establish a heavenly kingdom, and it shall be called HIMMEL.

31. To South Guatama, because she is the least inhabited of all the great divisions of the earth, I establish a heavenly kingdom, and it shall be called AHDEN.

32. To North Guatama, because she is the ground on which the circumscribing of the earth by the different nations shall take place, where the revelations of heaven and earth shall be made to man, I establish a heavenly kingdom, and it shall be called KOSMON.

FIRST BOOK OF GOD.

8. And Abraham, being pressed by the presence of God, said unto his people: Behold, there are angels that love to dwell in lust, and to partake with mortals; to eat with them; to lie down with them, and to partake in all ungodly pleasures.

9. God, through his angels, rained down fire and brimstone on Sodom and Gomorrah, and they were burnt and destroyed. Lot, the elder, escaped, and went and lived in a cave.

10. Now, after Abraham and his people were returned to Jireh, his camp, and it was night, God said to Abraham: Be thou steadfast, and show thy people that they may understand my words.

11. And whilst they were yet praying before the altar, God withdrew from Abraham, and suffered the evil angels, who had followed them from Sodom and Gomorrah, to draw near about the altar. And one of the angels clothed himself in a great light, and with a crown, and with sparkling gems, and he appeared, so all the multitude of people could look upon him.

12. Abraham said: Who art thou? And the spirit said: I am thy God, ruler of heaven and earth! Abraham said: I am thy servant; what wouldst thou? And the spirit said: Thou shalt take thine only son, Isaac, and thy hosts who were with thee at Sodom and Gomorrah, and go with me whither I will lead thee, for I have a great work for thee.

13. Abraham said: Whatsoever thou puttest upon me to do, that will I do.

14. So in the morning Abraham and his son Isaac, and the hosts who had been with Abraham to Sodom and Gomorrah, assembled together. And Abraham spake, saying: Whither, O God?

15. The spirit answered, saying: Take sticks and a fire-brand and come thou to the summit of yonder hill, for thou shalt restore the rites of burnt offerings. So Abraham told what God had said, and they started, and Isaac carried the bundle of willows, such as basket-makers use, saying: This will light the large pieces; but what wilt thou burn for an offering, O father? And Abraham said: God will provide.

16. And when they ascended to the place Abraham gathered logs and heaped them up, and Isaac placed the willows.

17. Then spake the spirit, saying: What shall a man love above all things in the world?

33. To all the South Islands, I establish a heavenly kingdom, and it shall be called FLUE.

34. To all the North Islands, I establish a heavenly kingdom, and it shall be called SIN-YOT.

35. Hereupon the light of Jehovih overspread Cpenta-armij, and His voice spake through her, saying: To My ten heavenly kingdoms which I have made through My Daughter, behold, I choose ten Lords, and My ten Lords shall go to the kingdoms I apportion unto them. In My name shall My Lords build unto Me ten heavenly places of delight, for the spirits of the dead that rise up from the earth.

36. And My Lords shall establish in My kingdoms places of learning and places of labor; places for the sick and helpless angels that rise up from the earth, that My Lords shall raise them up, to know Me and the glory of the worlds I have created for them; inspiring them to perfect themselves in wisdom and purity and power, that they may arise and inherit My etherean heavens.

37. And My Lords shall appoint ashars unto mortals at the time of their corporeal birth; and the said ashars shall be appointed in watch and watch, that they may relieve one another, having a time of labor and a time of rest. And My Lords shall so appoint My ashars that each and every ashar shall have a hundred changes of labor with a hundred different mortals, in order to learn all the varieties of men and women I have created. And the number of ashars shall be equal to the number of mortals dwelling on the earth.

38. And My Lords shall appoint asaphs to reside in heaven, sufficient in number to receive the spirits of all who die on the earth, which they shall receive from the ashars in My name. And the asaphs shall take such angels, thus received, and place them in the regions My Lords shall have prepared for them, where there shall be sufficient teachers and nurses and physicians in My heavenly places to administer unto them.

39. And My Lords shall provide discipline to the spirits thus received, who shall be trained according to the Divan law which I established through My Gods, which shall extend beyond the es'yan even to the thirtieth grade.

40. And My Lords shall provide for them that have attained to the thirtieth grade to be sent in suitable ships to this place, Craoshivi, and deliver them to My daughter, Cpenta-armij, and to her successor, God or Goddess, who shall

And Abraham said: God. And the spirit said: For which reason thou shalt offer thine only son, Isaac, as a burnt offering. And it shall be testimony before thy people that thou wilt obey God even to the sacrifice of thine own flesh and kin.

18. Abraham said: Show me that thou art God, that I may not err; for I have been commanded not to kill.

19. And the spirit departed away from Abraham, perceiving that he knew the higher law. And Isaac was grieved at heart, for he desired to witness what a sacrifice was. And the people, seeing a ram near at hand, went and caught it, and slaughtered it, and sprinkled the blood on the sacrifice, and they lighted the fire and roasted the flesh, and took it and gave it to the poor.

20. And Abraham called the place Jehovih-Jireh, and they returned to the camp; and Abraham, being moved of God, spake before the people.

CHAPTER X.

ABRAHAM said: This testimony declare I unto you, whereof witnesses are of your own brethren, that even the chosen of God can be deceived by evil angels; for they can take any name and form; and, having no fear of God before them, declare falsehood for truth and darkness for light.

2. And, as ye have seen, the evilest of cities, even as well as the purest, may be the abiding place of angels.

3. For which reason ye shall not seek signs and miracles, for these may be of evil spirits, even to the showing of their bodies and of conversing learnedly. It is not in the power of man to know by words and signs, or by oaths or promises, what is truth.

4. One thing hath the Father created withal, which is His Own Light. Wherefore be ye believing toward men and angels; and wherein they teach ye according to Jehovih, which is life unto all, and happiness unto all, without sacrifice to any, they are holy.

5. If man or angel say: Visit the sick, and administer to the distressed, follow his advice, for it is of the Father.

6. But if man or angel say: Do thou thus, and thou shalt have profit, or glory, or applause, obey him not, for he adviseth for thyself and not for the brotherhood of men. He is not of God.

have dominion over the whole earth and her heavens.

41. For behold, it is the nature of man on the earth to go after earthly things instead of heavenly; and it is the nature of the es'yan to strive for the earth instead of My higher heavens. Be ye guarded, therefore, to lay a foundation to prevent angels and mortals from going downward; to provide inspiration to make them desire to ascend to My holy regions.

42. The Voice now departed, and Cpenta-armij spake of her own account in Jehovih's name, saying:

43. Whomsoever I call, let them come before Jehovih's throne, for they shall be the Lords whom I shall anoint for the heavenly kingdoms I have established:

44. Le-tzoo, Lord of Suasu, a heavenly place over Japan.

45. Oe-wah, Lord of Hi-jee-tse, a heavenly place over Jaffeth.

46. Loo-gam, Lord of Vri-mij, a heavenly place over Vind'yu.

47. Ha-kappa, Lord of Paradise, a heavenly place over Arabin'ya.

48. Jes-Sie, Lordess of Spe-ta, a heavenly place over Heleste.

49. Yo-han, Lord of Himmel, a heavenly place over Uropa.

50. Hinot-tse, Lordess of Ahden, a heavenly place over South Guatama.

51. Ami, Lordess of Kosmon, a heavenly place over North Guatama.

52. Horam, Lord of Flue, a heavenly place over the Southern Islands.

53. Puetse, Lordess of Sin-Yot, a heavenly place over the Northern Islands.

54. All the angels named came before Cpenta-armij when called, and they now stood abreast Jehovih's throne, whereupon the All Light overspread the place, and the Father's Voice spake through Cpenta-armij, saying:

55. Ye are My Lords and Lordesses, by Me raised up and allotted your places. For four years shall ye labor, even to the end of this dawn; and ye shall provide successors to take your places after you. And herein lies your greatest glory and Mine. For they that succeed you shall hold dominion two hundred years. And they in turn shall provide successors after them, and so on, for these successions shall continue till the arc of Bon.

56. With Mine own hand weave I crowns, and crown you severally for My kingdoms!

57. When these words were spoken, the now

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7. For spirits will come in disguise of your fathers and mothers who are dead, professing love and profit to you. Believe them not, save they teach you to sacrifice self for the good of others.

8. The wicked in heart, having profited in herds, and in gold and silver, say: Behold, God hath blessed me! But I say unto you, they are cursed, and not of God. Hath he here gathered you together because ye were rich? Ye were slaves, and in poverty; sick, and in bondage. And he came and delivered you. Be ye like unto him, and he will abide with you.

9. If a man come, saying: Behold, this is my coat; give it me! Thou shalt say: Prove thyself as to who thou art. But if a man come to thee, saying: Thy herd has gone astray; thou shalt not say to him: Prove thyself as to who thou art. But go thou, and see after thy herd.

10. If a spirit say: Behold, I am thy father, say to him: It is well; what wouldst thou? And when he answereth thee, consider if his words be of God. And if his words be not of God, which are for the glory of the Creator, thou shalt challenge him to prove himself.

11. As God is captain of heaven and earth unto all righteous souls, so is there a satan who is captain over evil spirits.

12. And inasmuch as the kings' peoples have not faith in the Father, their souls fall a prey to satan and his hosts.

13. Let not any man flatter himself, saying: Behold, I have joined the Faithists (Israelites); my soul shall escape hell. For in that day and hour God may be putting him to the test, to see if his heart be for good works and holiness. For as ye profess God, ye are doubly bound to practice godliness in your behavior toward men and angels.

CHAPTER XI.

WHEN Lot the younger escaped out of Sodom, he halted in a small city called Ben-ah, and tarried there whilst Sodom and Gomorrah were being consumed with fire; and because he was saved, he called the place Zoar, because he was a worshipper of the doctrines of Zarathustra, who was called in the Fonecean language Zoa-raastra. And the place was called Zoar for more than a thousand years.

2. When Lot departed out of Zoar, there

fast gathering light, of a variety of colors, took the shape of ten separate crowns, and descended on the heads of the Lords and Lordesses. The Voice ceased, but Cpenta-armij spake on her own account, in Jehovih's name, saying:

58. My Lords and Lordesses, go to your labors in the love, wisdom and power of the Father, and He will be with you; and ye shall be a glory in His kingdoms. Choose ye, therefore, each and every one ten million of my hosts, who shall go with you to your places, to be afterward exchanged or divided, as I may direct. That ye may choose in order, he who was first appointed shall choose first; the second next, and so on until ye have your chosen.

59. All these Lords and Lordesses were of the Higher Light, and knew beforehand, and had in like manner already chosen their attendants, so that at a given signal the multitudes thus chosen rose up and came before the throne, forming ten groups of ten million each. And they at once formed in line and passed before Jehovih's throne, saluting in the sign, BIRTH OF SPE-TA ON THE EARTH, and Cpenta-armij answered in the sign, JEHOVIH AND THE LOWER HEAVENS.

60. Cpenta-armij said: For the glory of this scene, I bequeath a day of rest, that my hosts may witness the departure of the fleets of Jehovih's Lords and Lordesses.‖ At once the hosts joined in a mighty chorus of thanksgiving and praise; and they went without and saw the ships laden with the joyous crews; saw them set their great fleet in motion; sang and shouted to them in Jehovih's love, for the glory of His high heavens.

CHAPTER VI.

IN the beginning of the second year of Cpenta-armij in Craoshivi, messengers came before Jehovih's throne, saluting, and greeting from Ctusk, who now lived under the name, Ahura, and submitted the following communication, to wit:

2. Ctusk, who hath become Ahura, a servant of Jehovih, and is now God of Ailkin by just judgment of Jehovih, desireth audience with the Most High-Raised Cpenta-armij, Daughter of the Great Spirit.

3. To this Cpenta-armij answered: Greeting, in love to my brother Ahura. By the Grace and Power of Jehovih, come and see me, bringing thy attendants.‖ Now, after the lapse of

went with him two tribes, and there were born of the house of Lot, offspring to the two tribes who accompanied him, and these became the nations in after years known as Moabites and Ammonites, who were of the Foneceans, as their names show, and they followed the doctrines of Zarathustra.

3. In former years God appeared to Abraham in a dream, and said unto Abraham: Thou shalt be a father to many peoples.

4. When Abraham awoke he told Sarai, his wife, and she was troubled, being barren, and she prayed God for Abraham's sake.

5. Now it came to pass that Hagar, Sarai's maid, had a son, and called his name Ishmael; and Sarai was jealous of Hagar, and abused her during pregnancy. And the Lord spake to Abraham, saying: Because of the hatred betwixt thy women, Hagar's son will be as a wild man; his hand shall be against every man, and every man shall be against him.

6. Abraham said: How, O God? And God said: I told thee thou shouldst be a father of many peoples, and thou toldst Sarai, thy wife. Now Sarai became vain in her desires for offspring, and, in her eagerness, she opened the door of thy house to satan, and hence this matter is upon thee.

7. Go, therefore, my son, and reconcile thy women. And Abraham told Sarai what God had said. And Sarai inquired of Abraham, saying: Before God, tell me, is Ishmael thy son? And God shall judge betwixt us. Abraham said:

8. Teach me, O God, to answer Sarai, that I may reconcile them. And God said: Behold, thy Creator is the Father of all the living.

9. And when Abraham told Sarai God's words, she cried in sorrow and repentance, saying: Thou art wise, O God! For what matter is it to me, since I know that Ishmael is thy son, and Hagar is thy daughter?

10. And Sarai went to Hagar and said: O my sister, I have sinned before the Lord, my God. I saw thy son, and knew God gave him, but I turned against mine own soul, and loved not thy treasure.

11. Hagar said: Saidst thy God that Abraham was father to my child? And Sarai said: Nay, O Hagar. Hagar said: Neither said I thy husband was Ishmael's father.

12. So they were reconciled, and by right

a few days, Ahura came to Craoshivi, attended by one million, escorted by music, and proclaimed according to the discipline of the higher heavens, with heralds and trumpeters. And Cpenta-armij's hosts received Ahura and conducted him and his hosts within the capital chamber; and Ahura went before Jehovih's throne, saluting on the sign, SECOND PLATEAU, and Cpenta-armij answered in NIRVANIAN ROAD, SALKWATKA. She said:

4. In the name of the Great Spirit, Whose Daughter I am, I welcome thee in love and high esteem. I know all thy past record, and do look upon thee as the foundation of one of Jehovih's brightest suns. Long have I desired that thou shouldst petition to come, to see thee, and greet thee in the Father's name.

5. Ahura said: O thou Most High Chieftainess, of hundreds of thousands of years, how can I stand before thee? I know thou hast seen many truants in thy day, and watched their course thousands of years. Thou canst see before me all that awaiteth me and mine; the past and the future are as an open book before thee. That I have stood before thee and looked upon thee, I am blessed above all things since the day of my birth.

6. Behold, the hand of the Great Spirit hath appeared before me; I comprehend the only road that leadeth on to everlasting resurrections; I know that the ONE ALL PERSON must ever stand as the key-note for angels and mortals. Without Him, a man is as a ship without a rudder; the seas around about him drive him to ruin in the end. Blessed is he who hath had the experience of this in an early day of his life. Nervous and full of fear is he who hath been tried two thousand years!

7. Then spake Cpenta-armij, saying: I perceive thy desires, O Ahura! I understand why thou art before me. Thy wisdom is great indeed. Thou perceivest that thy plateau is in the second removal from the earth. Thou fearest that some of thy hosts will forsake Jehovih, and usurp kingdoms of their own, even as thou didst in time past. Thou desirest me to raise thy plateau farther away from the corporeal earth.

8. Ahura said: If it be Jehovih's will, even for this purpose am I come before thee!

9. Now came a great light, bright, like a sun, and settled over the throne, enveloping the Goddess, Cpenta-armij, and Jehovih's Voice spake out of the light to Ahura, saying:

10. My Son, My Son, why hast thou so little faith! Behold, I am with thee even as with

of the beginning of Abraham's nations, Ishmael was Abraham's son before God, but not in the flesh.

13. Sarai had a son, and he was called Isaac, because he was born of Sarai after she had passed the time of child-bearing.

14. And when Hagar beheld that Sarai bore a son, Hagar became jealous for Ishmael's sake, and she wept before Abraham. Hagar said:

15. I am an Arabin'yan woman, and I left my people for thee. Behold, I am not favored of thy God. Abraham said: Have I not been as a father to thee and thy son? Yea, when all people reviled thee because thou hadst a child in maidenhood, laying it on me, I denied thee not, nor justified myself before the kings' people, suffering these things for God's sake, and thine, and thy child's.

16. Complain not, then, against my house, nor my wife, nor my son, Isaac; all things are of the Creator. And Hagar was pacified for a season, but afterward returned to grief and jealousy, and finally resolved to depart away from Abraham's house.

17. Then said Abraham to Hagar: The matter lieth with thee. And I give thee, according to the custom of the Arabin'yans, a jug with water, and bread and blankets.

18. So Hagar persisted, and Abraham provided her, and she departed, taking Ishmael with her, and she went into Par-an and dwelt there.

19. In those days Arabin'ya was divided into many kingdoms, some having one city and some two, and some as many as six cities. And they were constantly at war one with another, and the victors always changed the names of the kingdoms. The largest and most powerful always called itself the Sun Kingdom, after the manner of the Par'si'e'ans (Persians).

20. In the Sun Kingdom dwelt men and women of learning, and they had tablets and books and maps relating to heaven and earth, which books, maps and tablets were kept in a library, the summit of which building was used as an oracle for consulting with the spirits, called Lords of heaven.

21. For which purpose, a man or woman, whose head had been flattened in infancy, sat by a table covered with sand, whereon the spirits wrote with the finger. And the person so communing with the spirits was called

this, My Daughter. All thou lackest is faith. Go thou back to thy plateau and raise thou it thyself. My Daughter shall come to thee, and show thee, and thou shalt not fail. To have faith in Me is to be one with Me; to lack faith in Me is to be far removed from Me.

11. Ahura said: O Jehovih, teach Thou me how to begin to have faith. To find the beginning, there is my stumbling block!

12. Jehovih said: By trying Me, there is the beginning. By learning to know thine own power in Me; and to know My power in thee; this is the sum of all power and wisdom. By the lack of faith in Me, man setteth up himself; by the lack of faith in Me, the self-assuming Gods build kingdoms for themselves.

13. The failure of man is proof of My power; the failure of all kingdoms is proof of the lack of faith in Me, whereby My power is manifested over them. First, after the abjuring of self, cometh the constant manifestation of power through faith, the example of which holdeth the multitude to Me and My works.

14. Inasmuch as thou hast suffered fear in thy soul for a relapse in thy kingdom, thou hast opened the door for disaster. Have I not proved this on earth? — wherein the faith of a captain leadeth his soldiers on to victory, and his lack of faith breaketh them down in weakness. Think not, O Ahura, that My examples are less with My Gods.

15. If, therefore, My Daughter should come to thy kingdom and raise it up, behold, she would lessen thy hosts' faith in thee. For which reason thou shalt return to Ailkin, and proclaim to thy people that thou wilt raise thy plateau. And though millions of them will consider it vanity, and beyond thy power, behold, I will provide unto thee that thou shalt not fail.

16. Ahura said: I perceive Thy Wisdom, O Jehovih! That which Thou hast put upon me, I know I shall accomplish through Thee.‖ The Voice departed, and Cpenta-armij spake on her own account, saying: Thou shalt proclaim a day for this great work; and thou shalt send invitations to me and my hosts, and to my Gods and Lords, Goddesses and Lordesses. Send thou, therefore, thy surveyors and inspectors, and determine whither thou wouldst raise thy plateau, and thou shalt be provided from my hosts whatever assistance thou mayest need.

17. Ahura then saluted, and he and his hosts departed without the capital chamber, where they rested awhile in recreation with the ethe-

Æ'jin[2] in the South Arabin'yan language, and was in rank next to the Sun King. Now, no matter what wars took place, the library, the temple of the oracle and the Æ'jin were sacred, and never suffered harm even betwixt enemies.

22. The kings kept scribes whose business was to write and to translate, and to keep the records of the kingdom. Besides these, there were gatherers of news, who held the second rank of scribes.

23. Now when Abraham and his people came into Arabin'ya, especially into that part now called Egypt, the matter was entered in the records of the different kingdoms, with especial reference to Abraham's professing to hear the voice of God, for he had not a flat head, and moreover, had good judgment of his own, quite unlike the Æ'jins in the temples.

24. But because Abraham gave no counsel as to war or to earthly gain, he was not favored by any of the kings, and suffered to go his way unmolested.

25. When Sodom and Gomorrah were destroyed, the kings' people heaped the blame of it on Abraham's head, and there rose up enemies against Abraham in those regions.

26. And they also accused him of attempting to burn his son Isaac as a sacrifice to his God, after the manner of the heathen of old.

27. And they accused Abraham of being the father of Ishmael, by his servant-maid, and of driving Hagar and Ishmael away to Par-an after he tired of her.

28. And these accusations, and many more of like wickedness, were heard of by the news gatherers, the scribes, and they wrote them down, not knowing of a truth what they were doing before God; and so, their records were entered in the libraries of the kings of Arabin'ya, especially of that part now known as Egypt.

29. Abraham perceived these matters, and he wept before God, saying: Alas, O God, would that I had great learning and could write my record truthfully before men! God answered him, saying:

30. Thy faith being in Jehovih, it is well with thee. In thousands of years, one Ezra shall send his scribes into these countries to gather news, even as do the kings of this day. And his scribes shall translate from these

rean hosts, and then they entered their ship and departed, and returned to Ailkin. After which Ahura appointed the day for the resurrection, and sent messengers throughout atmospherea, proclaiming what he would do, inviting Gods and Lords, with their attendants, to come and spend the day with him.

18. Jehovih spake to Cpenta-armij, saying: Send thou thy mathematicians to estimate the grade of Ahura's plateau; and send thy surveyors to the place he hath chosen, that thy hosts may know the power required; and provide thou from thine own hosts, privily, suitable stationers that Ahura shall not fail. For, in time to come, Ahura shall be one of My greatest of Gods.

CHAPTER VII.

AHURA, immediately on his return to his kingdom set about accomplishing this great labor.

2. Now there were with Ahura many who had been sub-Gods and captains and generals under him whilst he was in rebellion against Jehovih and His kingdoms; and when they heard of the proclamation they said within their souls: What, is it possible Ahura is at his old games? For they knew not his concert with the kingdoms above, and so believed not in his power.

3. Jehovih moved upon Ahura, and induced him to send numerators and graders throughout his kingdom, to take the measure of those who had faith, and of those who had no faith; and of those who had neither faith nor nonfaith. And these Ahura graded and numbered, so when the time came he should know where to place them. Then he numbered the unlearned and dumb; and then the enthusiastic; and he graded them and arranged them also.

4. When he had this much accomplished, there came to him one Anuhasaj, a former sub-God, and he said to Ahura, privily: I love thee, Ahura, and for that reason come before thee. Thou shalt meet only failure and disaster in thy undertaking. How many times, in thy mighty kingdom of Ctusk, didst the All High fail to come to thee?

5. Ahura said: Because of thy love I rejoice in thee; but because of thy lack in faith I deplore thee. How long will it be before angels and mortals understand the Father and His kingdoms? Behold, in the days of Ctusk I labored not for Jehovih, but for myself and my exaltation, and for the exaltation of my

records, with all their errors and falsehoods, and Ezra shall publish the matter as the history of THE DELIVERANCE.

31. Abraham hearing this of God, bowed down his head and wept, saying: Thy will be done! And God comforted him, saying: I am the Light and the Life!

32. The God of heaven and earth will come afterward and render the records of thy life, which are not dead, but of life everlasting. Since, then, thy people shall be honored by even that which shall come from their enemies, how much greater will be their glory when God of heaven speaketh for thee and them!

CHAPTER XII.

ABRAHAM inquired of God concerning the peoples of the kings and of the Faithists. And God said: Whomsoever I lead to thee shall be thine; thou shalt henceforth be father to all men and women and children that are thine. And they shall be thy family. But all other peoples shall not be thine; nor shalt thou be to them a father nor a prophet. Neither shalt thou make laws for the kings' peoples; nor laws betwixt thy people and them. Of thine own people shalt thou be, and for thine own people shalt thou be forever.

2. Nor shall thy people have anything in common with the kings' peoples, nor with any other people under the sun. Nor enter into treaties, nor alliances, nor in any way whatsoever. Both thy labor and the labor of thy people are for Jehovih, through the Lord thy God.

3. But touching the intercourse betwixt thine and the kings' peoples, be circumspect to the value of a fraction in buying and selling, to give the full value. Neither suffer my chosen to accept presents, or otherwise to become obligated to other peoples, for it is the law of thy God. For it shall not be said by the kings' peoples: Behold, I made them!

4. For I say unto thee, neither kings nor rich men make the people of thy God.

5. Whosoever would give thee gifts, let him quit his people and come and dwell with my people in person and spirit. I cannot be put off with money and with gifts, like a peevish child or a wanton woman.

6. Shall a man say: Here are gifts for thy

kingdom for mine own ends. Hence the All High came not to answer my prayers. Now, in this matter, I am doing that which is not for me, nor for my kingdom for mine own sake, but for the Father's sake only. And I know He will not fail me.

6. Anuhasaj said: Hath it not been from the time of the ancients till now, that certain ones say that by prayer and faith all things are possible, assuring us, moreover, that by such are all things accomplished on earth and in heaven? And yet, who hath not witnessed more failure than success? I do not desire to discourage thee, O Ahura, but I know so well the lack of faith on the part of all men, and that to get one's self weaned away from self is the weakest talent in the soul. And, for which reason, too, it is ultimately the greatest glory. But this would seem to me expedient: To have Cpenta-armij and her hosts do this resurrection for thee.

7. Ahura said: Even thine every thought have I already fulfilled. And through the Chieftainess came the Father's Voice, commanding me to do this resurrection on mine own account.

8. To this Anuhasaj made no reply, but in his soul he was not free from the tetracts, being jealous that Ahura had advanced him in obtaining the Father's commands. But Ahura perceived it not, and he said unto Anuhasaj: The hosts of Ailkin have been numbered, and there are four thousand five hundred million. And within the grades above es'yan there are one hundred and seventy thousand schools, two hundred and thirty thousand colleges, four hundred thousand factories, and two hundred thousand hospitals.

9. Behold, on the day of resurrection I shall have the Han-od-wotcha recreation for my hosts. Let this, then, be thy labor, to have the matter proclaimed throughout Ailkin. Anuhasaj said: By Jehovih's leave and thine, I am satisfied.

10. Thus ended the matter, and Ahura remembered, afterward, that Anuhasaj had not answered positive acceptance, and so Ahura feared, and, to make doubly sure, called Evasan, and committed the same charge to him.

11. Now when the time came, lo and behold, Anuhasaj fulfilled not his part, but Evasan did; and Evasan, moreover, came to Ahura, bringing answers from all the departments.

12. In the morning of the day of the resurrection, Ahura sent for Anuhasaj and inquired

God, he is a good enough God! But as for my soul it is too good to give to thee or thy God.

7. Neither shalt thou suffer thy people to marry with the kings' peoples, for the same reason. But whosoever will marry my daughters, let him come and dwell, first, with my people, proving that he hath forsaken all the idolatrous gods for Jehovih's sake. It shall be the same of thy sons; if they desire strange damsels for wives, they shall first bring them to dwell one year amongst my chosen.

8. Abraham inquired concerning government. And God said unto Abraham: To teach people to dwell together in peace, order, harmony and love; being disciplined to these, what more is required? Government belongeth to the kings' peoples.

9. Abraham said: That I have spoken before thee, O God, teach thou me, for I am as one in the dark cellar groping about. Behold, my people are unlearned!

10. God said: Who is learned? I say unto thee, he who knoweth the stars and the rocks, and mountains and valleys, and all that is living and dead, and the tongues of the ancients, but knoweth not the Creator, is unlearned. But he that knoweth the Creator is learned indeed.

11. Better is it that thy people dwell in tents and under trees; and their children roll on the ground, and die not, but grow strong in person and in spirit for the glory of the Creator, than to dwell as the kings' peoples, in magnificent cities, and in lust and death. Before thy God, thy people are a most learned people.

12. Abraham inquired of the Lord concerning servitude. And God answered him, saying: There is but one Master, even Jehovih; thy people shall be His servants only. But all people have loves; a damsel saith to her lover: I will be thy servant, and he marrieth her. A man saith to another: Thy judgment is greater than mine; I will be thy servant. And the man taketh him in love to work for him.

13. Therefore, for convenience' sake, thou mayest say, master and servant. Nevertheless, my chosen shall not, in fact, have either masters or servants; for the one shall not have authority over the other but by love and free consent.

14. Abraham asked concerning the products of labor. God said unto Abraham: Even as I

concerning the matter. Anuhasaj said: Nay. I issued not thy proclamation nor thy invitation; for I reasoned on the matter, saying to myself: If the resurrection be a failure, then would it indeed be better that the ignorant know not of it.

13. Ahura said: To do well one's own part, is this not the highest? Anuhasaj said: It is the highest. Even so have I done that which seemed the highest in mine own sight.

14. Ahura said: The resurrection was not for thee nor for me, but for the hosts. For thou hadst previously admitted that the resurrection of this plateau was the highest, best thing to be done. Because it seemed impracticable in thy sight, thou wert not justified in withholding thy hand. Thou shouldst have striven to accomplish that which was for the universal good, not even whispering thy distrust to any one. Then, had it failed, thine own soul had been clear. For which reason Jehovih came to me, and I was admonished to depute Evasan in thy stead, and he hath fulfilled my commands.

15. Anuhasaj made no reply, but went away in displeasure, and for the present the matter was dismissed.

16. Ahura had sent invitations to the Lords of all the divisions of the earth, asking them to come, bringing their attendants with them. Of these the following came, to wit: Oe-wah, Lord of Hi-jee-tse; Ha-kappa, Lord of Paradise; Loo-gam, Lord of Vri-mij; Jes-Sie, Lordess of Spe-ta; Ami, Lordess of Kosmon; Horam, Lord of Flue; and Puetse, Lordess of Sin-Yot, each bringing one million attendants, besides hundreds of thousands of visitors of lower grade.

17. Cpenta-armij, with her visitors, Owks, and See-wah-Gon, and Ha-o-ha, and five million attendants, and five and thirty million visitors, from Craoshivi, came in an avalanza made for the purpose.

18. The place of removal which Ahura had decided to inherit was in the second belt below meteoris, known in atmospherea at that time as Vara-pishanaha, which laid betwixt the land of Vind'yu and the star-region known as the HORSE AND COW AND CALF PASTURES, a heavenly place, uninhabited. From Ailkin to Vara-pishanaha was fourteen hours in grade twenty-five, which was the average of Ahura's hosts; but its enlargement in the upper belt would be as fifteen to nine.

19. Cpenta-armij and her hosts were the first to arrive in Ahura's dominion; for she had

have said of servants and masters, so also is it of the productions that come out of the earth. Nothing belongeth to any man, for all things are Mine, saith the Creator.

15. Nevertheless, for convenience' sake, thou mayest say: This is his product, or that is such an one's product. But still he holdeth it only by his Creator's consent.

16. Let all men render unto the Creator His creations, for they are Jehovih's. After that, Abraham said: Some men grow flax, and some wool, and some corn; but the seasons bring forth not alike unto all. Others spin and weave; and others make butter and cheese. And yet this happeneth also: One man is strong, another weak; one riseth with the sun and toileth all day; another sitteth on the bank, fishing.

17. Now when the products are brought in, lo and behold, there are no two that are equal.

18. And God said: Every man's matter is betwixt him and his Creator. According to diligence and industry He rewardeth them in the end. He that perceiveth this, knoweth his heavenly Father; he that perceiveth it not, dwelleth in darkness.

19. Abraham said: Shall the lazy be rebuked, and they that shirk be upbraided?

20. And God said: Nay. Let all thy people bring their products and cast them before thee, saying: This is my sacrifice unto Jehovih; distribute thou it. And if some bring not anything, neither rebuke them nor pity them; they are the sons and daughters of thy God. And if some decorate themselves with fine raiment, or jewels, censure them not; thy God searcheth their hearts.

21. Abraham asked concerning lands. God said: Consider thy God. Did I go to the king and to the rich man and say: Give thou me thy sons and daughters? Nay, but I went to them that were despised by the rich, and by the king, and I said: Come ye! And they came.

22. And when thou wert come hither, did I say: Take thou the king's lands, or the rich man's? Nay, but I led thee to that which was neglected and waste in the eyes of the kings' peoples, and I said: This is thy inheritance.

23. Sufficient is it for thee and thy people to buy burying-places for the dead, which shall not be disturbed. But of all other lands, neither buy nor sell.

determined that nothing should lead to failure in Ahura's enterprise. Through her advice Ahura stationed water-bearers the entire distance of travel, lest, in the excitement, the drujas might run into knots or riot. For such is the nature of darkness, both on earth and in the lower heavens: the low delight to dwell in a city, or near a place of filth, if companionable, rather than go to a place of isolation where improvement is possible.

20. Jehovih had said to Ahura: Suffer not thy drujas to know thou wilt remove them so far from the earth; confide thou only with the wise in reference to thy destiny. Cpenta-armij had said to Ahura: Provide thy drujas a holiday in parade, with rites and ceremonies. And Ahura perceived how the matter had to be, and he apportioned eighty million of his hosts to provide parades, rites and ceremonies for the drujas of his hosts, and of these drujas, ranking below grade five, there were one thousand two hundred million, being such angels as knew not the left hand from the right, nor could remember to count five from one day to the next. And yet the next thousand million, rating below grade twelve, knew so little more, they were scarcely wiser than beasts in the field.

21. Cpenta-armij, seeing these, exclaimed: O Jehovih, how long must Ahura labor with these in order to raise them to grade ninety-nine! O that they who set themselves up as Gods knew what lay before them! O that leaders of men knew! O that mortal kings and queens knew the bondage that they lay down for themselves! What a work in the lower heavens for them before they can ascend! And yet, O Jehovih, Thou art just. Some one must labor with these unfortunates. It is well that man aspireth to be king, and Lord and God.

CHAPTER VIII.

WHEN they were assembled for the resurrection, the thousands of millions, Cpenta-armij went and stood at the right hand of Ahura, and next to her stood Owks; and on the left hand stood See-wah-Gon and Ha-o-ha, and the Voice of Jehovih fell upon Ahura, saying: Extend My lines to the four corners of the world; give into My labor the highest grades.

2. Accordingly, the marshals drew the line on the plateau, and the hosts of etherea stood equally toward every corner, arranged in pha-

24. And after thy people have improved a place, and a king cometh against thee, saying: Either by purchase or by battle, I will have this land; thou shalt say: Nay, neither by purchase nor by battle, shalt thou inherit that which is Jehovih's. But if thou desirest the land, then will I give it thee without money and without battle.

25. And it shall come to pass upon my chosen that they shall be driven from place to place, whither I will lead them; and they shall make the waste lands to bloom like gardens, and the deserts to yield ample harvests; for they shall dig wells, and till the soil, and prove unto the nations of the earth the glory of my works.

26. And they shall be cut down and driven away, and scattered, but I will come and gather them together. Their places shall be inherited by idolaters and worshippers of strange gods, who will build mighty temples. But my people shall not build in stone, nor wood, nor iron, that shall endure; for they shall go from place to place, proclaiming me and my works; but where they have been, there shall be nothing left on the earth to show their labors.

27. But when I have taken them across all the earth, and they are scattered as dust before the wind, and no man can say: Here is a nation of the children of Abraham, lo, I will raise up my voice for them, even I, the God of heaven and earth. And in that day the idolaters and worshippers of strange Gods will be on the wane; their temples of stone and mortar will still be standing.

28. But a voice shall go up from the whole earth, even from the far-off nations of the earth, saying: What of them who laid the foundations of the temple of ONE GOD, EVEN JEHOVIH! Who were the sons and daughters of Abraham! O that mine eyes could have beholden the Faithists of that!

CHAPTER XIII.

WHEN Abraham's wife was getting old, her ears were opened to hear the voice of God. And God said unto her:

2. Concerning thy son, Isaac, hear thou thy God, even the God of Abraham: My labors are not for a day, nor without judgment.

3. Behold, in the land of Es-seth, the place

lanxes of ten million, each having the form of a quarter of a circle; leaving the lines of power from centre to circumference, and the distance thereof was equal to the width of Vind'yu on the corporeal earth. And the centre of the plateau was high raised, so that Ahura stood on the highest place, which laid near the CAPITAL OF THE COUNCIL.

3. Now it so happened that the jealous Anuhasaj stood twelfth on the east line, being the thirteenth from Ahura's left hand. Cpenta-armij said to Ahura: Behold, the line is shattered. Ahura said: I feel nothing; how sayest thou, The line is shattered? She answered him, saying: He who doeth Jehovih's work must deal as Jehovih dealeth. Only those who are in concert with thee must labor with thee. Otherwise thy best endeavors will be thwarted. Ahura said:

4. O thou far-perceiving Goddess! In my much love and sympathy I admitted Anuhasaj to the lines. He hath been my best friend. Cpenta-armij said: Thou shalt know but One Friend, Jehovih.

5. Ahura perceived, and he now felt the shattered place, and he sent his chief marshal to Anuhasaj to bring him from the rank. And when Anuhasaj was before Ahura, the latter said unto him: Because thou servest thyself, thou shalt stand not in line; behold, there is but ONE to serve, even Jehovih. Anuhasaj said: A joy upon thee and thy scheme. Because thou art powerless, thou hast singled me out as an excuse before these Gods and Goddesses!

6. Ahura made no answer, but spake before Jehovih, saying: Give me strength for Thy Children's sake, O Father! Behold, I have cut loose the foundations of Ailkin; with high-extending cords I have bound her to Varapishanaha. By virtue of Thy power in me I will raise her up. In Thy name, let my hosts in will command: ARISE! UPWARD! ONWARD! O AILKIN! ARISE, UPWARD, ONWARD, O AILKIN! ARISE, UPWARD, ONWARD, O AILKIN!

7. With the third enunciation, which came from the thousands of millions in concert, behold, the plateau moved from her foundation; turned a little, then slowly, upward arose. Loud shouted all the inhabitants of that heaven; with their own universal will the Great Spirit stretched forth His hand and raised up the heavenly continent. Even as with His hand He toucheth a corporeal continent and sendeth it beneath the ocean, so

of thy husband in his youth, have I built for many generations concerning the seed of my people. For which reason thy son Isaac shall take a wife that shall inherit my voice.

4. Before the time of thy husband's father's father, I sent my angel from heaven, saying: Go thou and raise me up an heir to hear my voice, for I will dwell for a season with the children of men.

5. And my angel fulfilled his part, and I have come and talked with thee and with thy husband face to face. And even in like manner can I talk to thy son, Isaac, and he can hear me also. And Isaac shall raise up heirs to my voice through his wife, to whom he is not known in this day.

6. Sarai told Abraham what God had said to her; and so Abraham and Sarai went to the altar which Abraham had built, and they prayed alone; and God came and spake, saying: What would ye?

7. And Abraham said: Concerning our son Isaac's wife? And God said: Because of the blessing of Sarai, thy wife, who hath been upright all her days, I will give her comfort in her old age.

8. Send thy servant to the land of thy fathers, and I will send my angel with thy servant, and he shall come to a maiden who shall be Isaac's wife. So, Abraham called his servant, who was overseer over his goods, and he said to him: Equip thyself with camels and asses, and with servants, and with jewels I will give thee, and go thou to Syria, the land of my fathers, and bring a damsel hither, who shall be Isaac's wife.

9. The overseer said unto Abraham: Alas me! How shall thy servant choose a wife for thy son? Or, if choosing, how shall he induce her to come so far? Abraham said: That which God hath commanded of me, I have told thee, save that God saith: My angel shall go with thy servant, and he shall not err.

10. So the servant of Abraham, in fear and trembling, equipped himself with ten camels and twenty asses, and with thirty servants, taking presents and goods, and departed, and the journey occupied two and twenty days. And all the while the overseer reasoned upon what he should say, for he had misgivings that he was on a fool's errand.

11. Nevertheless, he prayed to God that he might do his own part wisely. So when he

raiseth He His heavenly places toward His emancipated worlds. Yea, because of His Spirit upon His people they desire it risen; with them and Him, ALL IS ONE.

8. And now, the Gods, with unbroken will, held their places as it were a day for the corporeal earth, and not a God or Goddess from the single purpose in thought strayed a moment of time and no distracting thought intervening; for such is the will and mastery of Gods over their own thoughts. Even then, to keep up the concerted force joyously, those who had the drujas in charge set the games and tournaments going, with racing and music, such as should leave not one idle moment for all the hosts of Ailkin, nearly five thousand million.

9. Upward and onward rose the great plateau, making straight course for Vara-pishanaha. Ahura stood in the eyes of the unlearned populace as the greatest and most masterly of all the Gods. One alone, even Anuhasaj, stood awhile transfixed with disappointment and chagrin, even hoping some mishap to Jehovih's proceedings. And, finally, he went wandering about, sore and out of sorts with all righteousness.

10. Thus was raised the heavenly place, and no longer called Ailkin, but Vara-pishanaha, home of Ahura and his hosts. And now, when they were securely established in the place, and the Gods and Goddesses broke from line, they all came greeting to Ahura. And, even in the same moment of time, a messenger came from God, who was with Brahma on the corporeal earth, bringing to Cpenta-armij the following commandment, by proxy, to wit:

11. In Jehovih's name, give thou a throne and crown to Ahura for me, and in my name. I promised him thus!

12. The light came upon Cpenta-armij, and Jehovih spake through her, saying: Behold the work of My hand, O Ahura, My Son! In the substance of heaven fashion I thee a throne and high-raised capital. And with Mine own hands weave thee a crown. From this time forth thou shalt be My God, and I will abide with thee.

13. Whilst the words were being spoken, the throne rose up before Cpenta-armij's hand, and a high-raised capital came and stood over and about the throne. And there descended from the heavens above bows of light and color, which in Cpenta-armij's fingers were shaped and woven into a crown, which alighted on Ahura's head. And there went up from the

came near Abraham's father's people, the angel of God spake in his heart, saying: She that cometh with a pitcher on her head shall be Isaac's wife. Say thou to her: Wilt thou give me a drink? And she will say: I will give thee a drink, and also draw water for thy servants, and for thy camels.

12. And the overseer looked, but saw no damsel, and he marveled; but presently he saw many damsels, one of whom had a pitcher on her head; and his heart failed him till she came near, and he said: Give me a drink? And she gave him a drink and said unto him: Thou art a stranger; pray thee, I will water thy camels and give drink unto thy servants.

13. And so she gave as she said; and when she had finished, the overseer said unto her: Who art thou? And she answered him, and he perceived she was Isaac's niece by Abraham's father's second wife, but of no blood kin. And then she asked the overseer who he was and whence he came; and he told her, even from Abraham, whose servant he was. So she invited him to her people's houses, and she ran ahead with joy to tell who had come so far, bringing word from Abraham.

14. Now when the camels and asses had been fed, and straw spread for the travelers to lie upon, and when repast was spread for them to eat, the overseer rose up, perceiving the way of God, and he said: Till I have spoken, eat not, but hear ye the words of God. So he related the object of his visit as commanded by God, and in reference to the angel of God, and the words that came to him.

15. And when he had finished, the power of God came upon the damsel, whose name was Rebecca, and she rose up and spake, saying: Isaac shall be my husband, and I shall be his wife, for I know this matter is of God!

16. So it came to pass after some days, Rebecca departed from her people, and by her faith in God came to Abraham's home, and Isaac took her to wife, and Sarai rejoiced before God because of the light of his kingdom through Abraham's heirs.

17. And God said unto Abraham: Divide thou thy people into families of tens, and families of hundreds, and families of thousands, and give to each family one rab'bah, and yet to all of them together one chief rab'bah.

hosts a universal shout of praise and thanksgiving. Then broke in the trumpeters, seven million, and after they played a while, the es'enaurs chanted, THE CONCERTED HOSTS OF JEOHVIH!

14. Thus was founded Jehovih's heavenly kingdom, Vara-pishanaha; thus established Ahura his dominions where rebellion and secession were cut off forever. And Cpenta-armij gave to Ahura a thousand messengers, and opened a roadway to Craoshivi. Ahura ascended his throne, and the Gods and Goddesses saluted him, GOD OF VARA-PISHANAHA, and they and their attendants departed to their several places.

CHAPTER IX.

IN the third year of dawn Jehovih spake to Cpenta-armij, saying: Gather together the officers of thy traveling hosts, and take with thee thy companions, and go and visit all the Lords and Lordesses of the earth, of thy appointing. And let thy recorders make their accounts of the affairs of the earth and her heavenly kingdoms, that they may be taken to, and entered in, the libraries of the Nirvanian kingdoms.

2. Also shalt thou set thy collectors of Brides and Bridegrooms to work in Craoshivi; and give to thy collectors otevans, that they may also visit thy Lords' kingdoms and collect all the angels prepared for the next resurrection, and bring them to Craoshivi, where they shall be classified. For in the coming resurrection thou shalt provide twelve avalanzas, and those who are raised to the etherean heavens thou shalt cause to be divided according to their grade and rate, and have them delivered into regions suitable to their advancement.‖

3. During the time prior to this, the Lords had contributed largely to Craoshivi, and already there were upward of twenty thousand million angels capable of taking the third resurrection. The departure of Cpenta-armij on this visit was important, for it involved the selection of the next succeeding God of earth and heaven, who should sit on the throne during her absence. At this time, the reigning God was with Brahma on the earth. To him Cpenta-armij sent messengers, acquainting him with the commandments of Jehovih.

4. God answered through his messengers saying: Greeting, in the name of Jehovih, to Cpenta-armij, His Daughter, Chieftainess! The

And make thou thy will, and appoint thy son Isaac and his heirs by his wife Rebecca to be thy successor, that my voice may remain with my chosen.

18. And Abraham made his will and did in all things as God commanded; and he further made the rab'bah officers in the rites of emethachavah, and communicated to them the sacred name of the Creator (E-O-Ih), and the plans of the upper and lower heavens, the dominion of God and the dominion of satan, which were kept secret with the rab'bah.

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19. God said: Behold, there is a time to clear up all things, present and past: Were Abraham father to Hagar's son, Ishmael, and had he been true to the law of sacrifice amongst the heathen, then, Ishmael, being first-born, would have been chosen for the burnt offering.

20. In which matter the Ezra Bible is shown to be false before Jehovih, in regard to Abraham and Ishmael and Isaac, and the burnt offering also.

21. Which words were not my words, nor the words of my angels, but the words of the Egyptian record.

END OF ABRAHAM'S HISTORY, AND OF THE FIRST FONECEAN BIBLE.

CHAPTER XIV.

THE FIRST BIBLE OF VIND'YU. — BEING OF BRAHMA, A MAN CHOSEN BY GOD FOR THE CHILDREN OF VIND'YU. GIVING AN ACCOUNT OF BRAHMA BECOMING AN IESU; OF HIS LABORS AND HIS RESURRECTION AFTER DEATH.

THESE are the races of Brahma: Gons, Shone, Gamma, This, Ram, Zerl, Mex, Shriv, Vat, Eun and Delta, each a thousand years. Of Gamma and Delta, in the upper country (Wa-wa-o-gan), were born Gu-sem and Hagu by Gamma, and by Delta, Yots, Rammus, Borgl, Otesiv and Riv. Gamma was of the fourth descent of Git-ow; and Delta the third descent of E'wangga, — I'hins from the land of Jaffeth.

2. The ascending caste of light in the lower country (Ho-jon-da-tivi) was by Ram, first;

reigning God deputeth thee, O Goddess, to make the selection in his stead, to be crowned at the termination of dawn.‖ And now, accordingly, Cpenta-armij sent forth her examiners, to search after the highest, best, most learned of all that had been raised up of the earth, capable of the God-head. For sixty days her examiners were at work, and on the sixtieth day, in the evening, they had completed the search. And it fell upon Thale of Peola, of corporeal birth, five thousand years.

5. Thale, a tiller of the soil in corpor, born in spirit in Yueson, ninety years; five years in es'yan; thirty years in factories; in the nurseries, ninety years; in the colleges, one hundred and eighty years; projector, seventy years; surveyor, sixty-five years; measurer, two hundred years; entered an etherean air-avagna, and traveled seven hundred years; returned to the lower heavens of the earth and was Lord in six successions for each of the chief earth divisions twelve hundred years; was called by Onavissa, Goddess of Ni-yi-ag-ag-ha to clear the roads of Chenshaya, beyond Chinvat, where he labored six hundred years. Returned again to the earth and her heavens, and served as captain and general four hundred years; served as marshal seven hundred years, under four different Gods and Lords; and the balance of the time traveled as messenger and swift messenger. Of the rates in a thousand, he was nine hundred and ninety-nine. And he knew the whole earth and her capabilities; could read a thousand million voices at the same time, and interpret them and answer them, and had even created plateaux. He knew the atmospherean heavens, habitable and uninhabitable; the roadways; the oceans and nebulous regions; knew the ascending and descending ethe; knew the power in the different rings of the earth's vortex; knew the c-vork-um, and its times and places.

6. Cpenta-armij sent a delegation of one million angels to wait on Thale and bring him before the throne at Craoshivi, sending them in her private otevan, and under the guardianship of her chief marshal, with this commandment:

7. Thale, of Peola, greeting to thee, in the name of Jehovih, Who commandeth thy immediate presence at the throne in Craoshivi. Of all the honored in these heavens, thou standest first on the list, and art appointed by our Father the next succeeding God, through His Daughter, Chieftainess of Haot-saiti. In

then Zerl, I'hin migrants from the land of Ham; then Shriv, then Vat, then Gons and Eun, the half-breed Druks; then Shone, and then This.

3. Jehovih, who by the Brahmins was called Ormazd, sent His light to the earth world once for every hundred generations. And the light fell upon His Sons, prepared from before their births by the angels of Ormazd. Of the times before the submersion of Pan, each cycle was called one man, and the length of his life three thousand years.

4. But of the times after, Ormazd commanded the nations of the earth to be rated as a man, and it was so. Ormazd said: That man may not be confounded, thou shalt number Osiris with the generations that believe not, save in the sun; but of the Zarathustrians, their number shall be as those who survived in the darkness of his cycle.

5. Which were: Zarathustra from the races of Shone and This; and of Zarathustra, Haman; of Haman, Wonchakaka, who begat Zoar, who begat Theo, who begat Andassah, who begat Mur, who begat Romsat; these were tribes of the Zarathustrian order, who rejected idols, Lords, Gods, Saviors, kings, queens, and all other rulers on the earth or in the heavens above the earth, save Ormazd, the Creator. And in Him had faith that to do righteously, and practice good works, made the best, nearest perfect man.

6. The Light by the Voice was lost in the sixth hundredth year after Zarathustra, but regained in Romsat by the I'hins, whence came the tribe Lo-jon, who begat Thonegala-hogreif, who begat Subinij, and from him to Wowthutchi-subinij, which were forty-four generations, the Voice always came to the chief rab'bah.

7. In Chusa-king the Voice was lost, but again restored by the I'hins, whose heirs were called Wah-sin-chung, who begat Avar, who begat Irigavagna, who begat Ben-haoma, from whom was descended thirty generations, the chief rab'bah of whom could hear the Voice.

8. Ben-haoma numbered the Faithists of his day, and there were of them four thousand, men, women and children, and all other nations and tribes in Vind'yu were idolaters.

9. Through the descendants of Romsat the Voice was again regained by the I'hins.

my stead thou shalt sit on the throne whilst I complete my labor in dawn; after which thou shalt be crowned, of the earth and her heavens, Jehovih's God!

8. Cpenta-armij knew Thale, for he had sojourned in Otaias, in etherea, three hundred years, where she had been Surveyor ten thousand years. So when he came before Jehovih's throne, Cpenta-armij was rejoiced to meet him in person; nevertheless, she first saluted in rank, saying:

9. My brother, welcome in the Father's name, and joy be unto thee. Jehovih hath called thee to this throne; thou shalt be one of the pillars of His everlasting temples. What I put upon thee in the Father's name, thou shalt consider from Him.

10. Thale said: Before Thee, O Jehovih, I bow to Thy decrees, which come through Thy High-Raised Daughter, Chieftainess of Haotsaiti. I accept whatsoever is given me to do, that will raise up man to rejoice in his creation. By virtue of Thy power in me, O Jehovih, I know I shall not fail. May Thy Light be upon me!

11. Cpenta-armij now raised the light to the highest atmospherean grade, and said unto Thale: Approach Jehovih's throne, O my brother, and hold up thy hands toward High Noon, as the symbol of the highest light, for as the sun is to the earth and atmospherea, so is Jehovih to the soul of man and to the etherean worlds.

12. Thale stepped on the foot of the throne, and the marshal stood at his side. The whole Council were seated, and sweet music rose from the es'enaurs, and added to the solemn scene. Thale then faced the place of High Noon in the temple and held up his hands, saying: I am in Thy Will, O Father!

13. Jehovih spake in the light over Cpenta-armij's head, saying: Thale, My Son, thou art My God, and thou shalt have dominion over the earth and her heavens for two hundred years. Whatsoever thou shalt do shall be of Me and My doing. Thy word shall be My word; thy labor My labor. And thou shalt have Lords and kingdoms, and all manner of heavenly places; and all of them shall be My places through thee.

14. And at the expiration of thy service, thou shalt raise up a succession to thee, who shall be worthy of thee and Me. And he shall let them have dominion in Me and in My places; and likewise raise up a successor to come after him, and so on until the next dawn of dan. Be

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through a tribe called Shiriviyata, who begat Them-saga, who begat Friavamargalum, who bred with the I'hins and begat Thace, who begat with the I'hins Anu, who begat with the I'hins Maha, who begat with the I'hins Brah, who had both voice and power from the Father. And he was called Brahma because of his great wisdom.

10. The angels of Ormazd had prophesied, saying: Out of thy seed shall come one called BRAHMA, who shall have su'is with power. Things that were revealed in Zarathustra have been lost, but shall be recovered in Brahma.

11. Romsat had prophesied, moreover: With the coming of Brahma is the end of the I'hin race in Shem (Vind'yu).

12. God spake in kosmon, saying: Let no man say: With Brahma, or with Abram, or with Po, or with Eawahtah, was the beginning of the doctrine of One Spirit. For since man walked upright on the earth, behold, I have said unto him: Thou shalt have but one God, even the Creator. And in the cycles of my times I have raised up many who have comprehended my words, but others constantly put away the I AM, and raise up idols instead.

13. But let all men understand who, and what, is meant by the terms, Po, and Abram, and Brahma, and Eawahtah, which is, that though I walk the earth with these, teaching and speaking through them, yet none of these were idolized by men. For the nations of the earth, in the time of these four men, comprehended that they were not Gods, but men through whom, and to whom, I, even God, had spoken.‖

14. Brahma said: Have all men stars? Behold, since my childhood up, I have had a star above my forehead.

15. No man could answer Brahma. They said: Brahma is foolish, with all his wisdom.

16. Brahma asked the star: Who art thou?

17. God said: I am thy star; I am the light of the second heavens.

18. Brahma asked: What is thy name, O star, thou mysterious light?

19. God said: Call me Ormazd; I am the same light that spoke to Zarathustra in the olden time.

20. Brahma asked: Who art thou, O Ormazd, thou voice of light?

21. God said: With one only shalt thou commune, thy Creator; one only shalt thou worship, He who made thee alive.

thou joyful in dominion; My worlds are places of delight, and mirth, and peace, and love, and righteousness, and good works.

15. The Voice ceased, and then Cpenta-armij spake on her own account, saying: He who will crown thee will come at the end of dawn; till then thou shalt hold dominion in the RED HAT, in remembrance of the FEAST OF LIONS. Approach the Judgment Seat, my brother, and I will give to thee in Jevohih's name.‖ With that, Cpenta-armij gathered from the colored rays of light a substance light as ethe, and made a red hat and put it on Thale's head, saying: Sit on the throne in remembrance of the FEAST OF LIONS, that I may be honored of thee, and rejoice before my hosts.

16. Thale then sat down on the throne, and the Council proclaimed in the sign, LION'S DEATH! Thale answered in the sign, DOMINION OF THE LAMB! Thereupon Cpenta-armij said: Council of Jehovih, hear my voice. A new God have I raised up unto my labor. And thou, O God, hear my voice. A new dominion have I given into thy keeping.

17. For one year I shall now visit my Lords and Lordesses in the first plateaux of the earth, for it is a part of my labor for the Father. And when I shall have finished with them, I shall return to my present reigning God of the earth, who is with Brahma, and I will deliver him and Brahma, and return again to this kingdom, whence the etherean resurrection will take place.

18. Provide ye accordingly in all things, even as I would were I here; and number the Brides and Bridegrooms one hundred and sixty days in advance, and send swift messengers to etherea, to the Nirvanian fields and forests in Chan-us-hoag, and thence through Salkwatka to Haot-saiti, in the etherean Abarom, finding six regions, suitable for grades from sixty to ninety. And ye shall send greeting to my sister, Chue-in-ista, Goddess of Oambuyu, asking her to deliver us.

19. Thus saying, Cpenta-armij, and Owks, and See-wah-Gon, and Ha-o-ha took leave, and in their own proper way departed out of Craoshivi, and in the airavagna descended to the lowest plateau, and so visited the Lords of the lower kingdoms.

CHAPTER X.

THE Lords and Lordesses gave not much labor to Cpenta-armij; for they had long been high-raised Gods and Goddesses in other

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22. Brahma said: Why hast thou taken up thy abode above my head?

23. God said: Attain thou to be one with thy Creator, in wisdom, and goodness, and purity, and thou shalt answer thine own questions.

24. Then Brahma applied to the rab'bah, the Zarathustrian priests, and he learned abnegation of self, and the rites and ceremonies of the ancients.

25. When Brahma was grown up, God said to him: Arise on the morrow, my son, and I will lead thee into another country, where thou shalt marry, and settle down for a long season.

26. Brahma said: Peaceful have been my slumbers, and joyous my wakeful hours all my life. I have made labor a pleasure, and I give all I have to the poor, doing thy commandments with all my wisdom and strength.

27. From my youth up I killed not any living creature of thine that goeth on the earth, or swimmeth in the waters, or flieth in the air. Neither ate I of anything that had ever breathed the breath of life; and I have been most abstemious in plain food and water only, according to the Zarathustrian law. Hear Thou me, O Ormazd; for I will break my soul unto Thee, and hold nothing back.‖ Ormazd said: It is well.

28. Brahma said: Woe is me, if my soul turneth toward woman! Was I not wed to Thee, O Ormazd? Was I not Thy Bridegroom from my youth up?

29. Why, then, protectest not Thou me unto Thyself? Ormazd said: In times past I raised up many an iesu, and they were without flesh desires all their days.

30. Such men could not perpetuate the earth; they were good for their day. Zarathustra was an iesu. My Light is now for them that can perpetuate. All things are possible in My hands. Grieve not, nor smother out any talent I created unto the pure in flesh.

31. Brahma said: If I have a woman, O Ormazd, may I not lose my love for Thee? Ormazd said: By faith in Me thou shalt triumph by the road I marked out for thee, since before thou wert born. Arise, then, O Brahma, and follow thy star. I will lead thee.

32. Brahma said: Can there be another way than by celibacy? Can a married man serve Ormazd?

worlds, and knew their parts well. But to each heavenly place Cpenta-armij sent her heralds in advance, and the Lords and Lordesses in turn sent receiving escorts to meet the aira-vagna. And when the Chieftainess arrived, she was asked in the usual manner to honor the throne, and she thus sat on all the thrones, ruling in very person, and in her presence the Voice of Jehovih spake in the Light before the assembled COUNCIL OF THE HOSTS, and it was thus fulfilled in the ARC OF SPE-TA that the VOICE had circumscribed the whole earth.

2. And when Cpenta-armij was about to depart from each heavenly place, she always descended to the foot of the throne of the Lord, and sat thereon; and the Lord went down and took her hand, saying: Arise, O Goddess, and go thy way; the Father calleth thee! And then would she arise and depart to another Lord or Lordess, in like manner.

3. Cpenta-armij took with her three thousand angel scribes and recorders; three thousand angel artists; three thousand angel geologists and mineralogists, besides many others; whose trade was to make reports of the lands of the earth, and the waters of the earth, and the air above the earth, with pictures thereof.

4. Jehovih had said to Cpenta-armij: Thou shalt make reports of the land and water and air of the earth; and of all the living thereon and therein, with pictures thereof; two copies shalt thou make; and when the end of dawn is come, thou shalt take the two copies with thee in thy ascension to My etherean worlds. One copy shalt thou put on record in the library of Haot-saiti, and the other copy shalt thou send to the Hyperiis Council of the United Chiefs and Chieftainesses, for their own deliberations.

5. For the Hyperiis Council shall determine from this, thy report, what is good for the earth; as to whether she shall be changed in her course, or broken up and divided; or whether she needeth a'ji or dan; and they shall send out road-makers to that end, or send vortices against her vortex, to break it or rule over it, according to My light upon them.‖

6. Besides these, Cpenta-armij had a thousand recorders, whose business it was to prepare reports of the Lords' kingdoms, and of the factories, colleges, nurseries, hospitals, the hells, if any, and knots, if any; to record the grade and number of spirits in each heavenly place; to record the earthly kingdoms, and kings and queens and their subjects, their occu-

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33. So, Brahma traveled, and came into the country of Etchoyosin, where lay the mountains of Talavitcha, under King Tyama, who had enforced the Zarathustrian religion with sword and spear, and with chains and death, being himself sole interpreter.

34. When Brahma came to Au'watcha, he halted to inquire the way to the high priest's house, that he might be absolved for twenty days in Tyama's kingdom, according to law, paying the price as apportioned for strangers.

35. In answer to his summons, there came to the gate, the damsel Yu-tiv, fairest of women, draped, also, to go before the priest for confession. Brahma inquired of her concerning the priest and the tax. Yu-tiv informed him, and, moreover, said: I am going thither, and shall delight to lead thee to the place. So Brahma went with Yu-tiv, and when they were gone a little way she said unto him: Whence camest thou, and what is thy mission? Peradventure, I may serve thee. Behold, I see a star above thy head!

36. Brahma said: Seest thou a star? Now I say unto thee, there is an old legend that the pure in heart, looking upward, oft see their own paroda [soul, or bird—ED.], and think it belongeth to another.‖ Yu-tiv reassured Brahma she saw the star, whereupon Brahma took heart and said:

37. Yea, I have a star, and the Voice of Ormazd cometh to me at times. For some years I strove to be a priest, for I saw the wickedness of the world, and, moreover, the tyranny and tortures of the church (ha'oke), and my soul cried out for the oppressed who had faith in the Great Spirit more than in the priests. And Ormazd came to me and said: Brahma, My son, forsake thy studies, and take thy broad-axe, and go and hew logs. Behold, I will come to thee some time, and thou shalt bless the earth.

38. So I gave up my studies and became a hewer of wood, living abstemiously day and night, and praying and striving with all my soul and with all my strength to purge myself of all earthly thoughts. So I grew, as thou beholdest, to be a large man of great strength. But, alas, evil overtook me; my soul desired a woman. And I cried out unto Ormazd, saying: Why hast Thou put this matter upon Thy son? Lo, I strove to be wedded to Thee only; I shut

pations and grades, and their rate of corporeal life age. To record the percentage of familiar spirits with mortals; the fetals, the drujas; as well as the ashars and asaphs; and the temples and oracles in use by mortals; the altars and places of worship. To record the number of I'hins still inhabiting the earth; the number of pure I'huans, who worshipped only one Great Spirit; the Druk order, who always have idols or saviors, and are given to war.

7. One full moon of four quarters remained Cpenta-armij with each one of the Lords of the earth; and then she departed, going into all the habitable places on the earth, and in the heavens that rested on the earth. In ten moons she had completed her labor with the Lords of the first resurrection; had witnessed the manner in which the Lords sent away the upraised to Craoshivi, to enter the second resurrection. And her scribes and recorders had completed their labor also.

8. And now the Chieftainess sent her airavagna back to Craoshivi, with her visitors, Owks, See-wah-Gon and Ha-o-ha. But for herself she had a piedmazr built; and, taking ten thousand attendants, besides the workers of the boat, she descended on to the very earth, to visit the four Gods, in the four great divisions of the earth; with Eawahtah; with Brahma; with Abram, and with Po. With each of these she spent twelve days, and then she departed and went to Maitraias, the heavenly place, the only Lord-dom of the earth, where ruled Yug-sae-su, with thirty million. Here she remained twelve days also; and the inhabitants gave a tournament and festival.

9. After this Cpenta-armij departed for Craoshivi, for the end of dawn was near at hand.

CHAPTER XI.

IN the Council of Craoshivi the Voice of Jehovih came to Cpenta-armij, saying: Behold, the time of thy sun and stars riseth in the Road of Salkwatka. The red star neareth the fields of Abarom; Great Oteson hath filled the sinks and slues of Yoswakak; thousands of millions of My Sons and Daughters behold the Feast of Spe-ta.

2. Hear thou thy Creator, O Cpenta-armij! For thou shalt spread broad the table of My hosts; such like as hath never been before in Haot-saiti. And thou shalt send Obed, God of Oise; Gavaini, Goddess of Ipthor; Ab, Shriever of Riv-Seing; Raisi, Goddess of Esdras; Wish-

my eyes to all the earth, but Thou hast suffered me to fall. Rescue Thou me, I pray.

39. Then spake Ormazd to me, saying: Behold, I have revealed My word through such as have no earth desires; but that time is past. I will now prove unto the nations of the earth that I have power in directing the flesh, that heirs may be born unto Me. Arise, therefore, and go whither I will lead thee, for thou shalt take a wife and raise up seven sons, and I will deliver My edifice (church), unto liberty.

40. So I rose up and walked after the light of my star; thus far have I come, but how much further I must go I know not; but I will go to the end of the earth if Ormazd require it of me.

41. Yu-tiv said: I pity thee, O man! One so holy should never with woman wed. To win such a man's love, the best of women would forget her God! To bear thee one child, instead of seven, a woman would cleave the earth in twain. It would be like peopling the world with Gods and Goddesses.

42. O promise me, stranger, thou wilt turn from such unholy desires. I know not what moveth me past all modesty thus to speak to thee, but before Ormazd, Creator of heaven and earth, erst thou camest to my father's gate a voice spake in mine ear, saying: Quickly, thou, put on thy robes for confession, and hasten to the priest.

43. I tell thee, O man, to save thee, the angels of Ormazd came to me. It is true that two can see more than one.

44. Brahma said: Who art thou, O woman? Yu-tiv said: A weaver of mats; no more. My father liveth in yonder thatch; my mother's soul ascended to heaven, giving me birth. She was of the I'hins. From place to place my father and I have been driven; all the ills of earth are written on my soul. And the rudeness of men; the light-heartedness of women! By day and by night my soul crieth out for the miseries of the earth. O the sins of the earth! O the death of little infants! O the trials of the poor! O the suffering of the sick! O the anguish of the imprisoned! O stranger, stranger, stranger! People not this world more!

45. Let us turn our souls upward; to Nirvana; to the regions of endless paradise! To the voices of angels and Gods! To wisdom that

tse, God of Zuth; Harava, God of Yon-yon; Vraga-piet, Goddess of Zoe; and Loo-chung, God of Ata-bonaswitchahaha. And thou shalt send for the Gods and Goddesses of the Plains of Cnoe-Chang; and for the Gods and Goddesses of the Chi-ha-wogo Roads; and for all the Gods and Goddesses in their own Nirvanian fields; and for the Great Chief, Shoo-lo, of the Roads of Jinihassij, and for all the Gods and Goddesses in his dominions in My etherean worlds.

3. And yet thou shalt remember of thine own knowledge many Gods and Goddesses; and thou shalt charge thy companions, Owks, and See-wah-Gon, and Ha-o-ha, to sit in Council with thee, that ye may remember whomsoever of Chiefs and Chieftainesses, of Shrievers and Gods and Goddesses, that may be delightful:

4. And thou shalt command them in My name to meet in the Feast of Spe-ta, for it is the first in this, My new world. Make way for them; make place for them, O My Daughter! Make wide the roadways in My lower heaven; make My Holy Feast glorious.

5. Cpenta-armij said: Too wide are the dans of earth; too far apart and cumbersome, O Father! More than twenty-four thousand million will be my harvest unto Thee, O Jehovih! Great is Thy wisdom in Spe-ta; the time for the beginning of quarter ascensions, fifty years.

6. Thy Gods and Goddesses, O Jehovih, and Thy Chiefs and Chieftainesses, will bind up these loose heavens into wholesome discipline. I will send my swift messengers into Thy far-off etherean worlds, and bring Thy Sons and Daughters to Thy Feast.‖

7. Cpenta-armij sent off into the wide heavens, high beyond the earth heavens, invitations to tens of thousands of high-raised Sons and Daughters of the Great Spirit. Then she called her surveyors and table-makers before Jehovih's throne, and said unto them:

8. The end of dawn is near at hand; I will give a feast, a very great feast. Go ye and survey the ground from Craoshivi to the Lakes of Oochi-loo, in etherea, and for the length thereof make ye a width in the form of Fete; and the road of the Fete shall be sufficient for the passage of twelve avalanzas abreast; and the depth of the Fete shall be as from the surface of the earth unto Chinvat. Within twelve sios of Abarom, and of the height of the circuit of Bilothowitchieun shall ye carry the border flames; and the flames shall be of double currents, going and coming, that the food of the feast may be

erreth not; to music never discordant! To love that never separateth! Never!

46. Brahma said: Now I beseech Thee, O Ormazd, that I may never marry! But because Thou hast raised up here so fair a woman, and withal so wise, give me leave that I may dwell near at hand!

47. Then spake Ormazd, out of the midst of the voices of their stars, saying: Hold up thy hand, O man! Hold up thy hand, O woman! And they held up their hands, and Ormazd said: I am the Father, and ye are My children. That I may have joy, dwell ye near together.

48. Now after this, Brahma and she proceeded to the priest's house and made their sacrifices, and returned and came to Yu-tiv's father's house, and the father's name was Ali-egan-is, called Ali. And Yu-tiv told her father all that had happened, but Brahma said little. Ali said: What the All Light doeth is well done. My house is ample. Brahma shall sojourn as long as he desireth.

49. Brahma said: Of mine own accord I am not master of many words. When it pleaseth Ormazd to speak with me, I will raise my voice. Then Yu-tiv spread mats and provided food, and set it before Brahma, and he ate; and after that they said prayers according to the laws of the king, and then retired to sleep.

CHAPTER XV.

WHEN morning came, Brahma and Yu-tiv rose early, and came and spake together, in joy greeting, and they were moved to shake hands, though such a proceeding was not according to the fashion of the country, save betwixt relatives. And it came to pass that they were much together during the day, and in the evening they walked together, but touched not one the other.

2. Now on the second day, when they walked together, they held hands. And on the third day they joined arms. And on the fourth day they kissed each other. And after that they were only separated at night when they slept. But it came to pass that they were so delighted with each other that they sat up nearly all night, so as not to be separate.

3. And all the while they neglected not their devotion to Ormazd; but finally they

brought from any region suited to the high-raised grades.

9. And the arc of the feast shall encompass the whole earth, and extend outward to the belt of Craoshivi,[3] and then downward in two lines, east and west; and the downward lines shall be like the feet of a compass, one stationary and the other movable. And the light that extendeth from the arc down the movable line shall rest on the delivered hosts of Abram, and it shall bear upon his people, that they may hereafter draw Light direct from the Father's throne in Craoshivi; and it shall move westward and be as an inheritance of Jehovih's light upon His corporeal sons and daughters.

10. But the line that standeth in the east shall be a base line and centre, whither shall descend the Father's light upon the delivered sons and daughters of the hosts of Brahma and Po. And because of the arc of Spe-ta upon them, they shall remain in their own divisions of the earth.

11. And for the deliverance of the harvests of the quarter, the high-raised horns of the arc shall stand to the four quarters, east, west, north and south.

12. Jehovih then spake through Cpenta-armij, saying: For I will illume the horns thereof, and My new world, the earth and her heavens, shall rest in the light of My Roads forever. That no man, having My examples before him, can misunderstand Me.

13. Behold, it is given to a child, only one lesson a day; and to a youth, two lessons a day; and to a mature man, many lessons a day; so, in the early creation of man, I give few lessons; then in the youthful age of the race, many more lessons; but when the race hath attained to full manhood, behold, I lay My light at their feet, that they may take My lessons every day.

14. In one time I send the angels of the dead to lead man up to a knowledge of Me and My places; but when man hath attained to think for himself, I set up My arc of Spe-ta; and it is as a candle in the firmament of heaven, wherefrom My Light falleth upon the soul of My people, without any interpreter, save Mine Own Voice.

15. For which reason, when one of My worlds hath attained to Spe-ta, I come to deliver them from kings, and queens, and priests, and angels, and it is as the maturity of a son in his father's house, when he inviteth his neighbors and spreadeth a feast.

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sat up all night, sleeping not, save in each other's arms.

4. Yu-tiv said: Since we sit up all night, it is wiser to sit on mats than on stools. Brahma said: It is wiser. So they provided mats, half raised and half spread down, for a season, and finally laid the mats full length, and they laid down together. More than that, history saith not.

5. But Brahma followed his trade in that country, and it came to pass they had a son born to them, and his name was Whe-ish; and in time another son, and his name was Vus, and then Git-un, and Vede, and Oos, and Sa-it.

6. Now after they lived together as man and wife, the voice of Ormazd came not to Brahma; though the angel of Ormazd remained, and at times talked to both Brahma and Yu-tiv, his wife. Now during all the time, until after the birth of the sixth son, Yu-tiv had faith in Ormazd, and was a Faithist in her whole heart. But during all these years she had only communion with the angels, and withal had suffered many hardships in common with Brahma.

7. And their love abated not one jot or tittle, and Yu-tiv believed in her husband, and encouraged his aspirations. He had said to her ten thousand times: I know Ormazd will come; through me will He deliver the Faithists out of bondage.

8. And she believed in him; and believed these things would come to pass, and believed her sons would have the Voice of the Creator with them also. But after the birth of the sixth child, Yu-tiv lost faith in the Father! She said: All my life I have been in error. There is no All Person. There is no Voice, save the spirits of the dead. And they know little more of heaven than we. The Creator is dumb, like the wind; His voice is like the wind, it speaketh nothing.

9. And after that, she ceased to use the name Ormazd, or Father, but said, Eolin, after the manner of the ancients. And Brahma ceased more to speak in presence of Yu-tiv of the coming of Ormazd to himself; and he also adopted the name Eolin, signifying, like the wind, void of shape or person.

10. Whilst this state of unbelief was upon them, they had another child born to them, and they called his name Hog, signifying,

16. Open wide thy places, O Cpenta-armij! A great joy is upon My etherean worlds; My high-raised Sons and Daughters shall have great glory in the earth and her heavens. Behold, I have proclaimed Myself in the words of mortals; four high-raised sons have learned to know their Father in heaven.[4]

CHAPTER XII.

CPENTA-ARMIJ said: Who can understand Thy models, O Jehovih! Who cannot understand Thy models, O Jehovih! Thou hast shown to mortals the food of the flesh, and the source of the substance of the blood. As a symbol before them of Thy es'sean worlds and Thy es'sean peoples, Thou hast created Thy corporean members; to receive and to impart, but this is not all. Thou createdst poison, to show man that that which receiveth not, and imparteth not, is death.

2. Most wisely, O Father, hast Thou provided the degrees of subsistence unto all Thy creations: To the corporean, corporeal food; to the atmospherean, atmospheric food; to the etherean, ethe'ic food. Wide will I spread my tables, O Jehovih. Thy Gods and Goddesses, and Thy high-raised Chieftains, shall sit at the Feast of Spe-ta.

3. The Chieftainess sent swift messengers into the regions of etherean worlds, near the Roadway of the Great Serpent, five hundred thousand swift messengers. Down to the atmospherean regions she sent messengers to the Gods and Lords, her laborers, ten thousand messengers. To her invited guests she privileged each one million attendants.

4. Next Cpenta-armij sent fifty thousand arrow-ship makers in the regions of Cventagma, in the etherean Itis, to prepare ceremonial salvers and connecting rods, so that all the thousands of millions, being united, could hear the Voice of Jehovih from her throne, movable, in her airavagna. Twelve counterparts to these she sent down to the lowest heavenly regions, so the All Light should pierce the corporeal earth.

5. And now, when her well-skilled workmen, of tens of thousands of years' experience, had saluted and gone off to their respective labors, the Chieftainess spake before the Council, saying: Because of my arc upon the earth and her heavens, the Light of our Father will forever remain with mortals and in the hadan fields. But, behold, even as a young man,

FACT, or without inspiration; an animal that rooteth in the ground.

11. Yu-tiv weaned Hog when he was three years old, and, on the day following, the voice of God came to Brahma, saying: Brahma! Brahma! And Brahma said: Here am I, O Eolin. And the Father said: Be thou faithful another eighteen years! I shall be with thee to the end!

12. Brahma was so delighted, he ran home and told Yu-tiv, but she rejoiced not; she made no answer. Silently she looked upward for a long while, and then she said: Eighteen years! Hog will be twenty-one. And thou and I will be old.

CHAPTER XVI.

FOR eighteen years more God spake not to Brahma, but Brahma remained faithful, and Yu-tiv was full of hope. But when the time was fulfilled in Ormazd's own way, He came with renewed light, which was on the twenty-first birthday of Hog.

2. Whilst Brahma and his family were seated on mats, eating breakfast at sunrise, lo, a light, as of a sun, came within the hut, and passed over Brahma's head, and then disappeared. And out of the void, in the space above their heads, came these words, to wit: From this time forth the twenty-first birthday shall be the time of maturity for man. Be ye watchful for the voice of Ormazd; He is Ever Present!

3. And all of them saw the light and heard the words, save Hog, and Hog, having been begotten in unbelief, neither saw the light nor heard the voice. And when they all had exclaimed: Behold the light! Hear that voice! — Hog thus spake before them:

4. For many a year ye have prophesied this should come to pass when I should reach my twenty-first birthday. For the love ye all bear me, I know ye would not put a joke upon me; but I am seriously grieved that ye say: Behold the light, and hear the voice! For I say unto you, these things are not in reason, and cannot be so. But in much hope and faith and belief, all of which ye have cultivated for years, ye suffer your imaginings to stand for realities.

coming to maturity, goeth away on his own account, in great hope and self-conceit of his powers, to meet many misfortunes and great darkness, so will it be with the earth and her heavens after Spe-ta. Because I plant my arc in these heavens, and say to the Gods thereof, Ye are free! behold, there shall rise numerous false Gods of great power. And as a young man going forth is puffed up with conceit, so will the atmospherean Gods believe they know all things, and so bring great darkness and misery upon their kingdoms and upon themselves.

6. But the Light of my arc shall stand; shall grow like a small seed planted; and in time to come, both angels and mortals shall understand that there is but ONE ALL LIGHT, a very centre, to Whom all Gods are but as small diadems. As a young man of the earth must have experience of his own to realize his own shortness, so must even the Gods of these lower heavens be left to run with a loose rein, for the glory of Jehovih, and for themselves in final deliverance. For which reason, hereafter, the bondage of the discipline of the God and his Lords shall be as nothing. Only hells and knots shall they longer cast out with fire and water; only by persuasion, and the example of practice, shall they hold dominion in their respective places.

7. As in the early days, a king ruleth with a rod and with tyrannous laws; and as, in a riper age, the king and his armies give way to a power vested in the people, so shall my arc be the giving of the lower heavens, and the earth beneath, into the keeping of themselves. But my arc, which is the foundation of the Father's upper kingdoms within the lower heavens, shall stand forever.

8. I go, now, on my journey down to the earth, in my airavagna, to receive and deliver my four Gods, Os, and Vishnu, and Yima, and Ela-elia, God in Chief.

9. Thus saying, Cpenta-armij descended to the foot of Jehovih's throne, and the light fell upon Thale, and he rose up from the throne and descended, taking her hand, saying: Arise, O Goddess, and hear thou the Voice of thy Father, Creator and Ruler! Behold, thy labor on the earth and her heavens is near the end; and because of thy steadfastness, I am honored in thee, My Daughter.

10. Whilst thou art delivering My Gods, behold, I will be with thee, and whatsoever thou desireth of Me I will give unto thee.

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5. Now whilst Hog thus spake, the light came again and stood over Brahma's head whilst one might count twenty; and the Voice said: Blessed art thou, O Brahma; blessed thou, O Yu-tiv! These things had to be fulfilled. I preach not by reason alone, but provide living examples! (In his old age Brahma had attained iesu!)

6. Again all of them saw and heard the manifestation of Ormazd, save Hog, and he saw not, and heard not what came of the Spirit. Hog said: Have I not eyes good as the best? Show me a hair that I cannot see; let fall a mite that I cannot hear. Then Whe-ish, the first-born, answered him, saying:

7. First, my brother, I greet thee with my love, for thou art the fairest and best of all the great born sons of this God and Goddess, our father and mother. And I appeal to thee in thy great wisdom, how have we all imagined the same light at the same time and place? And greater yet, how have we imagined the same spoken words? Hog replied:

8. How can my answers cope with one who hath wisdom like unto thee, O my brother? Thou hast confounded me; but yet I understand not wherein thou, and ye, my most loving brothers, can see and hear things that I cannot. Have we not all the same parts, so like unto one another that our neighbors scarce distinguish us? And above all, we are all the same fruit from a father and mother, the holiest and wisest of created beings.

9. Now spake Yu-tiv saying: I am before Thy judgment, O Ormazd! That which I have done, I have done! Deal Thou with me for my great unbelief; I have sinned against heaven and earth. Even whilst Thou quickenedst into life within my womb this star of everlasting light, lo, I put out his eyes and stopped up his ears against Thee. The unbelief of my soul penetrated the walls of my womb and shaped the fruit of my holy husband into a man of darkness. O Ormazd, why was Thy daughter born!

10. Hog said: O thou Goddess, mother! Weep not, but rejoice for the glory of my birth. That thou and my holy father, a very God amongst men, brought me into life, my soul is boundless in rejoicing. I declare unto thee, O mother, I am not in darkness, nor am I blind and deaf. If there be another world, what mattereth it to me? The glories of this

My Sons and Daughters shall receive the visiting hosts from the high heavens, and allot them places in the feast; and My Sons and Daughters shall receive and adorn My Brides and Bridegrooms; and My trumpeters shall proclaim Me in My works, from the surface of the earth to the farthest places in Saltwatka. Yea, My Light-makers shall plant the staff of My holy fire in the throne of Craoshivi, and the foot thereof shall pierce the earth in the land of Vind'yu, to receive and deliver My earth Son, Brahma.

11. Go thou, O Chieftainess, Holy One, of Great Wisdom and Power; it is the Voice of thy Father!

12. Cpenta-armij stood aside, and then said: Do ye, my loved companions, Owks, and See-vah-Gon, and Ha-o-ha, when the staff of the Father's light hath descended to the earth, come ye then to me quickly in my arrow-ship of fire, for it shall be a signal betwixt us that in that hour I will raise up my Gods from the corporeal earth; and I will open the earth and bring forth the bodies of my son, Brahma, and his wife, Yu-tiv, whose youngest son holdeth the leaven of the Osirian law. And I will have there assembled the hosts of my ten Lords, and I will deliver into their hands for their hands, and for their successors, the fulfillment of the Divan laws.

13. Her companions responded: In Jehovih's wisdom and power, we will be there.

CHAPTER XIII.

THE Light of Jehovih now spread over Haot-saiti and lined the Road of Salkwatka, in etherea, extending from the Orian Banks of Loo-che-wan to the Oixanian Spars of Ochesu. The Cross Roads, Chi-ea-wha-chong, and the plains of Sha-tumatz, were as seas and worlds of crystal fire. And in the piercing light, the old-time Gods, of millions of years agone, sped forth in awful majesty, in answer to the prayers of Cpenta-armij.

2. And there rose over the earth and her heavens, farther than Chinvat, a trident arc, broad as a world, of shimmering light, the countless rays of ethe, as mortals see the glimmering air in a summer's day; but the ethe was of every color, hue and tint, reflective and brilliant, the clear soul of things separate, the very breath of Jehovih. It was the beginning of the form of the arc of Spe-ta, the deliverance of the earth and her heavens into a new

one are boundless. And if there be a Great Light and a Voice, what are they to me! Thou hast so filled my every vein of blood with thy warm love, and with the sweet love of these, my holy brothers, and with the wisdom of my father, God of men, that I know nothing but to rejoice and to invent praises and thanks to you all, with all my wisdom and strength.

11. And now the Light gathered within the soul of Brahma, and he was as one with the Father. Ormazd, the Creator, then spake through Brahma, saying:

12. I created the earth not to be despised, as do the Zarathustrians through the hearts of monarchs and priests, but that it should be the glory of man. This was the Zarathustrian law, but, for sake of profit, and bondage, and evil, they have perverted My doctrines and bound up My peoples. They profess Me, even Ormazd; but they have turned My commandments and My doctrines upside down.

13. I came through Zarathustra and delivered them that called on Me in faith; and they became My chosen for a season; but they suffered evil to usurp their hearts; they squandered My substance in building temples and providing a superabundance of priests and priestesses. They raised up the sword and spear for Me; by blood and death they established kingdoms and called them by My name, Ormazd!

14. The spirit of My Voice they put aside; but the words they retained, and added earthly meaning thereto. Whereby they proclaim darkness for light, and light for darkness. And the poor and distressed that worship Me in truth and in spirit have learned to hate the words established. For which reason they are persecuted, and bound, and taxed, and despitefully used.

15. Yea, they that would kill not because of their natural love to Me and My created sons and daughters, they impress into service of war, taking them from their kindred, saying to them: Come away from peace and kill! Be thou a slayer of men; be a soldier of death for the glory of the king.

16. I commanded them, in the olden time, to kill not at all. My words were plain. But the kings commanded the priests to interpret My words round about, whereby war might be justified.

condition; to give, to bestow it upon itself, ratified by the ceremony of a festival for the Gods and Goddesses of that neighborhood, hundreds of millions of miles around about!

3. Meanwhile, their high-raised companion, Cpenta-armij, known and loved in hundreds of etherean worlds, was down on the low earth, laying the corner-stone for Jehovih's everlasting kingdom, whereon should fall, presently, from out the arc of Spe-ta, a shaft of fire, the feast for the purified Chieftainess, who had for four years subsisted on the coarse provender of the lower heavens!

4. And, touched by the hand of Immortal Light, was Brahma, long trained to look toward Jehovih; for his angel wife rose upward, leading his vision toward a realm amongst the Gods and Goddesses, whom he beheld in countless numbers receiving her most royally. Thus gazing on the glorious scene, the great man in soul came forth, leaving his corporeal part stretched on the ground. And Cpenta-armij and God took him; received the soul of Brahma, and held, in obedience to the sacred purpose, his place in the sacred circle with mortals three days.

5. Then, on the fourth, the Chieftainess signalled her swift messengers; and they touched the currents along, till they ran high beyond the earth's vortex, where the stationed Gods of etherea fastened on the ethe'ic wave, extending to the great arc over all.

6. It was the signal for the shaft of light; of which mortals have a weak and coarse symbol in the electric currents which tear things unmeaningly and without judgment; but the ethe'ic current is not so small and purposeless, but mighty, and a tool from Jehovih's fountain of All Power, with skill, and learnedly directed by such high-raised angels as have had millions of years of experience, who know well what prayers deserve an answer from the Immortal spheres.

7. And Cpenta-armij's name, and word, and wisdom, had long been in fellowship with mighty works on many worlds; and her well-trained thought, so tuned to the Creator's purpose, kept ever in concert with the ethe'ic foundation of the place and administration of thousands of Gods and Goddesses.

8. And when the signal shot upward, and the shaft of light began to pierce the earth's vortex, making way for Craoshivi, it was also the signal for Owks, and See-wah-Gon, and Ha-o-ha, to fly instantly for their arrow-ship and make all speed for Cpenta-armij; the

FIRST BOOK OF GOD.

17. I commanded them against taking that which was another's. My words were plain. But the kings commanded the priests to interpret the meaning, so the kings could exact tribute for their own glory. And so they levy wheresoever and whensoever they will, saying: For the defence of the king and the country!

18. Thus have they perverted My commandments from beginning to end. But I declare unto you, that in My sight, to kill one man, I will hold him accountable who doeth it; and ten times accountable if he kill ten men, and a hundred times for a hundred. They shall not hide death and murder from My sight by the word war.

19. Neither shall they excuse stealing by levying tax for the king or the country's protection. For by their own evil, hath it come to pass that they talk about protection. Have I made a law that one king or one country shall protect itself against another? Seest not any man that these doctrines come of the flesh and not of the spirit?

20. They profess to be Faithists in Me. But straight away they go and build fortifications of earth, and stone, and wood. And they that know Me in spirit and truth, perceiving I am wrongly interpreted for evil's sake, being such as rebel in their souls against these iniquities, they seize and impress for their lifetime as slaves, or, if refusing, they kill them.

21. And they that work such wickedness say: Behold, we have the Zarathustrian law, the I'hua'Mazdian law, the Ormazdian law; ours is the holy, the revealed word. Let no man raise up his voice against these truths, or he shall surely be put to death!

22. But I looked down from My holy heavens and saw, and Mine ears heard; and I cried out in My soul for the evils of the earth. I said: Behold, I will go and deliver them that have faith in Me in spirit and truth. And I went over the lands of the earth, but I found no man in whom My light could shine. And I called My holy masters of generations, My angels high raised in heaven, and I said unto them: Come ye and dwell on the earth many generations, and by inspiration raise ye up one in whom My light shall shine, for I will surely deliver My people.

23. Now I declare unto you who are assem-

which they did now, even as a flash of light darteth forth, guides and directors of Jehovih's flame to the grave of Brahma and Yu-tiv.

9. As Cpenta-armij, standing by her ship, saw the shaft descending, she flew forth to the centre of the circle; her hand pointing to the graves, she said: There, O Jehovih! Come forth, O earth! Earth, in Jehovih's name! 'Tis I command!

10. And down fell the bolt of light, piercing the new disturbed ground, rich with mortal tears, and thus made powerful to the soul current; and as a breath of wind would move a heap of feathers, so did the light, by the wave of Cpenta-armij's hand, blow the earth away, and lift up the buried forms of two dead lovers, Brahma and Yu-tiv, and marched them full before the mortal audience, newly animated, and lovingly, hand in hand, triumphant over death.

11. Then spake Hog, the youngest mortal son, an Osirian in belief, seeing the resurrected forms: It is, it is! The very Brahma! And Yu-tiv! My father and mother!

12. The great Brahma, now quickened in Cpenta-armij's arms, and God's, spake from Jehovih's throne, a few words, to the loving sons and mortal concourse, then took final leave. Cpenta-armij seized the folds of the shaft of light, as a mortal would the ropes and canvas of a toy ship, and wrapping the earthly part of Brahma and Yu-tiv about securely, then wheeled in line her own ship and raked in the etherean current from high heavens.

13. Tossing up her hand, the known signal to the great workers in the trident arc above, the exchanging currents of the traveling flame began, and now raised up the whole etherean hosts and the bodies of Brahma and Yu-tiv, the which had not raised a mile before they were etherealized, scattered and gone, and the souls of the two sweet loves in cognizance and fellowship with the millions of Jehovih's Sons and Daughters now swiftly making way for Craoshivi.

14. Cpenta-armij's work was done. In the arc of light and companionship of her compeers, the feast was open, and the thousands of millions in rapport sat along the series of tables, hundreds of millions of miles, to relish soul food brought from more than a thousand worlds.

15. Meanwhile, God, to finish his labors, resumed his throne in Craoshivi, just in time to receive the twelve avalanzas sent from Yuckowts' factories, in Abarom, in etherea, to re-

bled, the time is at hand, and ye are all so many parts in My work. Even through My angels named ye these sons; according to their names, so will I establish My kingdom.

24. Suffer, therefore, Vede to write down the words I have spoken, for lo, he hath learning and memory provided to that end. Be ye watchful, when I come again!

25. Jehovih (Ormazd) ceased, and Brahma woke as from a trance, though he had heard all that was said. So Vede remembered the spoken words, every one, and he wrote them down on cloth prepared for that purpose. And this was the beginning of a new name of a people on the earth, though they were Faithists in fact, and nothing but Faithists; but they were called by their neighbors sometimes Vedans and sometimes Brahmins.

CHAPTER XVII.

THE next morning, at sunrise, Jehovih came again, speaking through Brahma, saying:

2. As I prepared a way for My voice, be ye wise in laboring to show this light unto all peoples. Neither take ye sorrow to your souls for the latest born, even Hog; for he is also in My keeping, and his wisdom shall be the glory of the earth.

3. For is not all fact interpreted by each and every man from the light of his own standing place? Wherein error cometh into the world by the darkness of men, in not perceiving rightly the things I have created. Behold, one man seeth the forest with reference to its value in logs; another for splints for mats; another for shade to lie in; another for its solitude; and they all alike see by what dwelleth in them, but they see through their own several windows.

4. Consider, then, the injustice of man that saith: Ye shall see as I see; hear as I hear; or who saith: This I have proven for a truth, and that for an untruth; or who saith: Behold, we are many witnesses, and we attest.

5. Whilst Jehovih was thus speaking, His angel appeared and stood in the doorway of the hut, and all save Hog looked and saw the angel, and witnessed the color of the angel's hair and eyes, and the clothes he wore. And

ceive the four and twenty thousand million Brides and Bridegrooms in Jehovih's name, who were to take the degree of third resurrection and be raised beyond the earth's vortex and emancipated in the etherean realms of Hoat-saiti.

16. Chue-in-ista, Goddess of Oambuyu, chief commandress of the fleet, having been apprised of the number of initiates, had prepared twelve thousand rings, a thousand for each avalanza; and the fleet in turn was in a ring, and the ring extended sufficiently wide to encircle the holy capital and throne in Craoshivi, so that when it had descended to its place, God and his officers, and the Holy Council of heaven and earth, now thirty million members, were in the centre of the audience. On every side, far as the eye could see, stood the Brides and Bridegrooms of Jehovih, arrayed in spotless white, fearless before the Light and ceremonies.

17. When the fleet landed, Chue-in-ista, the commandress, came forth from the east, facing God on the throne. She said: Thy voice, O God, hath called the name of Jehovih. Behold, I am His Daughter, sent by Him to know thy will and Holy Desires?

18. God said: Behold, I am His Son! Thou art my Sister! Hear me, then, in our Father's name. I have here a harvest of four and twenty thousand million angels brought up out of the earth, pure and holy, for Jehovih's emancipated kingdoms.

19. Chue-in-ista said: In His name let them answer before me, that I may witness their wisdom and power sufficient to dwell in All Purity. My Father and I are one; my hosts have crossed the Nirvanian pastures; they no longer feed on substance rising from below, but on the Light emanating from etherean realms above.

20. God said: I know Thou hast provided me, O Jehovih!

21. Then here responded the hosts of Brides and Bridegrooms, saying: By Faith I know I am safe in Thy kingdoms, O Jehovih. Take me to Thy emancipated worlds; give me scope and power and wisdom for greater works.

22. Then followed the full ceremony in the usual way of the third resurrection; and when it was completed, the which had been witnessed by Cpenta-armij and other Chieftainesses and Chiefs above, who were at the feast of the arc of Spe-ta; and when God had said: O Jehovih, give me crowns for Thy Sons and Daughters, Brides and Bridegrooms for Thy etherean worlds! ‖ There were cast down by Cpenta-

they pointed, saying in a whisper: Behold, an angel of heaven!

6. Then spake Jehovih, illustrating, saying: Whilst yet no one hath spoken, let one at a time privily describe to Hog the appearance of My angel in the doorway.

7. Accordingly, they all, save Brahma, told Hog all that pertained to the angel, and they accorded one with another. And Jehovih said: Speak thou, My Son, Hog. Hog said:

8. To whom shall I speak? For, be Thou my very father, or, of a truth, the Creator, I know not. God said: Who sayest thou the Creator is? Hog said: Even as the wind; the great void; without person, or shape, or sense.

9. God said unto him: For which reason I say unto thee, because of the unbelief of thy father and thy mother, whilst thou wert in thy mother's womb, thou art as thou art. This have they attested unto thee thousands of times since thou wert weaned. And they have also attested to thee as often, that during the bringing forth of thy brothers, they were in the fullness of faith in Jehovih (Ormazd).

10. Thou wert born of the earth, and can only see with earthly eyes, and hear with earthly ears, and can reason only with earthly reason. Hog said: Then of a truth I shall go down to earth and there shall be no more of me; but these, my sweet brothers, and this Goddess and this God, my very father and mother, shall inherit everlasting life?

11. God said: I would place two eggs before thee, with the birds within them nearly hatched; now with one thou shalt open the shell a little, and the young bird seeth out, but the other thou leavest closed. Sayest thou one bird will have much advantage over the other when they are hatched? Or that one shall not live, because, forsooth, it saw not through the shell? Such, then, is thy way to everlasting life. Of thy darkness will I make light that will reach unto millions. Thy sacrifice is the sacrifice of a very God amongst Gods.

12. Hog said: Because of thy great wisdom, I fear to speak in thy presence. But thy words come out of his mouth who is the sweetest and holiest of created beings. Therefore I take courage in mine argument.

13. Now, behold, they have all described the angel in the door; alike and like have they described it in all particulars. And the wis-

armij and her hosts, four and twenty thousand million crowns; and they alighted on Jehovih's Brides' and Bridegrooms' heads.‖

23. And now God turned to Thale, who was to be his successor for the next two hundred years. God said: In Jehovih's name, to thee I bestow the crown of earth and her heavens. And to thee also do I bequeath the triangle, symbol of these regions, and the inqua, and the trident, the latter being new in these worlds, and symbolical of the arc of Spe-ta; and the interpretation of the trident shall be The Three Lights, Jehovih, His Son, God, and the Star in the mortal soul, emblem of resurrection.

24. Thale said: In Thy name, O Jehovih, will I be God of earth and her heavens till the next rise of dan! Be Thou with me, O Father!

25. Thereupon, he that had been God laid the crown and jewels on Thale, saying: Hail, O God of earth and heaven! Hail, O God of earth and heaven! Hail, O God of earth and heaven!

26. Thus ended the ceremonies. He that had been God descended to the foot of the throne and sat down; and then God, who had been Thale, came down and took his hand, saying: Arise, O God, and go thy way! ‖ And he rose up and prepared to depart, for now had the ceremonies lasted one full day.

27. Cpenta-armij, seeing it was finished, signalled the hosts for the close of the festival, and with her airavagna passed over and above the fleet, and gave Chue-in-ista, the commandress, the sign, whereupon the ascent began. The tens of thousands of millions of angels entered their respective places. The music of the es'enaurs and of the trumpeters sounded, and resounded, to the distance of a hundred worlds.

28. Upward rose the fleets; downward fell the showers of flowers and perfumes to those left behind. Higher and higher the great world of lights, higher and higher, till soon they passed beyond the earth's vortex, the boundary Chinvat.

END OF BOOK OF CPENTA-ARMIJ, DAUGHTER OF JEHOVIH.

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[1] Wide East is a term used in the Aven Rites.

[2] This evidently means he was the first God who maintained Jehovih's light all around the earth during a cycle.

[3] That would be about one hundred and twenty-five thousand miles in diameter.

[4] That is, Brahma, Abram, Po and Eawahtah.

FIRST BOOK OF GOD.

dom of thy words goeth to the bottom of things, not like the words of man, but faultlessly. Thou hast made me to behold I am bound as with iron hoops, and must go my way all my days. Against this I complain not; for I perceive it is not within my judgment to know even myself, as to what is good for me. This, however, thou hast shown me. I was molded as I am; I am as I am. If I have faults, they are not my faults. Neither are they of my father or my mother; for the cause of their unbelief at that time lay not with themselves, but with thee.

14. God said: Thy words shall Vede also write down; the glory and the wisdom of the earth shall come out of thy mouth. The manner of my edifice shall be shown unto the inhabitants of the earth. Thou hast seen the king's temple and how he buildeth it. For the fine posts he sendeth his best hewers into the forest, and they choose the straightest and strongest trees, and fell them and hew them, and polish and engrave them, and the posts are set up in the front as strength and ornament. But as to the walls of the temple, the king calleth not the best hewers, but the choppers, and they also go into the forest to fetch logs, not the straightest and handsomest, but whatsoever their axes come upon. And their timbers are put in the walls with mortar and withes. And the temple is completed to the king's will.

15. Jehovih said: Of such like is My heavenly edifice; I send not winter to please one man, nor summer; nor the rain. I consider in what way I shall induce men to raise up one another and to be considerate. Through Me, thy father and thy mother and thy brethren, and all Faithists that come after these, My doctrines, shall learn to consider the unbelief of mortals, and the impossibility of one man seeing through another man's eyes.

16. For as I have raised you up a house in love, one to another, so will I show the wisdom of disbelief, and its necessity on the earth.

17. The foremost of all lessons is that all men shall have liberty; and no man's judgment be binding on another's; for all do not see alike, nor can they understand alike.

18. That ye shall be alike considerate to them that see not My light, or My Person, even as to them who are born in su'is; for they are of

the same flesh and blood, and their spirits have they even from the same Creator.

19. For in the evidence of the past and of the present it is before you, that men endeavor to enforce their doctrines by saying: BEHOLD THE WORD OF ORMAZD! THUS HATH HE SPOKEN! AND I AM HIS PRIEST! BOW DOWN YOUR HEADS!

20. Whereas, man shall not bow down, but hold up his head and rejoice. They that seek to enforce Me are My enemies.

21. Nor have I said of this man or that: Hear ye him, for he is Truth. Shall the Creator make one greater than Himself, and thus cut Himself off? And yet the kings and the priests of this day assume this in Ihua's name. And the mothers and fathers of many have become discouraged because of their great hardships; and they bring forth heirs that have eyes but see not, ears but hear not.

22. God said: In the days of Zarathustra, I came to deliver them that had faith but were in bondage; to-day I am come to prove three worlds unto men, and to teach them how they shall bring forth heirs with eyes to see, and with ears to hear spiritual things, with liberty unto all men:

23. First, of the earth and its fullness; second, the intermediate world of spirits, where all shall sojourn for a season; and, third, the Nirvanian worlds beyond Chinvat, where lieth unending paradise for the pure and wise.

CHAPTER XVIII.

ON the next morning, at sunrise, God spake again to Brahma, saying:

2. Consider the fruit of the earth, and the pasturage in the fields. The male and the female feed on the same grass; the one yieldeth milk, the other is for the yoke; neither can any man change these creations.

3. What man shall say to another: Feed thou on this; or on that? But they take of them that are born in darkness, and raise up priests! The food for the flesh, or even fasting, cannot bring su'is. The air warmeth the earth, and the earth the air. The spirit enlighteneth the corporeal part, and not the corporeal part the spirit.

4. Light is the freedom of all; to know this is the beginning of wisdom. Nevertheless, without suffering, some that are bound would not know they are bound, or, if knowing, would not desire freedom.‖

5. At this time, Hog, the youngest born, was greatly moved, whereupon God bade him speak.

6. Hog said: O that I could believe these things! O that I could see! O that I could hear! O the misery of my darkness! O the horrors of the suspense of not knowing a matter! Bitter is my soul, and full of anguish! O the madness of this hour upon me!

7. Wherein, O Wisdom, forgottest Thou the time of my begetting, to let me spring up as an offensive weed in such a garden of paradise!‖

8. And he bowed his head and wept; and then spake Yu-tiv, his mother, that brought him forth. She said: I perceive Thy light, O Father, but I cannot bear it. Thou didst unlock my members to bring forth these seven Gods! Never woman on the whole earth brought forth so rich a harvest; but yet my soul is tortured to the very centre! O that the light of my soul could be transferred to this God of men! And she also wept.

9. Now spake Sa-it, saying: Next nearest am I to thee, O my sweet brother, Hog. No love lieth so fondly to thee as mine. And as to thee, Yu-tiv, my Goddess mother, thou hast most wisely named me ABUNDANT. For in our love hath Ormazd provided us equal to the highest of Gods. Because I have witnessed that this purest and best of brothers cannot see spiritually, my soul is mellowed toward all the world. Yea, my outstretched arms shall receive the darkest of men, and my soul shall go up in praise of Ormazd forever!

10. Oos spake next; he said: Most wisely am I named SPACE; for it hath pleased Ormazd to show me the breadth of His Creations. What belief or what unbelief is there that He hath not provided a glory for it! Because my sweet brother, Hog, has been thus blessed with darkness, he shall be guardian unto me in earthly wisdom all my days. In my faith I know it is well with him; yet in my love I would that he could see as we all see!

11. Then spake Git-un, whose name signified TIME. He said: Behold, I am the fourth born, and, as it were, in the middle. Whose love is so delightfully hedged about as mine! Who so surrounded by the Light of heaven and earth! At one end behold my father, God of men; the very voice of heaven and earth; interpreter of the Creator's words! A the other end, the best, sweetest brother ever created on the earth, with all the wisdom

of men and angels. O the glory of this hour! O the delight to be with these Gods, and with Yu-tiv, Goddess of women!

12. Then Vus, the second born, spake. He said: Wherein shall I glorify Thee, O Ormazd, and not glorify myself! I am full to overflowing with delight for the love of these, my brothers, and father, very Gods! But for Yu-tiv I have more than love. I perceive through my own sweet mother how the different castes of men are made! O mother, how nearly a righteous woman dwelleth with the Creator!

13. Whe-ish said: To rank one's thoughts and desires ever high; would not this deliver the world? Vede said: To know the truth and ever speak it in love and kindness, would not this deliver the world and establish Ormazd?

14. Now woke Brahma from his trance, and he spake, saying: To find the Father; to know Him; to reveal Him; these are all, and for His glory only.

15. Now again spake God, saying: Wiser than all the rest is Brahma. Who of ye all hath not spoken of himself or herself? Who hath uttered a word of praise or of thanks, and left out self? Judge ye, then, what is required of men that my spirit may find utterance through their lips.

16. Then the Voice departed for that day; and the angel of God appeared in the door, so all save Hog could see him. The angel said: That ye may see the spirits of the intermediate world, come ye at midnight and sit in the sacred circle in the grove of Ebon. We will appear in sar'gis.

17. Hog heard not the angel, but the others told him what the angel said. Accordingly, at midnight they sat in circle in the grove of Ebon.

CHAPTER XIX.

AND the angel of God appeared in the midst of the circle, in sar'gis, and talked with them face to face. And Hog said unto the angel: Of a truth, I know thou art not mortal, and yet thou hast the semblance of flesh, and limbs, and arms, and a very body, and art clothed withal, and thy clothes are like mortal clothes.

2. Now I tell thee face to face, I believe thou art no angel of the dead, but a very reflected self-substance, produced out of the substance of my father. How sayest thou? The angel answered, saying:

3. Mortal words cannot convince thee; neither the words of a spirit. Behold, I will show thee a friend of thine who is dead. With that, the angel showed the spirit of Hog's friend who was dead, and the man's name was Aara-acta; and so Hog said unto him:

4. Thou art a very counterpart of him I knew. What is thy name? The spirit answered: Aara-acta! I tell thee, O Hog, these things are true. I am the spirit of thy friend; yea, I am that very friend. Hog said: Where dwellest thou? Where hast thou been? Art thou happy? Hast thou visited all the heavens?

5. The spirit answered him, saying: I dwell on the earth even as before death; around about. I am happy; the glory of my present world surpasseth the earth. I have not visited the highest heavens. I am only as yet in the first resurrection. Up above us there are heavens where all the people are Gods and Goddesses. I cannot go there; they are too white. The spirit then disappeared, and Hog said:

6. What I have seen I have seen; what I have heard I have heard. Yet I believe not that I have seen a spirit nor heard one. A spirit must in reason be thin and subtle and air-like.

7. Then spake the angel of God, saying: How shall I please this man, O Ormazd? This day I showed myself in the door of the hut, thin and subtle and air-like, and he saw me not, nor heard me. Who can find a way to open this man's soul to Thy Wisdom, O Ormazd?

8. Now spake Yu-tiv: Great is the glory of Thy angel, O Ormazd! Heavenly are the spirits of the dead. Welcome, O ye angels of heaven! Then spake Whe-ish, saying: Even the lowest of heavens hath great glory! O the delight to dwell in such a paradise! Then Vus spake, saying: Such wisdom and truth! What are Thy kingdoms, O Father, when even the first heaven hath such glory. Git-un said: Because I have lived to behold these things, I will proclaim Thy wonders, O Ormazd, as long as I live! Vede said: Truth is Thy mightiest work, O Ormazd! Oos said: How wisely hast Thou framed Thy worlds, O Ormazd! Even Thy lowest of angels are the delight of my soul! Next spake Sa-it; he said: Give us of Thy abundance, O Ormazd. Open wide the gates of the lower heavens. I will take Thy angels to my arms and rejoice forever!

9. Brahma then came out of his trance,

though he had heard and seen all. He said: Whoever cometh that can make me better, and show me how most to benefit Thy world, him, O Ormazd, send Thou unto me.‖ And lo, first of all, Brahma was answered! A light, bright as a sun, stood in the midst of the circle, and it was higher than the clouds, and displayed a staff on which was a banner of gold and silver; and on the banner, stars clustered to spell the words, Love, Wisdom and Power!

10. Presently the scene changed, and the angel of God said: He that spake last (Brahma) hath been answered first, because his words reached to the Fountain Head. Wheresoever ye send your prayers, there are ye answered. To which end I will now open the gates of the lower heavens, and ye shall witness what ye may.

11. The angel withdrew all the lights around about, so that great darkness might be upon the circle. Presently, Yu-tiv started as if affrighted somewhat. Then Vus sprang up, saying: What was that? And then another started, till presently all but Brahma and Hog were wild and startled whispering: What do mine eyes behold! O that foul smell! O that vulgar touch! And then one screamed; and another, and another, until all broke and fled, screaming and crying out in fear and distress; flying in the darkness of the grove, frantic; almost dead with fear!

12. Hog ran not; saw nothing to fear; heard nothing to dread; felt nothing to make him ashamed.

13. And his father, Brahma, ran not, nor was afraid, and the twain called to the rest, pleaded, coaxed and called in vain; could not stop them; could not find them in the darkness. They returned to the hut, Brahma and Hog saw the torches burning brightly, and came in and found Yu-tiv and her sons huddled together in each other's arms, white and pale as death.

14. Hog asked the reason. Yu-tiv said: Sh——, are they gone? Sh——, keep them away! Then spake Vus, saying: O my brother, ask not what we saw! Ask not what we felt, and what felt us! These things would not be lawful to mention! Say no more, in heaven's name! The air of heaven is full of demons (drujas).

15. Now spake Vede, saying: Alas, O my father, I dropped the holy book, the Veda I am writing. In my fright I let it fall. It is not sized yet, and should it rain ere morning, the holy words will be lost! And not for a thousand worlds would I go back to the grove this night. Oos said: Nor I, for a thousand worlds! Whe-ish said: For all the gold and silver in the world I would not go there this night.

16. So they all spake save Hog, and with all the love they bore for Ormazd's words, nothing doubting they were His very words, not one would venture amongst the evil spirits they had seen, to recover the book.

17. Then spake Brahma, saying: For many generations Ormazd hath labored for this; I will go myself; I know He will protect me at all times and in all places. And Brahma rose up to depart; but then spake Hog, saying: Nay, father; thou art old; I am fresh and young, and withal, know there are no spirits but in the imagination of men. I will go alone!

18. Nor will I bear a lantern nor a torch; nor will I whistle nor sing. I will confront all the evil spirits of hell and their captains. I will recover that book this night though I scrape every leaf from Ebon grove! And mark ye, too, I will return unscathed; nor will I see nor hear a spirit the while I am gone.‖ So, Hog and Brahma only were fearless.

19. With that Hog departed, and after a while he returned, rejoicing, bringing the book; and he said: I neither saw nor heard a spirit, and I declare unto you that none of you saw nor heard them, for there are none. By the extreme bent of your minds, these imaginings seem real. And as to the great Light, with the words, Love, Wisdom and Power, which I also saw, I say unto you, it is some emanation from this, our holy and most loved father. How oft have we heard him use those same words! And as to those figures that talked, and had the semblance of men and women, even to their garments, I say unto you all, they emanate from the same source, even from our father, even Brahma.

20. Now spake Yu-tiv, saying: O happy unbelief, my son! O that I had been born as thou! O that I had never seen such sights as I saw this night!

21. Then said Oos: O happy brother, our youngest born! Would that I were like unto thee! O the vulgarity of those hands that came upon me this night!

22. Vus said: O that I had never known the unseen world! O that I had been born in darkness like unto thee, our most favored brother!

23. After that manner they all spake deploringly of their gift of su'is; and when they had thus spoken, the angel of God spake through Brahma, saying: Whilst it is yet night, I speak. With the dawn, at sunrise, is the Father's Voice. Hear me, then, briefly, expecting not much wisdom, for I am not long born in heaven:

24. Two great men created the Creator, the Faithist and the unbeliever; the one who hath passed through the trials of the flesh, and attained to the Father's Voice; for in becoming one with the Father, he no longer standeth in fear of anything in heaven or earth. The glory of constant resurrection is before him forever.

25. All men who have not attained to this may be likened unto a man going up a slippery hillside, who oft riseth high, but suddenly slideth low. They glorify themselves for their own light and wisdom and good gifts, rejoicing for self-sake for the glories that have fallen upon them. But they are cowards.

26. Nevertheless, the Creator created a great man amongst these; and such is the unbelieving man. He hath neither gold nor silver, nor house nor land; and he is without spiritual sight or spiritual hearing; but his glory is in understanding his own understanding.

27. He it is that subdueth the forest, and tameth the beasts of the field to man's service. He goeth alone in the dark, fearing naught. He followeth not the course of any man, but searcheth for himself; the priest cannot make him believe, nor can the angels of heaven; none can subdue his judgment. He beholdeth the glory of the earth and of manhood. He calleth to the multitude, saying: Why permit ye others, even priests, to think for you? Arise, O thou, and be a man! Arise, O thou, and be a woman!

28. He inspireth of the earth and for the earth; through his arm are tyrants and evil kings overthrown. Through him are doctrines and religions sifted to the bottom, and the falsehood and evil in them cast aside. Yea, who but Ormazd could have created so great a man as the unbeliever?

29. And these two men, the Faithist and the unbeliever, do mostly all the good that is done in the world; the one laboreth at the top of the hill, calling upward; the other laboreth at the bottom of the hill, pushing upward.

CHAPTER XX.

ON the next morning, at sunrise, Ormazd spake again through Brahma, and Vede wrote down the words; and on the succeeding morning, in like manner; and so continued for forty days; and in forty days, behold, the Veda was completed; the holy words of Brahma were written.

2. God said to Brahma: Go now, and preach my gospel unto whomsoever will hear; proclaiming liberty to all who will follow thee. I will be with thee to the end. And thou shalt take Yu-tiv, thy wife, and all thy sons with thee, even Hog, the youngest born.

3. So Brahma went forth preaching by day, and exhibiting the spirits of the dead by night. But to the chosen he spake at dawn, in the early morning, the time the All Light was upon him. And his sons also preached and explained; and Yu-tiv explained to all women how it was with her when pregnant with her sons. Only Hog preached not; neither opened he his mouth before the populace as to his unbelief. In his soul he said: These things may be true, and if they be true, it is well. If they be not true, still the believing of them, by the populace, worketh righteousness and goodness. With all my philosophy, I cannot move the multitude to righteousness. But my father maketh them as a flock of sheep; they cease from evil, and they practice good fellowship. Therefore, I will stand by my father to the end.

4. When Brahma came near a city, he halted outside the walls, that according to law the kings could not stay his voice. And the multitude came out of the city to hear him, and many returned not; but remained with Brahma and his sons in their camp. And when Brahma moved to another city they went with him. And in a little while the hosts of Brahma were as an army of thousands.

5. And not a few of them were men and women of wealth, and they cast their treasures at Brahma's feet, saying: Take thou this trash, and give me of everlasting life instead.‖ But men of learning came not to Brahma; neither came the priests, nor kings, nor magicians, nor consulters of oracles.

6. God said: Take thy hosts and establish them in families of tens, and of twenties, and of hundreds, and of thousands, and give thou a head father unto each and every family. And thy people shall be a people unto themselves, having nothing in common with the kings' peoples.

7. Behold, my angel will go with thee, and show the waste lands, such as the kings' peoples desire not; and thou and thy people shall possess the lands and dwell together in love and wisdom, doing good to one another.

8. So Brahma did as commanded, and he established the mountains of Roam, and the valleys in the mountains of Roam, and his people dwelt there, in all six thousand eight hundred and twenty, men, women and children.

9. And there came to Brahma a certain captain-general of the army of King Syaythaha, of the West Kingdom of Vind'yu, wherein lay the city of Gowschamgamrammus, of a million inhabitants, and he said unto Brahma:

10. In the name of the king, mightiest of men, Syaythaha, am I before thee, O Brahma. Behold, the king sendeth thee gold, silver and copper, saying: Brahma is good! Brahma shall give me the blessing of heaven!

11. Brahma answered the captain-general, saying: Brahma saluteth the king, mightiest of men, Syaythaha, in the name of Ormazd, the Creator, in love and in these wise words, that come to the soul of Brahma. Brahma sendeth the king's servant, even the captain-general, back to the king, with his gold, silver and copper, saying: Deal thou with thy Creator and not with men! The Great Spirit holdeth all blessings in His own hands. Give Him thy treasures!

12. The captain-general departed and returned with his gold, silver and copper to the king, and told the king Brahma's words. The king was pleased with the wisdom of Brahma, but withal felt rebuked and sore at heart. So Ormazd suffered satan to possess the king for a season; and the king resolved to destroy Brahma and all his people. And he commanded the captain-general to assemble together fifty thousand men, with arms, ready for battle. And when they were thus prepared, and started on their journey, which would require seven days, the king bethought him to inquire of the oracle as to his best mode of success.

13. Now the angel of God had taken possession of the oracle, and yet the magi knew it not, nor did Syaythaha. So the king came before the sand table, and the spirit wrote these words: He who hath become one with Ormazd is mightier than an army. Take off thy crown, O king, mightiest of men, and thy golden robes, and all that is fine and fair to look upon, and clothe thyself in the poorest of garments, even as a Druk that wandereth about. But thy crown and thy costly robes, and thy raiment, fine and fair to look upon, put upon thy body servant. And ye twain shall go in advance of the army, even before Brahma.

14. And thou shalt witness that man who professeth to labor for the poor will fall on his belly before the man of riches and power. And behold, O king, thou shalt feel justified in destroying him that falleth before the crown and robes, knowing he is a hypocrite.

15. The king was pleased with this, and he fulfilled all that was commanded of the oracle; and when he came near Brahma's camp, a man came before the king's servant, saying: Behold, O king, command me as thou wilt! And he prostrated himself on the ground before the king's servant. Whereupon the king, dressed as a Druk, came to him and said: Who art thou? And the man answered: Begone, beggar! My matter is with the king! (For he mistook which was which.)

16. The king ordered the man to be seized and taken away and put to death; and the advance guard fell upon the man and slew him with war clubs. And when the man was quite dead, behold, Brahma came, and the king, nor none of his advance guard, knew him. And Vus and Whe-ish were with their father, and the three came and stood by the dead man. Brahma then took the king's hand, saying: Thou that art in the garb of a Druk come hither, for thou hast flesh and blood unto holiness. Lay thou one hand on the dead man; put thine other hand on my head, for I will prove Ormazd before thine eyes. Behold, thou who hast tried to kill Brahma, killed another person!

17. And when the king's hands were placed, Brahma stood by the head of the dead man, and his two sons by the heart; and Brahma said: In Thy name, O Ormazd, and by Thy power in me, return thou to life, O man! And arise! Arise! Arise!

18. And behold, the man was brought to life, and rose up and stood before the multitude.

19. The king trembled with fear, and the guard stood aback, amazed. And, as for the servant arrayed in the king's garb, he cast aside the crown and robes, and fled into the forest.

20. Brahma said unto the king: Here standeth the angel of Ormazd, and the angel saith thou art the king in disguise, and, moreover, that he, the angel, commandeth thee here for this purpose, saying to thee in the oracle: He that hath become one with Ormazd is mightier than an army!

21. The king said: This is true. I swear before Thee, O Ormazd, henceforth I will wear such garments as these I have on, and my life shall be given to Thy service. Let who will, take my kingdom and all I called mine.

22. So Syaythaha joined Brahma's hosts; and with Syaythaha came his brothers and their sons and daughters. And, those that came, cast into a heap whatsoever goods or moneys they had, and the head fathers of the families divided and distributed the same according to their best wisdom. And Brahma's people, by commandment of Brahma, called themselves not Brahmins, but Vedans; that is, Truth-followers.

23. In those days the language of the kings of Vind'yu, and of men of learning, was All-ao, signifying, OUT OF ALL THAT IS GOOD. But the Vedans were the unlearned, and their language was imperfect, and of many meanings for every spoken and written word.

24. And God foresaw the liability to corruption of the Brahmin religion, and he spake to Brahma, saying: Behold, I have given thee seven sons, six of light and one of darkness. Thy six sons of light shall establish each one a school amongst my chosen, and teach my scriptures by word of mouth. And all that henceforth become rab'bahs shall be capable of repeating every word of the Veda by heart. And, in after ages, if the plates and the books of my holy religion are destroyed by war, it mattereth not. The substance of thy labors shall live.

25. Then did Brahma's sons as commanded, each and every one becoming a teacher. And again God spake to Brahma, saying: Arise, and go where my angel will lead thee, taking thy wife and thy son, Hog, with thee. And thou shalt travel yet two years from place to place, and then return thither, for thy labor will be completed.

CHAPTER XXI.

THE place thus founded by Brahma was called Haraoyo, and his people, at this time, extended in seven cities and thirty villages, and possessed all the country of Roam, which had been uninhabited hundreds of years. And the Vedans cultivated the lands, living on fruits, roots, and on bread made of wheat grown in the fields; but they ate neither fish nor flesh, nor anything that had breathed the breath of life.

2. Brahma and his wife, Yu-tiv, and his youngest son, Hog, departed from Haraoyo, accompanied by seven disciples, and went forth under the direction of the angels of Ormazd, to preach and explain the Veda, carrying one book with them. And they went first to the north-east, through the kingdoms of Haomsut, and Ali-oud, and Zeth, and Wowtichiri; thence westerly to Hatiqactra, where the tyrant, Azhi-Aven, had built a temple of skulls, after the manner of the ancients. Azhi kept six dens of lions, for devouring his condemned slaves. So, because of oppression, the kingdom of Azhi was profitable unto Ormazd. From Hatiqactra Brahma obtained three thousand followers.

3. And when Brahma had seven thousand followers, the angel of God directed him to the plains of Cpenta-armaiti. And here he established his people, dividing them into families and villages, and appointing priests unto them. And Cpenta-armaiti became known over all the world from that time after.

4. After this the angel directed Brahma to go to the south-west, through the kingdoms of H'spor and Vaetaeyo, and Aramya, and thence to Dacyama, to the city of H'trysti, where Ormazd had a host of one thousand already inspired to join Brahma.

5. And now the angel directed Brahma to take his hosts to the mountains of T'cararativirwoh, and establish them; the which he did. And behold, the time of Yu-tiv and of Brahma was near an end, for they were grown quite old.

6. The angel said to Brahma: Great hath been thy labor. Very great Yu-tiv's! Where in all the world is such a woman? From the day thou first beheld her! For the glory of thy sons! And in her age to follow thee, walking so far!

7. Behold, O Brahma! Yu-tiv is weakening fast. Rise up and take her back to Haraoyo! The mountains of Roam are calling her! And thy faithful son, Hog, strong and tall. Take him back with his mother. Haraoyo is calling.

8. Brahma went and looked at Yu-tiv; and his soul spake within him, saying: O Ormazd, have I not forgotten her, in Thee! The mother of my Gods! O her proud young soul when first I saw her! Alas, I see, she is tottering and feeble!

9. Brahma went nearer to Yu-tiv, and she spake to him, saying: O Brahma, thou God of men! I know not if my eyes are turning dim. But O, I have had so strange a sight.

even toward the high sun. It was myself I saw, rising, going upward! The earth going downward! Then I called: O Ormazd! Not alone! Behold, my God is yonder! Let me back to Brahma! Then I thought the Creator brought me back and said: Go thou quickly and see thy godly sons in Haraoyo, for thy time hath come!

10. Brahma said: My angel saith: Go thou back to Haraoyo, thy labor is nearly finished. For this reason I came to thee. It is well, therefore, for us that we return, taking Hog with us.

11. So Brahma, and Yu-tiv, and Hog, with five remaining disciples, departed for Haraoyo, which lay three days' journey for a man to walk, and they knew not how Yu-tiv would go, for she was worn to the last step, and, above all, her shoes were worn out, and she had only pieces of cloth to her feet.

12. And whilst they were deliberating, having only gone a short distance, Hog perceived, going in another direction, a score of soldiers, mounted on horses, and they were leading a number of spare horses with them. Then the soul of Hog spake within him, spake to himself, saying:

13. Behold, my father hath made many converts in his day, made good men out of bad ones. And he hath ever refused money, and gifts, and presents. Now, wherever justice liveth I know not; but many of the rascals who became followers of my father were conscience-stricken with ill-gotten gains, and, finding that my father would not receive their stuff, they tried me, and behold, my pockets are full of gold and diamonds. In truth, it may have been a very devil prompted me; but I am supposed not to know the higher light, but to know the lower. Of myself and for myself I want not these things. If they belong to Ormazd, it followeth I should not keep them. Therefore, if I give of gold or diamonds to those soldiers, they will give me a horse for my angel mother to ride on. Who knoweth but by the way of those soldiers is the nearest road for this gold to find its way to Ormazd?

14. So Hog went away and purchased a horse, and brought it to his mother, saying: Behold, a man giveth thee a present in the name of Ormazd, but forbiddeth thee to retain it save to ride to Haraoyo, whither thou shalt sell it and give the money to the poor.

15. Yu-tiv said: A good man he was, and wise, for only on his own conditions could I have accepted the horse. Accordingly, Yu-tiv was mounted on the horse, and they proceeded on their way, going slowly, for Brahma was also near the end. And after seven days they arrived at Haraoyo, where they were received by Brahma's sons, and by all the multitude of disciples.

16. But owing to Yu-tiv's deep love for her sons, and being worn out withal, and having witnessed the glory of righteous works fulfilled through her husband and her sons, the strain was too much for her corporeal parts. And they brought straw and stretched her along, and a bundle of straw under her head. Then she spake, saying:

17. First to Thee, O Ormazd, my blessing, because Thou createdst me alive, to enjoy Thy glories. Next, O Brahma! My husband, my blessing on thee, God of men! Thou hast taught me the fullness of earth and heaven! O the glory of having been thy wife!

18. Then she called Whe-ish and said: O my son, my first-born! My blessing on thee. Because I have watched thee from the hour of conception, I have had the wisdom of creation demonstrated before me. O the joy when first mine eyes beheld thee; I am going now, to prepare a place in heaven for thee!

19. And, after that, Yu-tiv blessed all her sons, and coming to Hog she said: My blessing on thee, O my latest born, God of men! To all my other sons I have told my love, but to thee my soul so overfloweth, I am as a dumb woman. Thou hast been a very God in all thy ways, and believest not in Ormazd; nor in heaven nor angels! For which reason I look upon thee as the highest of all creations. Thou art good for goodness' sake; wise for wisdom's sake; happy in finding a way to master all unhappiness!

20. And these were Yu-tiv's last words; she shut her eyes. She was dead! So they took her body, and robed it in white, and on the fourth day buried her in the forest of Roam.

CHAPTER XXII.

ON the day of Yu-tiv's death, Brahma said: Sing no songs; pray in silence only. Let her soul be in quiet with Ormazd.

2. On the second day Brahma said: Pray in whispers, praise in whispers, the best, good deeds of the dead.

3. On the third day Brahma said: Burst forth a song of praise to Ormazd; extol the virtues of the dead.

4. On the fourth day Brahma said: In song and in prayer bid the dead arise and go onward, upward!

5. Thus they put Yu-tiv in the ground on the fourth day; and then they went and sat in the sacred circle and sang and prayed for her soul to go on to Nirvana (paradise). And when they had finished, a light came down in the midst of the circle, and an angel in white appeared. It was Yu-tiv; the soul of Yu-tiv in the glory of Ormazd, the Creator!

6. Then spake the angel Yu-tiv, saying: Out from the head of the corporeal body the spirit is born; and angels stand around; on a spirit blanket receive they the spirit of the dead. One day, in quiet, they keep the spirit, teaching it to reconcile and understand. On the second day, the spirit heareth the prayers of the earth-people coming upward; and on the third day, the spirit understandeth death and birth of spirit.

7. And on the fourth day, when ye sang: O Goddess, arise from the dead! The Father calleth thee from on high! Arise, O Goddess, and go thy way! Then was my spirit free from the earth; resting in the arms of Gods and Goddesses, who had come from on high to receive me. Thus, O my beloved, on the third day is the first resurrection; and, to the holy, the second resurrection beginneth on the fifth day. After the fifth day call ye me not back again! My labor lieth yonder! I must build houses for you all. Thus Ormazd sendeth me on before! If it be His will for me to return to you at times, I will return. His will above all; this is the greatest wisdom.

8. Whe-ish, her first-born, asked: What of the angels of the intermediate world, O mother? Then answered his angel mother, saying: They were shown to us in Ebon grove! Alas, some of them do not begin the resurrection for a thousand years!

9. Then came the angel Yu-tiv over, near Hog, her latest born, whom she loved so well. She said: Canst thou see me, my son? Hog answered: Nay, I see only a glimmering light faintly: I hear a voice, but it soundeth not like my mother's voice. Yet, if it be that there is a soul that liveth after death, and if of a truth, thou art the very spirit and soul of her who brought me forth, be thou not unhappy because of my unbelief. As for myself, I am happy because thou broughtest me forth in unbelief; neither would I of my own will be any other way. Whether our eyes be blue or black, or whether we are tall or short, or whether we are believers or disbelievers, even as we are created, and to fill our place in doing good unto others with all our wisdom and strength, is this not glory enough?

10. Yu-tiv said: O thou wisest of men! In the day thou art born in heaven, thou shalt not linger long in the intermediate world, but be crowned a very God indeed! Here endeth my labors with the earth, O ye, my beloved! An otevan waiteth by the way for me to ascend; the Gods and Goddesses are calling me! Farewell, my beloved! Farewell!

11. And now the music of heaven descended, and even whilst the mortals sang, the very gates of heaven opened, and the angel Yu-tiv rose upward in a sea of fire!

12. But behold, the love of great Brahma was too much for him! His eyes raised upward after the ascending light, and his soul burst within him. He fell down and stretched himself on the cold earth! He, too, was dead.

13. Then burst the mighty hearts of Brahma's sons. The whole earth shook with the wail of Gods. The wind, the air above the earth, stood still, and the forest of Roam shuddered as if the earth were rent in twain. Then wailed the sons and daughters of Haraoyo. Though no man uttered it, yet all knew that great Brahma was dead.

CHAPTER XXIII.

THE angel of God came in the sacred circle and stood in the midst. He said: Greeting, in the name of Ormazd! In His name I speak before you. First, then, who of all that was dearest to Brahma, he or she, shall arise!

2. And lo and behold, there arose every man, woman and child, more than ten thousand. The angel said: By the side of Yu-tiv shall ye, his most beloved, bury his body. On the third day after his death, even at the hour of his death, shall ye bury him. And around about the grave shall ye sit thrice a day, morning, noon and night, for one hour, singing and praying for the soul of Brahma, for two days.

3. And behold, on the evening of the second day ye shall behold the graves of both Brahma and Yu-tiv opened, and their very bodies will come forth, and Brahma shall speak with you face to face. ‖ The angel then disappeared.

4. And the people did as commanded; and they sat watching around the graves in a circle, at a distance of ten paces therefrom. And the brothers favored Hog above all the rest,

that he might be converted. And it came to pass, in the evening of the second day, when the sun had been two hours set, there descended into the midst of the circle a light, bright as the sun, so that the multitude held their hands before their eyes; and so bright was the light that even the graves were burst open.

5. And in the space of a moment of time, the light was lowered so all could look therein; and, lo and behold, Brahma and Yu-tiv, arm in arm, stood in the midst of the circle, even with their flesh and bones and their burial robes.

6. Brahma said: Have ye faith in the Creator; with Him are all things possible. He is the All Master of all things. Accept ye not, forever, any God, or Lord, or Savior, or priest, or king, but Him, the everlasting All One, the Person.

7. Practicing good works unto all men; abjuring self in all things; and Ormazd will dwell with you and in you forever.

8. Then Brahma and Yu-tiv came near Hog, that he might see clearly. Hog said: Art thou truly Brahma, my father; and thou, too, Yu-tiv, my mother? Yu-tiv spake not, but Brahma said: I am thy father, even Brahma. To practice the highest light a man hath; this is all that is required of any man.

9. Hog said: Of a truth it is my father! Of a truth it is my mother!

10. Brahma said: We are blessed! This is the first belief: to believe in the spirit surviving the corporeal body; the second belief is to learn the All Person. After this cometh faith.

11. Hog said: Thou hast proven the first; but as to the All Person, I cannot understand.

12. Brahma said: As I and thy mother have revealed ourselves to thee, and so proven ourselves, so in due season will Ormazd reveal Himself unto thee.

13. And these were the end. Brahma and Yu-tiv rose up in the sea of fire, smiling and waving their hands in love to those beneath, higher and higher, till they disappeared in the sky.

14. Then went the people, and witnessed that the graves were open and the bodies gone. They filled up the places, and set a post inscribed: TOMB OF BRAHMA AND YU-TIV, GOD AND GODDESS.

END OF THE HISTORY OF BRAHMA.

CHAPTER XXIV.

THE FIRST BIBLE OF GUATAMA (AMERICA). — BEING OF EAWAHTAH, A MAN CHOSEN BY GOD FOR THE CHILDREN OF GUATAMA.

IN Guatama, in the Middle Kingdom, by the sea of So-ci-a-pan, came down from heaven, Gitchee, the Creator, the World-Maker, Manito! With silence, speaking in the soul of things. He said: Speak, O earth! Have eyes, O earth! Have ears, O earth! Behold Me, your Maker!

2. The earth answered Him, not with words, boasting, but raised up man!

3. Man said: Here am I, O Gitchee! The Creator looked, and lo and behold, the I'hins of Guatama stood before Him, the little people, white and yellow. Gitchee (God) said: Because thou hast answered me in faith, O earth, thy ong'wee (talking animals) shall be called I'hin. Thus was named the first talkers; men with mouths for words; ears for words.

4. Then Gitchee (God) called the I'hins together, and said they were good; even the handsomest of all created creations. And he commanded them to marry, male and female, and beget heirs.

5. And they obeyed God's commands; but the dumb earth cast clouds upward, and blinded the ways of the I'hins, and they strayed away from the mounds, and came to black Druks, which speak not; have no words; being dumb like the black mud of the earth where they burrowed.

6. In the darkness of the earth the I'hins mingled with the Druks, and lo and behold, a second born speaking animal (ong'wee, or Indian) stood upon the earth, tall, and red, and strong, swift and handsome. Gitchee (God) said:

7. I blame thee not, O I'hin! I saw the darkness; saw thy straits! But never more shalt thou dwell with Druks, nor with the new red-born, those with faces like new copper. Call them I'hua; for they shall be protectors over my chosen, the I'hins, forever. The I'hua shall drive away the baugh and mieu and great serpents, and all man-slaying beasts; for I will make mighty nations out of the seed of the I'huans.

8. The first I'huan's name was O-e-du, and his wife's name was Uh-na; and they begat Owena and Dan and Shu-sa, but they had no more heirs. At a time soon after, the second man, whose name was Ka-ka-ooh, and whose wife's name was Wees, begat Somma, and Pan-ah, and Kac-ak, and Ku-bak, and Jessom.

9. And these were the first tribes of I'huans in the land of Guatama (after the flood), and they dwelt together, marrying and begetting offspring, dwelling in peace. And the I'hins taught them in all things, so they became an honor on the earth and a glory unto the Creator; but they were mixed so together that one tribe had no preference over another. So, by commandment of God, they were called the tribe of Oedukakaooh, of the middle kingdom, Waneopanganosah (Central America).

10. In the valley of Owak, by the river Ho-e-jon-wan, Gitchee (Jehovih) created another tribe called Bak-Haw-ugh, and to the north of them, in the mountains Meiu-how-an-go-to-bah; and their tribes commingled, and Gitchee (God) named them, Bakhawughmeiuhowangotobah.

11. Jesson, son of Rakaooh, married Wepon, daughter of Bakhawughmeiuhowangotobah, and they begat Sto-gil-bak, and he begat Kom, and he begat See, and she married Ban, son of the tribe Rakaooh,and Ban's first-born son's name was La-ban-a-see.

12. And Labanasee was born in su'is of the second order, and could hear the voice of the Creator, Gitchee, the Great Spirit. And the Voice remained with Labanasee during his life-time, which was one hundred and twenty and five years, when he died. And the Voice descended to Labanasee's son, Hootlabanasee, who lived one hundred and one years, and he died, and the Voice descended to his son, Hatapanagooshhootlabanasee; and thence to his son after him, named Arapanseekasoodativhatapanagooshhootlabanasee.

13. Thus were represented the eighteen tribes of Gitchee's chosen amongst the I'huans who should become everlasting heirs to the Voice.

14. And God said unto Ara: Arise and go forth; my hand will steer thee. So Ara rose up and departed by the hand of the Creator, and came to the valley of Owg, broad and sweet-smelling, full of health-giving food and air and water. And there came with Ara into Owg one thousand men, women and children; and they built a city and called it Eftspan, signifying place of beauty.

15. And these took the name of the tribe of Ara, the which name survived one thousand seven hundred and fifty years. And their people were tens of thousands.

16. After the tribe of Ara lost the Voice, there was raised up Sho-shone, of the tribes of Sto-gil-bak. And Gitchee raised His hand before Sho-shone and pointed the way, and Sho-shone departed out of the country of Tabachoozehbakkankan and came to Owg, and took to wife Hisam, daughter of Ooeguffanauha, and they begat E-a-ron-a-ki-mutz, a son of great beauty and strength, a swift runner.

17. And the voice of Gitcheemonihtee (Son of Jehovih) came to Earonakimutz and remained with him during his natural life-time, which was ninety years. And to his son, Fassawanhootaganganearonakimutz, and thence to his son, Monagoamyazazhufassawan-hootaganganearonakimutz.

18. And Monag inhabited the regions of the plains of Yiteauazow (Arkansas), and his people became mighty in cities and agriculture. For four thousand years the Voice of the All Father remained with the regular succession of the heirs of Monag, but their names and their cities' names became so long that no man could speak them or write them.

19. So Gitchee (Jehovih) raised up Honga, son of Ab, of the tribe of Oedu, of the land of the Middle Kingdom. And Honga went into the mountains of Ghiee (Rocky or Eagle Mountains), sloping to the east.

20. Gitchee (God) spake to Honga, saying: Thou shalt take Oebe for thy wife; out of thy seed will I raise up a greater tribe than all other tribes; and thy first-born son shall have thy name; and thy son's son shall be called Honga also; and thy son's son's son, and so on forever. For I am wearied with the burden of names; thy Great Creator hath spoken.

21. Then asked Honga, saying: What if I have no son, but only daughters? Or of my son or my son's son, they cease to have a son, but only daughters?

22. Then spake Gitchee, saying: The wife's first daughter.‖ So it came to pass, in course of time, Honga married and begat heirs; and the Voice of the Great Spirit remained with the tribes of Honga, and it came to pass that he who heard the Voice, who was always the chief prophet for the tribe, was called Hoanga; but the people themselves were called ong'wee, the same that hath endured to this day, and is called Indian.

23. And the generations of Honga were called, — first, Honga; second, Honga; third, Honga; and so on. And this was the beginning of the counting of time in Guatama. Neither knew any man the number of generations before the time of Honga the first.

24. And the land became full of cities, from the east to the west, and from the north to the south, and the people dwelt in peace, tribe with tribe, the world over. Then came the

God of evil, I'tura (Ahura), sowing evil in the temples and on the altars. Yea, with a false tongue and cunning came he, before the prophets, stealing their eyes away, stealing their ears away; holding up his hand, saying: It is the Great Spirit's hand.

25. And I'tura obsessed the nations and tribes of men to worship him; infatuating them with the stories of far-off countries, and the glory of kings and queens. And he set on foot a war of plunder; brought ten thousand times ten thousand evil spirits to aid and abet mortals in war.

26. And I'tura, the God of evil, taught mortals to flatten the head, to make prophets, and, lo and behold, the land of Guatama became a land of seers and prophets and conjurers, seeking evil for sake of evil; consulting the spirits of the dead for war and for earthly glory in blood and death.

CHAPTER XXV.

THESE, then, were the principal kings of that day: Lanoughl, king of Eboostakgan, a city of tens of thousands, in the valley of Aragaiyistan. Lanoughl was the son of Toogaoogahaha, who was the son of Evilphraiganakukuwonpan, who was the son of Oyoyughstuhaipawehaha, who built the canal (oseowa) of Papaeunugheutowa, which extended from the sea of Hoola'hoola'pan (Lake Superior) to the plains of Aigonquehanelachahoba (Texas), near the sea of Sociapan, where dwelt Heothahoga, king of kings, whose temple was roofed with copper and silver. Of ten thousand boats (canoes) was the canal, extending along, carrying copper and silver from the north regions to the cities of the valley of Hapembapanpan, and to the cities of the mountains of Oaramgallachacha, and to Ghiee, home of Honga the first, the mightiest of red men.

2. Next in power to Lanoughl was Tee-see-gam-ba-o-rakaxax, king of the city of Chusanimbapan, in the plains of Erezehoegammas (Central America), with twelve tributary cities extending along the river Akaistaazachahaustomakmak, to the mountains of Nefsaidawowotchachaeengamma.

3. And the third king in power was Chiawassaibakanaizhoo, of the city of Inuistahahahacromcromahoesuthaha, and to him were tributary seven and twenty cities and their kings.

4. Chiawassaibakanalszhoo was the son of Tenehamgameralhuchsukhaistomaipowwassaa, who was son of Thusaiganganenosatamakka, who built the great east canal, the Oseowagallaxacola, in the rich valley of Tiedaswonoghassie, and through the land of Seganoegalyalyuciahomaahomhom [most likely Louisiana and Mississippi — Ed.], where dwelt the large men and women, the Ongewahapackaka-ganganecolabazkoaxax.

5. The fourth great king of Guatama was Hooagalomarakkadanapanwowwow, king of the city of Itussakegollahamganseocolabah, which had seventeen tributary cities of tens of thousands of people. And his kingdom extended from sea to sea in the Middle Kingdom (Panama). Here was the temple of Giloff, with a thousand columns of polished mahogany [Pharsak — Ed.], and with a dome of copper and silver. And within Giloff dwelt the Osheowena, the oracle of the Creator, for two thousand years.

6. The fifth great king was Penambatta, king of the city of Liscararzakyatasagangan, on the High Heogula Ophat (Tennessee), with thirty tributary cities of tens of thousands of inhabitants. Here was situate the school and college of great learning, the Ahazahohoputan, where were taught tens of thousands of students. Penambatta was learned, and had traveled far, devoting his life to imparting knowledge. He had six thousand attendants, besides six hundred and forty officers.

7. The sixth great king was Hoajab, son of Teutsangtusicgammooghsapanpan, founder of the kilns of Wooboohakhak. Hoajab's capital city was Farejonkahomah, with thirty-three tributary cities, of tens of thousands of inhabitants, of the plains of He'gow (Southeastern Ohio).

8. The seventh great king was Hiroughskahogamsoghtabakbak, and his capital city was Hoesughsoosiamcholabonganeobanzhohahhah, situate in the plains of Messogowanchoola [Indiana and North Ohio and Pennsylvania — Ed.], and extending eastward to the mountains of Gonzhoowassicmachababdohuyapiasondrythoajaj, including the valleys of the river Onepagassathalalanganchoochoo, even to the sea, Poerthawowitcheothunacalclachaxzhloschistacombia (Lake Erie). Hiso had forty and seven tributary cities of tens of thousands of inhabitants.

9. Betwixt the great kings and their great capitals were a thousand canals, crossing the country in every way, from east to west and

from north to south, so that the seas of the north were connected with the seas of the south. In kanoos the people traveled and carried the productions of the land in every way. Besides the canals mentioned, there were seven other great canals, named after the kings who built them, and they extended across the plains in many directions, but chiefly east and west.

10. These were: Oosgaloomaigovolobanazhooegollopan, and Halagazhapanpanegoochoo, and Fillioistagovonchobiassoso, and Anetiabolalachooesanggomacoaloabonbakkak, and Ehabadangonzhooeportalicha-boggasa-megitcheepapa, and Onepapollagassayamganshuniatedoegonachoogangitiavatoosomchooibalgadgad, and Hachooaolagobwotchachabakaraxexganhammazhooelapanpan.

11. In those days the kings and learned men put their hearts to work building canals and finding places and roadways for them, and herein laid the great glory and honor of man at that time.

12. And God (Gitchee (perceiving the virtue and wisdom of men, sent his angels to teach man the mystery of canal-making; to teach man to compound clay with lime and sand, to hold water; to teach man to find the gau, the level, and the force of water. The angels also taught man to make pots and kettles; to burn the clay in suitable shapes; to find copper ore and silver ore, and gold and lead for the floors of the oracle chambers, clean and white shining, suitable for angels.

13. And they taught man how to soften copper like dough; how to harden copper like flint rock, for axes and mattocks for building canals; taught man how to work the ore in the fire and melt it; and how to make lead into sheets, like cloth.

14. Taught man to till the soil and grow wheat and corn; taught the women how to grind it and make bread. Taught the hunters how to slay the lion and the tiger and the mastodon, the HOGAWATHA, the ROOTING ANIMAL OF WISDOM.

15. Besides all these inhabited regions there lay another country to the far west, fifty days' journey, the land of Goeshallobok [Utah — ED.], a place of sand and salt, and hot, boiling waters. And this region was a twenty days' journey broad, east and west, and fifty days' journey broad, north and south.

16. In the High North lay the kingdom of Olegalla, the land of giants, the place of yellow rocks and high spouting waters. Olegalla it was who gave away his kingdom, the great city of Powafuchawowitchahavagganeabba, with the four and twenty tributary cities spread along the valley of Anemoosagoochakakfuela [Yellowstone Valley — ED.]; gave his kingdom to his queen Minneganewashaka, with the yellow hair, long, hanging down. And the queen built temples, two hundred and seventy, and two adjacent to the spouting waters, where her people went every morning at sunrise, singing praise to Gitchee, Monihtee, the Creator.

17. South of Olegalla lay the kingdom of Onewagga, around about the sea of Chusamangaobe hassahgana-wowitchee [the salt lake — ED.], in the valley of Mauegobah, which is to say, CONSECRATED PLACE OF THE VOICE. a kingdom of forty cities. Here reigned for twenty generations the line of kings called Wineohgushagusha, most holy and wise, full of manliness and strong limbed. On the eastward of the lake lay the Woohootaughnee, the ground of games and tournaments, where came tens of thousands every autumn to exhibit their strength, carrying horses and oxen, and running and leaping, running races with the trained aegamma [deer — ED.]. And to the strongest and the swiftest, the king gave prizes of handsome damsels, with straight limbs and shapely necks, proud, who loved to be awarded handsome, mighty husbands.

18. Next south lay the kingdom of Himallawowoaganapapa, rich in legends of the people who lived here before the flood; a kingdom of seventy cities and six great canals coursing east and west, and north and south, from the Ghiee Mountain, in the east, to the west mountain, the Yublahahcolaesavaganawakka, the place of the king of bears, the Eeughohabakax (grizzly). And to the south, to the Middle Kingdom, on the deserts of Geobiathaganeganewohwoh, where the rivers empty not into the sea, but sink in the sand, the Sonagallakaxax, creating prickly Thuazhoogallakhoomma, shaped like a pear.

CHAPTER XXVI.

I'TURA, God of evil, dweller in hell, looked over the broad earth; saw the land of Guatama, the mighty races of I'huans. And his mouth watered, like a lion's when a lamb standeth before him. I'tura called his legions, tens of thousands of drujas, devils from the

regions of hell: Come, he said, I have found a rich feeding place. Behold, I will make my kingdoms wider; spread out the walls of hell and gather in this great harvest of innocent souls.

2. Then came I'tura's hosts of evil, ten times tens of thousands, for such is the nature of spirits and men; call for ten thousand to do a righteous work, and only a hundred come; call for ten thousand to do an unholy work, and behold, ten times ten thousand come. They said to I'tura:

3. How shall we do? Where strike in? And I'tura, wise in wickedness, said: Go to the temples, the places of shining copper and silver, to the oracles, and obsess them, every one. And when the kings and the learned men come to consult Gitchee, my deadly enemy, assume ye to be Him, and answer them with lies and all manner of unprofitable speculation; turn them upside down; make them curse Gitchee; make them ask for I'tura. And when madness cometh on them, follow ye them to their sleeping couches and whisper in their souls that their neighbors are their deadly enemies. Incite them to war and to all manner of deeds of death; and when they overturn each other's kingdoms and houses, and their dead lie like ashes over all the land, gather ye in their distracted spirits to fill my mighty kingdom with Gitchee's harvest!

4. Then answered the hosts of I'tura (who was known in heaven as Ahura): Most mighty God, what are thy prizes, for the souls of men, for souls to extend thy heavenly kingdom?

5. I'tura answered, saying: According to the number of subjects any angel bringeth me, so will I exalt him to be a captain, or a general, or a Lord, or a God, and he shall have a sub-kingdom in my heavenly regions, with thousands of servants to do his bidding.

6. With that the evil God and his evil spirits fell to work, night and day; and lo and behold, the fair land of Guatama was overspread with human blood. Fell war spread along throughout all the mighty kingdoms; kingdom against kingdom; city against city; man against man.

7. And the holy temples were pulled down or burnt; and the canals broken and wasted; the cities on fire, and the fields laid desolate. Neither grew there any grain; the grinding mills of the women were silent, like the dead stretched over all the fields!

8. Into the forest, afar off, fled the women with the children, hungry, weeping, starving. And the cities went down; the nations went down; the tribes of men were broken up; only remnants here and there remained. And where had been great and mighty peoples, lay only heaps of ruins, past the power of man to rebuild.

9. Then looked down from the highest heaven, the Creator, the Great Spirit; saw the work of desolation; saw I'tura at his bloody work.

10. And the Great Spirit cried out with a loud voice, so that earth and heaven shook with the power of His voice; sifted all things, as a woman sifteth meal. And He found one grain of corn not ground by the God of evil, found Honga! The tribes so fast sworn to the Great Spirit that the evil Gods' and evil spirits' words rolled off and took no hold on them.

11. The Great Spirit saw the tribes of Honga, they that stuck most to the I'hins, the sacred little people, white and yellow, oft marrying with them, thus preserving the stock to the Hand and Voice. And He called loud and long:

12. Honga! Honga! Honga! The Creator would not be put off with silence; called again: Honga! Honga! Honga! But He heard only His Own Voice resounding far; knew His mighty Power! Again He called: Honga! Honga! Honga!

13. In the first call, I'tura and his evil hosts ran away. In His second call, it was like spring-time, after heavy winter. And in the third call, it was like budding summer. And there came up a sprout of the seed of Honga, an I'huan; taller than any other man with a bright shining face of copper; shining as if all the destroyed temples glistened in his broad head.

14. And he spake, saying: Here, O Great Spirit, here am I! And the Great Spirit said: Who art thou, My Son? And he answered: I am Son of the Creator. Then asked the Great Spirit: Of what tribe? And he answered: My flesh is nothing; my genealogy is of the spirit. Of the I'hin my mother; of the I'huan my father.

15. Then said the Creator: For which reason, I name thee Eawahtah, spirit and flesh even balanced, best of men. Come thou with Me; walk along with Me; thou shalt re-instate the tribes of men; deliver them out of darkness; make them worshipful.

16. Eawahtah said: I am Thy servant, O Great Spirit. What shall I call Thee, that

the tribes of men be no longer distrustful? Then answered the Creator: Call Me after the wind, O Eawahtah!

17. Eawahtah said: How after the wind? The Great Spirit said: Come with Me, My Son. Then Eawahtah walked along and came to a place where the wind blew in the leaves.

18. The Creator said: Tell Me, My Son, what saith the wind in the leaves? And answered Eawahtah: E! Then the Creator took Eawahtah to the big sea water, and asked: What saith the wind in the water, My Son?

19. And Eawahtah answered: Go! Then took the Creator Eawahtah to the high crags, the rocks above the clouds, piercing, where the wind whistled; and He said: What saith the wind, My Son? And Eawahtah answered: Quim!

20. And the Great Spirit said: Call Me Egoquim, O My Son. I am three in One; the earth and all that is in the earth and on the earth, and all the stars and moon and sun; they are one of My members. And the air above the earth, the Atontea, is another member of My Person. And higher yet; in the high place above the air, is the ether; the great penetrator; and that is the third member of My Person. I am everywhere, far and near; all things thine eye seeth; all things thine ear heareth are of Me and in Me.

21. Whatsoever is one with Me hath no hard labor. Behold the flowers of the field; I color them. Behold the ant and the honey-bee; I lead them; the bird I teach how to build.

22. Man alone is stubborn, setting up ways of his own. O that he could learn to be one with Me! To move and labor with Me! Then spake Eawahtah, saying: Holy Egoquim! I will go and teach man, give him Thy words; make him understand.

23. Egoquim said: For that labor called I thee forth, made thee tall and handsome, with strong limbs, and broad shoulders. Come, then, My Son, I will go with thee; into all the lands; amongst all the scattered tribes; thy voice shall be My Voice. So near thee will I stand, when thou openest thy mouth to speak, fear not, I will give thee words; thou shalt not err.

24. Eawahtah inquired: What shall I say; how teach the sons and daughters of men; give me a synopsis?

25. Egoquim answered Eawahtah, saying:

CHAPTER XXVII.

ONE Great Person, even Egoquim, Creator and Ruler over all in heaven and earth.

2. Him shalt thou have and no other God, nor Lord, nor idol, nor man, nor angel, to worship, forever!

3. Him shalt thou love above all things in heaven above, or on the earth, or in the waters of the earth!

4. And thou shalt teach Him to thy children, and command them to teach Him to their children, and so on forever!

5. And thou shalt swear against all other Gods, and Lords, and idols, to serve them not forever! And the same to thy children, and to their children after them, forever!

6. And this is the first Egoquim law.

7. And thou shalt deal unto all men, and women and children, as justly and as kindly as to thine own mother, out of whose breast thou wert fed when thou wert helpless and of no strength.

8. Teaching this to thy children, and to their children after them, forever.

9. And this is the second Egoquim law.

10. And to the sick and helpless; to the stranger and the man that cometh afar; to the widow who is destitute; to the child that hath no father; thou shalt be both father and mother to them; and take them into thy house and feed them; and give them skins and cloth to wear; and if they be lost thou shalt go with them and show them the way.

11. Commanding these things unto thy children, and to their children after them, forever!

12. And this is the third Egoquim law.

13. And thou shalt not tell lies; nor speak falsely against any man, nor woman, nor child; nor break thy word of promise, even though death come upon thee to induce thee otherwise. Unchangeable as the setting and rising sun shall be the word of thy mouth!

14. And thou shalt command this to thy children, and to their children after them, forever!

15. And this is the fourth Egoquim law.

16. And thou shalt not take and possess that which is another's; nor suffer thy children to do so, nor their children after them, forever.

17. Which is the fifth Egoquim law.

18. And thou shalt respect the times of woman; and when she is bearing unto thee, thou shalt not lie with her; nor give her heavy

labor, nor angry words, nor fret her; but be obedient to her, doing whatsoever she asketh thee to do, for it is her time, and she is thy queen.

19. Teaching this to thy young men and to thy young women, and to theirs that come after them, forever; for their young are begotten of Me, and I will have them shapely, and strong, and brave!

20. Which is the sixth Egoquim law.

21. Thou shalt labor six days, but on the seventh day it is the moon's day, and thou shalt not labor, nor hunt, nor fish, but go to the altar of thy Creator and dance and sing before Me; and sit in silence to hear My words, which I speak into the souls of men, and of women and children.

22. Teaching this to thy children, and to their children that come after them, forever.

23. Which is the seventh Egoquim law.

24. Thou shalt restore the rites and ceremonies of Choe-pan and Annubia-pan but the part I swear thee which thou shalt not restore; which is: Thou shalt not flatten the head to make a seer, a Haonga, to drive the judgment of the brain away to the prophetic regions.

25. Teaching these things to thy children, and to their children after them, forever!

26. Which is the eighth Egoquim law.

27. Then rose up Eawahtah, Son of Egoquim, saying: I am Thy servant! Lead Thou me, for I am going in Thy name, even to the end of the world!

28. When thus spake Eawahtah, Son of the Great Spirit, a Light came over him, dazzling, brilliant, lighting the way, showing him the way.

29. And so great was the spirit on Eawahtah, that when he came to the river, he rose up like an angel, sailed over and landed safely on the other side.

30. Neither knew he whither he was going; knew not the places of the scattered, destroyed peoples.

31. And the angels of Egoquim went before him; went into the forests and valleys, calling to the souls of the suffering, starving, dying, saying to them in their despair:

32. Egoquim, the Mighty, is coming! His Son! Behold him! He holdeth the keys of Yaton'te, the heavenly hunting ground. Come forth from your hiding! Come forth, O My beloved! It is your Heavenly Father calling.

33. And the women heard! The little children, with sore, bleeding feet! The proud, brave men gave ear! They said: Why do we fight? Why do we destroy? It was a wicked God! He called himself the Savior, — the wicked monster, I'tura!

34. Then came Eawahtah; came first to the kingdom of Took-shein, and to his queen, Che-guh, in the land, Anagoomahaha, the flat-heads. Told them all the words of the Great Spirit, Egoquim.

35. Then spake Took-shein, saying: To me the Great Spirit hath spoken; told me all the words thou hast. I know all thou hast said is true. Then spake Che-guh, saying: To me spake Gitchee, the Great Spirit. True are all thy words, O Eawahtah. By thee will all the scattered tribes be gathered together. Many tribes will there be of the red man; Egoquim will be the centre, the Mighty Spirit!

36. Then spake Eawahtah, saying to his good host and hostess: Your place shall be the centre; from your place I will shoot out around about, always bringing in followers.

37. Whilst thus they talked, a Light came above them. Look, said Took-shein: It is the hand of Egoquim! Look, said Che-guh: It is the Voice of Gitchee! Then spake Eawahtah, seeing more clearly, raised up expressly: It is a ship of fire coming down from heaven! I hear the voice of the angel of Egoquim, the Mighty!

38. Then Eawahtah went and stood betwixt Took-shein and Che-guh, holding their hands, so the Voice of Egoquim could speak plainly; so he could hear.

39. Then spake Egoquim, saying, speaking out of the ship of fire:

40. Yea, My beloved! I am with you! Behold, My worlds are wide and many. When My back is turned, evil Gods come to steal My children; tell them lies to win them; tell them they are My Sons come to save them!

41. Hard is the fate of those that worship one God only; but they are Mine. I look around at times; I set the evil Gods flying. Be of strong heart, O My beloved! Many races will come and go on these lands. But the red man shall possess it; inhabit it far and near. Then shall come another evil God [Christ is called an evil God by the Indians — Ed.], to flay and destroy My sons and daughters, to cover all the lands over with pure blood. Then will I come again and rout the evil God, raise up My sons and daughters, full of glory.

42. From far over the water will I bring their kindred (Jews), who worship none born of woman; a wise speaking people. A people that war not; who kill not off weaker nations. I will come in the Mohawk (Tenonachi), and the Mohegan (Hoochiquis); My hand shall

reach around the earth in that day. I will chase away all Gods and Saviors born of woman. Only the Great Spirit shall all men worship.

43. Go forth, My son; build wide My foundation; in this land will I found My earthly kingdom.

44. Then upward rose the ship of heaven; and Eawahtah buckled on his traveling slippers; bade good-by to Took-shein; filled his pockets with the bread of Che-guh; kissed her hand good-by, and started.



PLATE 15.—TOOK-SHEIN.



PLATE 16.—CHE-GUH.

45. For many years traveled Eawahtah, over all the regions of Guatama; teaching, gathering together, swearing the people ever after to be firm to the Great Spirit; made them swear solemn oaths that never more would they listen to any God save the Creator; made them swear they would never be caught by another cunning Savior, like I'tura, whose people delight in war.

46. Into villages gathered Eawahtah the frightened tribes, and taught them writing and engraving; taught them the secret name of the Great Spirit, Egoquim; and explained to them the moon, how to keep the seventh day for worship.

47. The Creator saw the great work of Eawahtah; saw the people gathered together in tens of thousands of places. Then spake the Creator to Eawahtah, saying:

48. Forty mighty nations shalt thou found, O My son; and every nation shall be an independent nation; but all the nations shall be united into a brotherhood of nations, as ONE mighty people, and that one shall be called O-pah-E-go-quim,[3] signifying ONE. Build thou a model for them, O Eawahtah. For, though when they come they shall overthrow thy people in the earth, the angels of thy holy ones shall come and purge them of their Savior, and make them clean in My sight.

49. Then Eawahtah made the nations; united them into one mighty people, and called them the nations of Opahegoquim. And they planted the country over with corn-fields, and dwelt in peace.

END OF EAWAHTAH'S HISTORY.

CHAPTER XXVIII.

GOD said: Be wise, O man, in the words of thy God. My records come not up out of the ground, nor from the books of mortals.

2. I open my heavenly libraries, and find my living sons and daughters who once trod the earth.

3. Their light I recast down again to mortals in a stream of fire, and lo, my words are rewritten.

4. Search thou for the evidence of my footsteps on the earth; find the people who stand by the Creator, the All One, God of All! Who can shake their faith, or feed them with thy story of a Savior born of woman?

5. Hearken to the voice of the millions of Chine'ya and Vind'yu, and the remnants of the Algonquins! Their bibles are a power to this day. Their people are appalled at the work of thy bloody sword.

6. They will not fall down and worship as thou decreest; they know that Jehovih is mightier than thou.

7. Be thou considerate of all the races of men, and their doctrines and rites and ceremonies.

8. Behold, I raise up the nations of the earth in mine own way. According to the times and conditions of mortals, so do I deal unto them from my heavenly kingdoms.

9. Thou hast tried on all my people, to convert them, but hast failed utterly. Behold, I come now with a new book; and they will accept it from my hand.

10. Herein do I prophesy to thee, beforehand, that thou shalt witness in time to come, that I, God of heaven and earth, have spoken.

11. Nor shalt thou say: Man of himself progresseth; and that such and such would come of a natural order.

12. I say unto thee, man progresseth not, save by me, through my angel hosts in heaven.

13. In testimony of which I have left many peoples before thee, for hundreds of years. Thy natural order is laziness and uncleanness. Wherein thou art quickened in spirit, behold, it is the heavens upon thee that stirreth thee up.

14. Thou shalt not mistake the teaching of thy God; which was manifested the same in the ancient days as in this day: Which is, to worship thy Creator only; to bow not down to any other God nor Lord; to love thy neighbor, and to do good unto others with all thy wisdom and strength, having faith in the Almighty!

END OF FIRST BOOK OF GOD.

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[1] With the ancient Chinese the word Light is equivalent sometimes to our English word God, and sometimes to Jehovih (Creator), just as Christians and even Jews sometimes make no distinction between the words God and Jehovih. When we use the expression, And God said, etc., it sounds reverential to us, whilst to a Chinaman it sounds as silly as to our ears is the expression, And Joss said, etc. The same rule applies to the expression, And Light said, etc., or, And Mazda said, etc., or, And Or said, etc. In this FIRST BOOK OF GOD, these words are used in a cosmopolitan sense, covering Anglicized philology consonant with both ancient and modern times.

[2] Ægian, or Eajian, or Æjin: A decree that cannot err.

[3] The union of the Indian states was first called as stated, but after it became an Anglicized word it was called Algonquin.

BOOK OF WARS AGAINST JEHOVIH,

OR, GOD'S LABORS IN ATMOSPHEREA.—CONTAINING AN ACCOUNT OF THE ESTABLISHING ON THE EARTH THE NAMES: LORD GOD, AND DE'YUS, AND DYAUS, AND DEITY, AND TE-IN, AND SUDGA, AND OSIRIS, AND BAAL, AND ASHTAROTH. COVERING A PERIOD OF TWO THOUSAND FOUR HUNDRED YEARS; THAT IS, FROM THE TIME OF ABRAHAM, AND BRAHMA, AND PO, AND EAWAHTAH, TO THE TIME OF MOSES, AND CHINE, AND CAPILYA. THIS BOOK OF GOD PERTAINETH TO BOTH, THE EARTH AND LOWER HEAVENS, AND CONTAINETH AN EXPOSITION OF THE LABORS OF THE ABOVE FALSE GODS, AND THEIR FALL AND ENVIRONMENT IN HELLS, ALL SAVE BAAL AND ASHTAROTH.

CHAPTER I.

JEHOVIH spake to God on the throne, in Craoshivi, saying: These are My divisions in the cycle of My Daughter, Cpenta-armij: Two hundred years; four hundred years; five hundred years; three hundred years; four hundred years, and six hundred years; after which I shall send dawn. Five successors shalt thou have, and their reign shall be according to the divisions I have made.

2. Forty years' indulgence in a great light have I allotted to thee, My Son; so thou shalt perfect all the orders of Lords and Lordesses in the lowest lower kingdoms of these My heavens. Neither shall it be dark during thy reign; and thy labor shall be productive of a great harvest for My etherean worlds. For which reason thou shalt prepare to reap in fifty years, and again in fifty years, and again in fifty years, and again in fifty years. And for each reaping, behold, My daughter Cpenta-armij will send to thee ships of deliverance for all thou mayest have prepared as Brides and Bridegrooms.

3. And behold, I give a new law unto thee; which is, that thou shalt cause thy Lords to deliver unto thee for thy kingdoms all whom they have raised to grade fifty, in advance of thy reapings, in divisions of time like unto thine.

4. And thou shalt call together to thy capital thy Lords from all the divisions of the earth, once every reaping; and ye shall sit in Council of Div for seven days each time, and ye shall constitute My Holy Eleven; nor shall the Div be larger or smaller than eleven during its life-time. And the Div shall make laws relating to the affairs of each of the heavenly places, to make them harmonious, one with another, and these shall be called Divan Laws.

5. God inquired concerning the light and darkness of the cycle. Jehovih said: The first division shall rate seventy; the second, fifty; the third, forty; the fourth, eighty; the fifth, thirty, and the sixth, twenty.

6. God inquired concerning the Lord of the Lord-dom. Jehovih answered him, saying: Because he is not a teacher, he shall not be eligible to the rank of Div. But he shall have the benefit of all the decrees, and all the kingdoms of My other Lords; for he is the earth's body-guard, and a beneficent unto them.

CHAPTER II.

WHEN the Diva were assembled, God propounded the duties of Lord-dom. On which the members spake at length, and then God decreed:

2. First: The Lord God of Maitraias not having, from this time forth forever, force to enforce: Permission to use violent force, neither by fire nor water, save in hells or knots.

3. Second: By the Arc of Spe-ta: By the decree of the Most High: The Lord God of Maitraias is bound by the same rule as the Lords of the lowest heavens; whose walls and pillars of fire are abolished, save on special

occasions; whose respective kingdoms are open and free for all spirits above the es'yan grade.

4. Third: The Lord God of Maitraias' times and successors shall be the same as the Diva: The stations of the hosts of the Lord God shall be according to the heavenly realms of the Lords, with Maitraias as the Lord-dom in chief.

5. Fourth: The hosts of the Lord God shall be distinguished from ashars and asaphs by the name MISHM, but of a single one the name shall be MISHM-AH. And their leaders shall be called captains and generals.

6. Fifth: The labor of the Lord God shall be to prevent drujas returning to the earth to dwell with corporeans; to capture drujas on the earth and carry them off to the nearest Lord's heavenly place, and there deliver them. Force by violence or without consent being abolished, the mishm shall devise stratagems, by games and tournaments, or otherwise persuasively.

7. Sixth: The mishm shall not arrest fetals, nor infants, nor the wards of ashars, nor spirits in chaos on battle-fields; for these labors belong to the Lords and their hosts.

8. Seventh: Where there are companies of millions of drujas, and the Lord God hath not a sufficient number of mishm, the Lord God shall summon the nearest Lord for help, and it shall be given unto him.

9. Eighth: In no case shall it be the labor of the Lord God to teach the captured drujas, nor to house them, nor to provide them with schools, nor factories, nor hospitals, nor nurseries, for these labors are the Lord's, to whom the Lord God of Maitraias shall deliver them.

10. Ninth: To prevent the establishing of heavenly kingdoms by self-constituted Lords and Gods, otherwise false Lords and false Gods; the Lord God of the Lord-dom of Maitraias shall be the central head, in conjunction with all the Lords of the lowest heavens; and his voice will be the rule and guide as to the manner of such labor.

11. Tenth: The Lord God shall have one hundred thousand messengers; and he shall determine their stations and routes of travel.

12. This was the first section of DIVAN LAW in the heavens of the earth.

CHAPTER III.

IN God's heavenly place, Craoshivi, Jehovih said: For My chosen on the earth, of Abram, and Po, and Brahma, and Eawahtah, provide thou in Craoshivi; for they shall not tarry in the lowest heavens.

2. And for the infants of My chosen, who die in infancy, suffer them not to be engulfed in hada, but bring them also to the place of My God.

3. The Diva then decreed: Lines of roadways from the earth up to the kingdom of God for such transport; and appointed officers and laborers to prevent the spirits of God's chosen from falling into the hands of the drujas, and to bring them to Craoshivi. The Diva said: On the third day after the death of a mortal, his spirit shall be borne to the home of God. And it was so.

4. But as to the heathen, the Diva decreed: The labor of the Lords of all the divisions of hada and of the earth shall be with the undelivered sons and daughters of the earth and her heavens; but in no case shall they labor more with the Faithists; for the Faithists, mortals and spirits, come under the higher law, which is of Jehovih, through His Son, God of Craoshivi. This was the second section of the Divan law.

5. And herefrom rose the saying: The believers go to God, but the unbelievers go to his Lords; they that live the higher law on earth escape hada. And after some years the Diva passed the law, according to the saying, and called it the third section of the Divan law, and it was so promulgated throughout heaven and on earth.

6. Now it came to pass in course of time that some corporeans, who belonged not to the societies of Faithists of any of the tribes of Jehovih's chosen, became believers in the All Person, and that to live by the All Highest light was the fulfillment of the Divan law. And they joined not the Faithists, nor followed the rites and ceremonies.

7. God propounded this in Diva: Where shall the spirits of such be delivered? Behold, even on the earth they have delivered themselves away from the Druks; shall we now suffer them to fall into the kingdoms of mixed company in hada?

8. Upon this the Diva decreed: A separate kingdom shall be prepared for them that believe, who have lived isolate, and who know not the rites and ceremonies. This was the fourth section of the Divan law. The fifth was like unto it, but explanatory, which was:

9. To have faith in One Great Person, the Ever Present Spirit; Creator and Ruler, is well; but to have such faith, and yet not com-

mitting one's self to an association of brethren of like faith, proveth such lack of discipline as requireth beginning at the fifth grade in the es'ean world.

10. The sixth section of the Divan law provided: The name for the kingdom for them that profess faith in the Great Person, Jehovih, but are without practice, shall be called Me-de,[1] and its place shall be in the first remove from the earth.

CHAPTER IV.

JEHOVIH spake to God, saying: Because thou hast founded Me-de thou shalt make Me-de-ci laws; and thou shalt send thy surveyors down to hada and to the earth also, and they shall choose a heavenly place for thy new kingdom. And thither shalt thou go and create a plateau and holy place and capital, and provide a throne for it.

2. And when thou hast completed thy work thou shalt call to the throne a sub-God, who shall rule in the place with wisdom, and power, and love, in My name.

3. But since many of My chosen forget Me and so apostate themselves, thy sub-God shall also receive their spirits, and his kingdom shall be their kingdom till they are purged of their sins.[2]

4. God spake in the Council of Craoshivi, relating what Jehovih had said to him, and the Council then ratified the commandments of Jehovih. And there was selected one A-chung-le, and made sub-God of Me-de, with the title Anubi, signifying mediator, and judge of grades.

5. God said: Anubi shall have a badge, and a pair of scales; with mine own hands will I invest him. And, accordingly, the place, the kingdom, the person, and the badge of office were duly established by God under the commandment of Jehovih through his kingdom of Craoshivi. And the term of office was made to correspond with God's and his Lords'.

6. Thus was put upon the throne in the heavenly place, Me-de, Anubi, who had been A-chung-le, an angel of a thousand years in the colleges of Jehovih, most wise and full of love, and industrious withal.

7. Again Jehovih spake to God, saying: From this time forth My colleges shall be in Craoshivi; from this time forth My schools and primaries shall be in the kingdoms of My Lords.‖ The Diva afterward made this another section of the Divan law.

8. So God and his Lords removed all his colleges and places of great learning to Craoshivi; but the schools and primary educationals were left in the dominions of the Lords, their heavenly places.

9. Now, during the dawn of dan, four etherean Gods had sojourned on the earth, walking with four mortals, namely: With Po, of Jaffeth; Abram, of Arabin'ya; Brahma, of Vind'yu, and Eawahtah, of Guatama. And the four Gods preached through these four men, explaining Jehovih and His kingdoms; and the angels of Jehovih inspired many followers unto them. For four years these Gods dwelt on the earth, and then ascended into the upper regions.

10. Jehovih spake to God concerning the matter, saying: For four years I bestowed My light in Person on the corporeal earth, and then I departed; for it is well that men and angels learn to be self-raising. For which reason I left four substitutes, Lords of heaven, on the earth, with My four peoples whom I delivered. And I commanded these My substitutes to abide upon the earth for forty years, in order to indulge My chosen in a surety in My creations founded in corpor.

11. Provide thou unto them; for My substitutes are ethereans; and thou shalt have their places filled by atmosphereans from the highest grades.‖

12. The Diva then made a section of the Divan law, providing for the four who stood highest in the grades in Craoshivi to take the places, to dwell with the Faithist in the names of the Great Spirit; and the names given were: to Jaffeth, Te-in; to Arabin'ya, Jehovih; to Vind'yu, Ormazd; to Guatama, Egoquim; according to the languages, and to the capabilities of mortals to pronounce words.

13. The Diva then made another section of the Divan law, which was the title to be given to the four angels thus provided to bestow the Voice of Jehovih on mortals, and the title was O-yra; that is, O, the High Heaven; and Y, going to; and ra, the earth.

14. The twelfth section of the Divan law provided that each O-yra should have ten thousand attendants; angels from above the eightieth grade, from the colleges of Craoshivi, and their attendants were to sojourn on the earth with the Faithists as inspiring spirits and protectors.

15. The thirteenth section of the Divan law made the term of office for the O-yra eleven years each; and the same for their attendants.

16. The fourteenth section of the Divan law explained the duties of the O-yra and their attendants, which were: that the O-yra should reside with the chief rab'bah or high priest, and be his inspirer; being with him day and night; and by virtue of his presence make the chief rab'bah know the voice of the All Highest. And the attendants first in rank were to dwell in the same way with the ordinary rab'bah, and for the same purpose. And the other attendants were to dwell with the multitude in like manner, and for the same purpose. And each O-yra was to have a heavenly place in the mortal temple, where he could meet his attendants in Council in reference to the Faithists and their affairs.

17. The fifteenth section of the Divan law made the O-yra and his attendants the heavenly kingdom for the ashars of the Lords who dwelt with mortals.

18. The sixteenth Divan law provided for the O-yra to increase the number of his attendants, according to the increase of the number of Faithists in each of the four divisions of the earth.

19. Such, then, were the chief of the Divan laws made in heaven in the cycle of Cpentaarmij, during the first two hundred years. And all the kingdoms of atmospherea were established and officered; and all the people in these heavens became organic as soon as passing the es'yan age. Nor was there any dissatisfaction amongst any of the Gods or Lords, or other officers, or in any of the colleges, or hospitals; and never since the foundation of this world had there been such prosperity in the resurrections of the inhabitants in heaven.

CHAPTER V.

AND the harmony of heaven reigned on earth; war ceased amongst men on all the divisions of the earth. And man began to esteem wisdom, and truth, and virtue, and industry. The inspiration of the angels set man to imitating the affairs of heaven. He built schools and colleges, nurseries and hospitals, and factories for silk cloth, and linen cloth, and cotton cloth; and for paper; and factories for making glass, and leather; and factories for smelting iron, and copper, and silver, and gold.

2. Three great peoples sprang upon the earth within two hundred years; in Jaffeth, in Vind'yu, and in Arabin'ya; and a fourth great people were overspreading Heleste in every quarter. And the kings of Heleste were sending emigrants by thousands and thousands into Europa.

3. The Lords sent ashars of great wisdom to dwell with mortals, to teach them by inspiration in regard to all knowledge; to teach them to spin and weave finely; to teach them the seasons, the times of the earth, and moon, and sun, and stars; to observe them with lenses, as had been the case in the cycle of Osiris, but was lost on the earth. Yea, the spirits of thousands of years previous were brought back to the earth, to reveal to mortals the lost arts and sciences.

4. By night and by day these angels remained in the presence of mortals, and by virtue of their presence spake unto the souls of men, and made them to understand.

5. And the Lord God of Maitraias restrained the drujas of heaven from coming back to afflict mortals or lead them astray. He guarded the earth around about on all sides, so that, in heaven, the Lords and the Divan hosts, in mirth, styled him THE SAVIOR OF MEN!

6. Jehovih rebuked them, saying to God: They that sow in mirth oft reap in sorrow. But even the Lords, with all their wisdom, saw not what was in store for their successors.

CHAPTER VI.

THE O-yra, the four angels with their thousands of assistant angel hosts, dwelt on the earth, with the Faithists; inspired them in peace, and rites, and ceremonies; inspired them in prayers, and psalms, and sacred dances; dwelt with them day and night; talked to their spirits when they slept; led them by inspiration to happy marriages, that they might beget offspring capable of the Voice.

2. And in each of the four countries the Faithists became as bands of brothers and sisters. And there came to them from the kings' peoples tens of thousands, and joined them, living as Faithists, casting their wealth into the rab'bahs' hands, for the benefit of the poor.

3. In two hundred years there were in Jaffeth three million Faithists. In Arabin'ya there were two million Faithists. In Vind'yu there were four million Faithists. In Guatama there were one million Faithists.

4. But the Faithists were mostly poor people, and inhabited many far-apart regions.

5. But the kings' peoples were rich, and had

large cities, an abundance of elephants, and horses, and camels, and asses, and cheetahs.

6. The Faithists had little learning as to books and instruments for measuring the stars, and moon, and sun; they derived their knowledge from the angels of the Lords. The Faithists' knowledge pertained mostly to perfecting the soul; but the knowledge of the kings' people pertained mostly to earthly matters, and to the gratification of self.

CHAPTER VII.

THE Anubi's labor on earth was to win the disaffected of the kings' peoples into association; and as far as possible bring them to the rites of Faithism.

2. Anubi sent tens of thousands of angels into all the regions of the earth. By inspiration and otherwise these angels established the rites of Anubi.

3. By these rites even kings were converted to Faithism and the full ceremonies of the brethren.

4. And by the same means were the Maichung, of Jaffeth, made into Faithists; and by the same rites were the Effins, of Vind'yu, converted into Faithists, adopting all the rites and ceremonies of Emethachavah afterward.

5. And it came to pass in course of time that there were no suffering poor in all the world. The Faithists had gathered them all up and made brethren of them; and the contributions to the Faithists by the kings' peoples rendered all the people comfortable.

6. ‖ For the degree of Anubi any one (who desired to learn heavenly things) was eligible. The rites and ceremonies were in dark chambers; and the angels of heaven, clothed in sar'gis, took part therein. And the angels taught mortals by the voice the mysteries of spirit communion; how to sit in circles and in crescents; taught the four dark corners, and the four bright sides; taught them how to ascertain from what grade in heaven the spirits came; how to keep off evil spirits; how to attract righteous spirits; taught them how to develop in su'is and sar'gis; the secrets of falling water; the application of lotions to the skin, that would make poundings and rappings.

7. The second degree taught the people of the Great Spirit and His secret names; taught them His high holy heavens, where all is rest and happiness forever. Whoever took the second degree had to live one year with the poorest of the poor, going about soliciting alms, reserving only the poorest of things for himself. And if he found a person naked he must take off his clothes and give them to that person. Men and women alike served the same conditions.

8. The third degree taught the dominions of God and the Lords, and the place of their abiding, and their respective labors in heaven. And the members must learn the names of the God or Gods, Lord or Lords, and the Divan laws; the words of salutation; the anthems; the prayers; the praise; the positions of utterance [oratory.—Ed.]; the orders of marching; to write sacred names; the secret of begetting pure offspring, and the key to the two preceding degrees.

9. The fourth degree taught the arrangement of the heavens; the places of the sun and stars and moon; the places and grades of the unseen worlds; the localities of the lower and higher heavens; the places and dominions of false Lords and false Gods; the places in hada, and of hells and knots; of familiar spirits, and also of fetals, both the harmless and the destructive vampires, that live on mortals and in swine and cattle, that induce mortals to eat flesh food for that purpose; the key to the place of the north star; the position of the earth's vortex; the vortices that move the corporeal worlds, and hold them in place; and the rules for building temples and pyramids, with their spirit chambers.

10. Besides this there was the fifth degree, which reached the secret of life in the flesh; the power of will and how to use it far and near; how to rule over others without their knowing it; to cast spells; to enter the prophetic state; to estimate numbers without counting; to find proportions and distances without measuring; to forecast the time of things; to find the weight of things without weighing; to find the power of the capstan before it is made, and of the lever and screw; to find the friction of things before they were moved, in order to know the power required. The fifth degree was called the degree of prophecy; and the place of initiation was called the college of prophecy.

11. In this degree the angels came in sar'gis and taught these things orally, and mortals initiated thus learned them. But no one could take the fifth degree without having become proficient in all the four preceding degrees, and without the recommendation of the rab'bah (or priest) who had charge of the college.

12. And such was the wisdom of God that only Faithists could receive the degrees, save the first degree; and, therefore, the greatest knowledge of the earth was kept in secret with the Faithists. And the kings' people, even the richest and most powerful, were beholden to the sons and daughters of the Faithists. To build a palace or a temple, or an aqueduct or canal, or a ship or any great affair, the kings and the kings' people were obliged to employ Faithists of the fifth degree to superintend the work.‖

CHAPTER VIII.

OF ANUHASAJ; WHO, BY TREACHERY, BECOMETH LORD GOD, SECOND IN RANK TO GOD, SON OF JEHOVIH.

JEHOVIH spake to God in Craoshivi, his heavenly place, saying: Behold, I have given great light to the earth and her heavens hundreds of years; and My Gods and Lords are becoming conceited in their own power and wisdom to rule in heavenly places.

2. Now will I try them for a season, by sending them a'ji'an darkness; for My Gods and Lords must learn to master the elements I have created in the firmament.

3. So Jehovih brought the earth and her heavens into a dark region for a season.

4. Anuhasaj, a one-time sub-God under Ahura, the false, was cast into hell, and then delivered out of hell, whereupon he repented, and became a Faithist in heaven; serving many years in holy works in Ailkin, a heavenly place of great wisdom.

5. And it came to pass that Ailkin was raised into a new heavenly place, called Vara-pishanaha; and in the removing, behold, Ahura ordered Anuhasaj from the line because of his inharmony. And Anuhasaj suffered himself to become angered.

6. Satan (self) said unto Anuhasaj: Who art thou, that one of less wisdom ordereth thee? Anuhasaj said: Alas, I am a fool, and without will to assert myself.

7. For many years Anuhasaj became a wandering spirit in heaven, going from kingdom to kingdom, doing nothing; and at times descending to the earth, observing the kingdoms of the earth.

8. Satan came again to him and said: Hear thou my voice, and thou shalt triumph over all other Gods. Anuhasaj said: What shall I do? And Satan said: Go thou to Ahura, who offended thee in presence of the Chieftainess, Cpenta-armij, and say to him: O God, I crave thy forgiveness. Thou wert right, and I was wrong. I have repented me most bitterly. Now I come to thee, with faith in Jehovih. Him will I serve forever. Turn me not off, O Ahura; remember thine own one-time shortness; and the high Gods above thee accepted thee.

9. Satan continued: Ahura will delight in thee and take thee at thy word. And thou shalt enter Vara-pishanaha, asking for the lowest of places; practicing humility in all thy behavior. But be thou fruitful in making acquaintances with such as shall serve thee afterward.

10. Satan continued: And whether it be fifty years, or a hundred, or two hundred, bide thou thy time. But the time shall surely come when thou shalt be exalted; and thou shalt solicit and accept a place in the dominions of the Lord God in the Lord-dom of heaven and earth, Maitraias.

11. Satan continued: And whether it be one hundred years more, or two hundred years, it mattereth not to thee; but thou shalt finally attain to the Lord-dom, and be duly installed and crowned Lord God of heaven and earth.

12. And when thou art thus exalted, thou shalt seek to have appointed such Lords to the ten divisions of earth as are thine own special friends. And it shall come to pass that the whole earth and her heavens shall be thine, and thy title shall be Lord God, and all people on earth and in heaven shall be thy servants.

13. Anuhasaj said: Thou art the wisest of Gods, O satan. All thou hast advised will I do; neither shall any one in heaven or earth know my designs.

14. And it came to pass in course of another hundred years, Anuhasaj was promoted on the staff of the Lord God, the guardian, where he served the Lord God one hundred and seventy years. So the Lord God named Anuhasaj for his successor.

15. So God came from Craoshivi and crowned Anuhasaj Lord God of heaven and earth; with great pageantry and display, God gave him a throne and placed him upon it. And from this time forth Anuhasaj was known and saluted as Lord God, which is the first rank below God.

16. The Lord God said unto satan: Who first shall I bring into my favor? Satan said: Thou shalt first bring into thy favor Anubi, MASTER OF THE SCALES OF HEAVEN, and when

thou hast this to thy liking, thou shalt call him THY SON and SAVIOR OF MEN!

17. The Lord God said unto satan: Who next shall I bring into my favor? Satan said: Thou shalt next bring into thy favor the ten Lords of the heavenly kingdoms of the earth. And when thou hast them to thy liking, thou shalt exalt the chief one of them to be above the rest; and him that thou exaltest thou shalt call Osiris, for it is a name loved on earth and in heaven.

18. Satan said: Thou shalt re-establish thy Lord-dom and call it Hored, and it shall be the central kingdom of all the heavens belonging to the earth.

19. And Anubi shall send the spirits of his department to thy heavens; and Osiris and all the other Lords shall send the spirits of their departments to thy kingdom. And in no case shall any more spirits be sent to Craoshivi; for all people in heaven and earth shall be taught that thy kingdom is the All Highest Place; and that thou art the All Highest God, even the Creator of all things; and all angels and mortals shall be thy servants.

20. Then went the Lord God to work earnestly, but slowly and surely. The Lords of all the divisions of the earth were his special friends, and of such kind as would willingly do his bidding. And they were learned and of high grade of heavenly experience of more than a thousand years.

21. And the Lord God told no one in heaven or on the earth of his designs; gave no sign or token in his behavior that would make messengers or swift messengers look at him to read him; and he passed for the meekest and holiest of Gods.

22. But the time came at last for which the Lord God had labored hundreds of years; and he gave a festival in his heavenly place, inviting the Lords and captains and generals and marshals, whom he knew would willingly do his bidding.

23. And they came even as the Lord God had planned, and it was a time of great joy. And when the feast was ended, then spake the Lord God before them, spake as one moved in sorrow to do a solemn duty for the sake of Jehovih.

24. The Lord God said: O my brothers, hear the words of your Lord God! Behold, I have charge of the Lord-dom of heaven and earth, I am as a guardian that standeth by a corn-field to see the corn grow unmolestedly. My experience is not of a year, nor of a hundred years, but of thousands of years.

25. In Jehovih's name I speak before you; for the love I bear for the souls of men and angels. I belong not to the Diva as do ye Lords; my voice findeth vent in the fullness of the Father in me.

26. Who is here that hath not seen great decline, during the last hundred years, in these heavens, in the faith of angels in the All Person? Speak then, O ye Lords; and if ye have hearts for more energetic service for the Father and His kingdoms, now let your tongues have full liberty, as becometh Gods.

27. Anubi said: Thou art wise, O Lord God. God of Craoshivi layeth the blame on a'ji.

28. Then spake Hi-kas, whose heavenly place was over Jaffeth; he said: My Lord God and my Lords, before your wisdom I bow. I am but as a child in heaven, little more than a thousand years. My tongue should be silent before you, my long experienced Lords. Hear me though in my little wisdom, and pity me for it.

29. To the east or west, or north or south, all things grow [progress — ED.], in heaven and on the earth; I have seen no greater wisdom than this. One thing groweth not, the Diva. Behold, the Diva made laws hundreds of years ago, and they were wise laws in the time they were made. Ye and I, all of us, are bound by the old Divan laws. The laws have not grown.

30. Gods older than I am, and Lords also, tell us that the All Light is a Person and hath Voice; and moreover that long ago He spake to high-raised Gods, saying: These things shall be thus and so.

31. I appeal to your judgment, O my Lord God and my Lords, was that not a wise doctrine for the ancients? For on this authority angels and mortals fell down and worshipped Him they saw not. And they were obedient to do the will of their masters and teachers on this self-asserted authority of a Person no one had seen!

32. Which is to say: It is wiser to worship Him we know not, and cannot comprehend, and is therefore as nothing before us, than to harken to the words of most wise Gods and Lords.

33. If to worship that which we are ignorant of is the highest of worship, then the fool is the greatest of worshippers. For he is ignorant of all things. And by virtue of this reason, he who is the wisest must be the poorest of worshippers. And of a truth, is it not so, both in heaven and on earth?

34. With the acquisition of knowledge, they all put away the Unknowable; the ignorant are devout worshippers. Shall we hold our tongues, saying: Wh-ce, wh-ce! The ignorant must not hear the truth; the whole truth!

35. To do this, are we not hypocrites? Some have come to us from far-off regions, saying there are more delightful heavens, much higher! Why, then, shall we not all run away and leave this?

36. My Lord God, and my Lords, these heavens are good enough, if improved. The earth is good enough, if improved. We want larger kingdoms and more adorned thrones in our heavens and on the earth.

37. Next spake Che-le-mung, whose heavenly kingdom was over Arabin'ya. He said: My Lord hath spoken soul words. With knowledge, what more need angels or mortals? What value to them is it to say: Beware! The Unseen heareth and seeth? Or, halt and consider the Divan laws?

38. My Lord God, for the wisest and best and most honest to assume dominion, this I have not seen. Thy kingdom should be the largest and most adorned of all kingdoms. And thou shouldst have, to labor with thee, Lords with kingdoms greater than all Craoshivi. Cannot our Gods and our Lords make these heavens the greatest of all regions in the universe? Shall we and our people forever run off to etherea in search of higher heavens? And not improve our own? To exalt a place by going away from it, who hath seen this done?

39. Arc-wotchissij spake next: his heavenly kingdom was over Vind'yu. He said: O that I had not struggled so long to put away wisdom like this! All that hath been spoken I have understood. But I curbed my soul; I thought I was alone in such reason. Now, so suddenly, I have not words well schooled. I speak little, lest I trip myself up afterward. It is the joy of my life to listen to such wise arguments. Another time I will say more.

40. After him spake Baal, whose heavenly kingdom was over Heleste and the south end of Jaffeth to the sea, a young Lord of great promise. He said: How shall one of my inexperience speak before such Gods as are here! But because ye have touched upon a matter dear to my soul, my words will forth. I have seen all these heavens, and even Craoshivi, waning for hundreds of years. Our kingdoms are like old women, resigned to routine, living, but dead.

41. We have the same rites and ceremonies as the ancients; parades and salutations and anthems sung for thousands of years; and to whom? A figure-head that is void of shape and person and sense. Who is here that hath not deserved honor more than such a being? My Lord God hath labored two thousand years! I have seen him in Vara-pish-anaha for more than a hundred years, stooped to the vilest labor, over bad-smelling drujas, teaching them, washing them!

42. The Lord God should have a kingdom wide as the earth, and a million attendants to do him honorable parade. And when he goeth forth he should have hundreds of thousands of heralds and trumpeters to proclaim he is coming. We need such. We need wider fields and more pomp and glory in our heavens; and kingdoms with great capital cities, and thrones arrayed in splendor.

43. Then rose Ashtaroth, assistant to Baal, and Lordess of the East Wing of his heavenly place. She said: Here are other Lordesses, can speak wisely. As for me, my words are few. The ancients have taught us to be plain in all things. And we have made our heavens like orchards stript of leaves and blossoms. As fast as angels are made bright and useful, they are persuaded to become Brides and Bridegrooms to Jehovih, and fly off to remote worlds. Our own beloved earth, that brought us forth, together with her heavens, are thus forever stript of the most valuable fruitage and ornament.

44. We all know that atmospherea is extensive enough to contain all the angels the earth will bring forth in millions of years! I appeal to thee, my Lord God, and to ye, most wise Lords, are not these Brides and Bridegrooms hoodwinked by the tales of the etherean Gods? And by the parade and pageantry of the marriage ceremony? And by the fire-ships, and pomp and splendor of the marshals, and trumpeters, and music, and the high-raised Gods?

45. Behold, we have here one who can invent all these glories, even our Lord God. He should have such a heavenly place of splendor that the Brides and Bridegrooms would fly to him instead of the far-off heavens.‖

46. After this manner spake the Lords and Lordesses, and when they had all spoken, there rose up Anuhasaj, now lawfully anointed Lord God. He said:

CHAPTER IX.

MOST wise Lords, in words ye have done me great honor. There let the matter end. I perceive what any one can understand, which is that the centre of the heavens should be here. The heirs of the earth and atmospherea, why should they be carried off to other heavens? Sufficient it is for us that we cultivate our own. I am not competent for so great a work. Rather shall ye choose from amongst yourselves the highest, best, wise man, and make him your God. I will be his servant to do whatsoever he putteth upon me.

2. I have traveled far, and took the measure of many worlds. I declare unto you there are no glories in the far-off worlds, but what can be built up in these heavens, and even on the very earth.

3. Hear me then and judge ye, not for my fitness, but for my unfitness, and so dismiss me save to make me your servant.

4. Send not off the highest raised angels, but make these heavens suitable unto them.

5. Make this kingdom the All Highest heavenly kingdom; and make your God the highest of all Gods, even the Creator. Him shall ye surround with a capital city, a heavenly place paved with diamonds and most precious gems. And his throne shall be the most exalted, highest of all glories. To which none can approach, saved by crawling on their bellies. Yea, such majesty shall surround your God as becometh a Creator; and such newly-invented rites and ceremonies, dazzling beyond anything in all the worlds!

6. The rites and ceremonies should be carried to the highest. Without rites and ceremonies a people are as a dead people; they are as an army without discipline. In fact, discipline is void without the formalities of rites and ceremonies. To not have these is to have every one do for self, which is the dissolution of all union. Baal hath spoken wisely on this; we need new rites and ceremonies, adapted to the highest grades. We shall no longer bow to a God we know not, a scattered substance wide as the universe!

7. Because ye have spoken, I am pleased. Because ye have come to my feast, I am delighted. To be with one's own loves, what is greater than that? It hath been said, man shall love all alike; but I say unto you that that is impossible. We have our preferences, and we delight to come together. Who shall say us nay?

8. And yet, my Lords and Lordesses, shall we not deliberate on these things? And council with our best loves upon it; for such is the construction of the mind that it oft seeth better through others' eyes. And, above all, shall we not mature the subject to know if in our own souls we are sincere, doing all things for the good of heaven and earth, and not for ourselves.

9. Ye know how Ahura's kingdom prospered until he began to work for his own glory; let us not, then, fall into his errors, but from his errors learn to avoid similar ones. And now, since the time of the feast is ended, and our respective kingdoms waiting us, I declare the assembly dissolved. Arise, then, my Lords and Lordesses, and go your ways. And whatsoever ye may have on this matter, desiring to commune with me, do ye even so through messengers, which ye already have.

CHAPTER X.

SATAN went to all the Lords and Lordesses in hada, and said unto each and every one: Thine shall be exaltation without labor; because thou art wise, others shall serve thee; and great shall be thy glory. As thou hast witnessed the rites and ceremonies, in Craoshivi, of the high-raised Gods, even so shall it be with thee. Behold, the heavens of the earth shall become the brightest and most glorious of all heavens. Be thou patient, enduring anything, for thou shalt surely, in time to come, be second to none, the highest of Gods!

2. And thy name shall be sung in the ceremonies, and shall be honored even in the far-off heavens. It shall be said of thee, thou art amongst the youngest of Gods, that by thine own self-will mastered all things so suddenly that even the oldest of Gods stood appalled at thy daring.

3. Be thou patient, and seeming most humble, and bide thou thy time; thou wert born to be a leader even amongst Gods. Be secret; disclosing naught.‖

4. Satan said to Anuhasaj, even Lord God: Be thou dignified, and by thy much-professed love, like a father unto all the others. And it shall come to pass that they will thrust these great dominions upon thee.

5. Now whilst these matters were with these Lords, behold, in far-off Craoshivi Jehovih spake to God on the throne, before the

Council of Jehovih's Son, saying: Because I indulged thy Lords and Lordesses in prosperous places, they are becoming forgetful of Me.

6. For so I created man, in prosperity he idolizeth himself. He saith: Behold me! What great things I can do: Yea, I am wise; I perceive the nothingness of the Creator! ‖ And he buildeth to his own ruin. I created life and death all around him, that he might learn My power ere he quitteth the earth. And hada I made wide, with a place of ascent and a place of descent. Upward I placed My holy lights, saying: Come! Downward, I made darkness, saying: Beware! hell lieth thither! But they plunge into misery headlong.

7. God said: What have they done, O Jehovih? Jehovih said: They are laying their heads together to rebel against the manner of My everlasting kingdoms. Summon thou the Diva before thee, and bid them speak outright as to what they desire.

8. God sent messengers into all the divisions of the lowest heavens, to the kingdoms of Jehovih's Lords and Lordesses, as the Father had commanded, summoning them to Craoshivi. On the other hand:

9. Satan spake to Anuhasaj, the plotter of the mischief, saying: Lest God in Craoshivi get wind of this matter, and so set at naught thy long-laid plans, send thou to him, saying: Greeting, in love to thee, Son of Jehovih, God of the heavens of the earth. From the light before me I am resolved to resign the Lord-dom. Search, therefore, and provide one in my place. ‖

10. Satan continued, to Anuhasaj: Send thou to thy Lords and Lordesses, saying: Greeting in love to thee, Lord of Jehovih. I foresee that many will desire me to take the place of God of the earth and her heavens. Seek thou to relieve me of this, and choose one less radical, that thou mayest the more fully indorse him. Behold, I am about to resign the Lord-dom, and desire to see thee. ‖

11. The Lords and Lordesses received the two communications at the same time; and they severally laid the matter before their Holy Councils; and great was the excitement therein. That which had been planned to be in secret was thus made public in all the hadas in a day, before thousands of millions!

12. At once the Lords and Lordesses hastened to Anuhasaj's capital; and they were each attended by ten thousand attendants.

13. Now when they were assembled, perceiving that God in Craoshivi knew of the matter, they were by their own shame further incited to disobey the Divan summons, and at once proceed to found a consolidated kingdom, with Anuhasaj at the head. Anuhasaj made believe he desired not the Godhead, and only agreed to serve provided they installed him with oaths of fidelity. And this they did.

14. So, after a session of three days, Anuhasaj was elected and enthroned in Hored, a new heavenly place, and crowned OUR GOD of the earth and her heavens, the VERY LORD GOD IN JEHOVIH. Thus he became a false God.

15. But they crowned him not with the true crown, for that was with God in Craoshivi; but they made one, creating it in the sacred circle. But since he could not be crowned by those beneath him, they were in a quandary how to proceed. Then satan spake to Anuhasaj, saying: Command them to lie on their bellies in token of submission to thee, and say to them: Lay the crown at my feet, and I will stand with my head bare; and when ye have prostrated yourselves, I will command the crown in my own name to rise up and lie on my head; and if it so rise, then know ye of a truth our work is the highest, best work.

16. Anuhasaj then repeated this to the Lords and Lordesses, and they laid them down on their bellies, each being anxious to show fidelity, in hope of exaltation. And when they were down and saw not, Anuhasaj, having not power in Light, said: Crown of these most holy, wise Lords and Lordesses of heaven and earth, arise thou and lie on the head of him who shall have dominion on earth and in these heavens!

17. And thereupon he stooped down on the sly, and with his own hand raised it up and crowned himself, and commanded the Lords to rise up. And lo and behold, some of the Lords and Lordesses said they saw with the second sight of the soul, and that the crown rose of its own accord, being under the will of the circle!

18. And they clapped their hands, saying: ALL HAIL, OUR GOD! ALL HAIL, OUR GOD! ALL HAIL, OUR GOD! Proclaiming him in the east and west and north and south.

19. He responded: THE LORD, YOUR GOD, REIGNETH! Peace be unto you. Behold, the heavens and earth are mine; be ye steadfast unto me, and ye shall be glorified in my name. Ye that have been Lords and Lordesses shall be Gods and Goddesses, with great power and

with mighty kingdoms. As I foresaw this, so have I provided for you beforehand. In this very time and place will I crown you and apportion you with great glory. Yet think not that this is the last; it is but the first, and temporary until the new heavens are founded with broader boundaries.

CHAPTER XI.

OF THE DEITY, ALIAS DYAUS, ALIAS DE'YUS, ALIAS DEUS; ORIGIN AND POWER IN THE HEAVENS AND ON EARTH.

ANUHASAJ said: I, the Lord, your God, being the All Highest, through your choice, decree, for sake of harmony and concert in our labors, the establishment of a De'yus [Congress — Ed.].

2. As the Craoshivians have had a Diva (Divinity), so will I have a De'yus. And by virtue of mine own authority I proclaim ye, my Lords and Lordesses, as the holy members thereof.

3. As the Diva hath been taught in these heavens, so also be the De'yus, whereof I assume the chief head.

4. As the Diva had laws, so also shall our De'yus; and they shall be promulgated on the earth, and taught to mortals as the laws of De'yus (Deity). Therefore by my own voice I dissolve the Diva of heaven; and it shall not be from this time forth forever. And whosoever of ye being members thereof, shall this day resign the Diva, and send word to the ruler of Craoshivi, for his benefit, and for his kingdom's benefit.

5. And the ruler of Craoshivi shall continue in his own place and kingdom; for it is his.

6. And the ruler of Vara-pishanaha, called Ahura, shall continue in his own place and kingdom, for it is his.

7. First, then, I take unto myself Anubi, the Lord loved by you all, and he shall be my associate, and his title shall be MASTER OF THE SCALES OF HEAVEN, for he shall determine the grades of the spirits and send them to their respective departments. On earth his title shall be SAVIOR OF MEN, SON OF DE'YUS.

8. Second, thou, Hi-kas, shalt be RULER OVER JAFFETH and its heavenly kingdom; and thy title shall be TE-IN, and of the first rank of GOD OF THE EARTH.

9. Third, thou, Wotchissij, shall be ruler over Vind'yu and her heavenly kingdom, and thy title shall be SUDGA, and of the first rank of GOD OF THE EARTH.

10. Fourth, thou, Che-le-mung, shalt be ruler over Arabin'ya and her heavenly kingdom, and thy title shall be OSIRIS, and of the first rank of GOD OF THE EARTH.

11. Fifth, thou, Baal, shalt be ruler over Heleste and her heavenly kingdom, and thy title shall be BAAL, and of the first rank of GOD OF THE EARTH.

12. Sixth, thou, Ashtaroth, shalt be ruler over Parsa,[3] and its heavenly kingdom, and thy title shall be ASHTAROTH, of the first rank of GODDESS OF THE EARTH.

13. Seventh, thou, Fo-ebe, shalt be ruler over Uropa and her heavenly kingdom, and thy title shalt be FO-EBE, and of the first rank of GODDESS OF THE EARTH.

14. Eighth, thou, Ho-jab, shalt be ruler over Japan and her heavenly kingdom, and thy title shall be HO-JAB, and of the first rank of GOD OF THE EARTH.

15. After that the false God made appointments for the other divisions of the earth and their heavenly places, and after that he said unto them:

16. All my Gods and Goddesses shall have thrones in their places, and holy councils and attendants as becometh Gods of the first rank. And every one shall have a capital city, with subsidiaries according to the number and place of their spirits and mortal subjects.

17. And every God and Goddess shall manage his or her own kingdom in his or her own way; but every one shall nevertheless be tributary to my kingdom, according to the exactions I put upon him or them.

18. That ye may resign the Diva, and choose your assistants, before being crowned, I declare a day of recreation, to assemble at the trumpeter's call.‖

19. Hereupon the hosts relaxed from duty and made their resignations of the Diva, and sent them with messengers to God in Craoshivi, but not one of them mentioned the new state of affairs resolved upon. On the next day, at the trumpeter's call, they assembled again; and Anuhasaj said unto them: Come ye with me, and I will show you the place of Hored and its boundaries; for it shall not be my kingdom alone, but yours also, for my kingdom shall be the kingdom of your kingdoms.

20. And they entered an otevan, and, coming in the fourth belt below meteoris, in the sign of the twelfth arc of Chinvat; and Anuhasaj said: From this time forth this belt shall be

called Hored, and it shall be my place forever. It shall be the central kingdom of all the earth's heavens.

21. And the multitude said: HAIL, KINGDOM OF HORED, THE HOLY HILL, PLACE OF THE MOST HIGH GOD! And it was known thereafter as the belt of Hored, hill of God. It was a three-quarters belt, and the base thereof was ten thousand miles from the earth, and the summit was fifteen thousand miles high; habitable within and without. And its ascending rank in the grades was twenty, that is, it was easily habitable by spirits that had attained to that grade; being above the grade of infants and drujas, and above the region of hells and knots, save in cases of great panic. Now, from the first place of Hored, where Anuhasaj crowned himself, which was the eastern base of the hill, to the place for his capital city, he made a roadway and called it Loo-hored, and it was the only opened roadway to the kingdoms below.

22. So it came to pass Anuhasaj had two capital cities; and the first was called the CITY OF THE GATE OF HEAVEN, that is, Aubi; and the other was called the PLACE OF EVERLASTING REST, that is, Sanc-tu. Anuhasaj said to Anubi: Behold, the City of the Gate of Heaven shall be thy place. And thou shalt determine the rate of all souls who desire to enter the Place of Everlasting Rest. Thou shalt be judge over them. And whosoever is not for me shall not enter, but shall be cast into the kingdoms of hada. And those that are for me, thou shalt send unto me.

23. And thou shalt have a Holy Council of one hundred thousand; and of examiners thou shalt have one million. And thy capital shall be guarded on every side but one, with pillars of fires, so that none can pass but by the Gate of Heaven. And of guardsmen thou shalt have seven millions, divided into seven watches, one for each day. Of messengers betwixt thy place and mine, thou shalt have ten thousand; but betwixt thee and the Gods and Goddesses of the lower kingdoms, thou shalt have five hundred thousand. But, of thine own choice, shall be the number of es'enaurs, trumpeters and marshals, and thy attendants also.

24. And all Gods and Goddesses coming to me, or sending messengers to my holy place, shall come through thy city, even through the Gate of Heaven; and they shall come according to certain rites and ceremonies which I will give unto thee. Come, therefore, and receive thy crown.

25. Thus was crowned Anubi; and after him were crowned the other Gods and Goddesses; and Anuhasaj bequeathed to each one his own kingdom, according to the custom of the ancients. And when these matters were completed, he again spake before them, saying: Behold the example I have made before you; even before I provided myself for mine own kingdom I have given unto every one all things required. It is meet and proper, therefore, that ye contribute unto me and my place workmen and materials, that I may build in great glory also.

26. For, as I am exalted, and my kingdom made glorious, so have ye whereof to preach gloriously to your inhabitants of the place in store for them.‖ Thus, did Anuhasaj put Gods and Goddesses under obligations to himself, and they aquiesced in his proceedings, saying: Nay, we will not only contribute men and women for this purpose, but we will labor with our own hands for the space of twenty days, helping to build the capital city, and to open roads, in all directions.

CHAPTER XII.

ANUHASAJ, THE FALSE GOD, DECLARETH HIMSELF AGAINST JEHOVIH.

ANUHASAJ never established the De'yus as projected at first, but took the name De'yus (Dyaus) upon himself, and became known in the heavens by that name. When he had thus established Hored in its entirety, he gave a feast to the Gods and Goddesses; and after it was ended, previous to their departure, he spake before them, saying:

2. The time of duty is now upon you, and upon me, the Lord your God, also. Be ye then solicitous of these things I speak of, that in the everlasting times we may be brethren, and there shall be no other Gods, but ourselves forever.

3. Behold, I have given into your hands to manage your own kingdoms in your way; for which reason I can no longer say, do ye this, or do ye thus and so, for my affairs are in mine own kingdom. But wherein I have wisdom I freely impart, and the choice is yours, whether ye will follow my advice or do otherwise, for ye are of equal rank with me. And, moreover, my kingdom is dependent upon you, and not yours upon mine. Hear ye then my words as if I were but one in a Council with wise Gods:

4. To overturn Jehovih and His dominions

on the earth and in these heavens will be your first labor. And whenever corporeans embrace Him, calling themselves FAITHISTS IN THE GREAT SPIRIT, or FAITHISTS IN JEHOVIH, or FAITHISTS IN ORMAZD, or by any other name signifying the ALL LIGHT, or UNSEEN, or PERSON OF EVER PRESENCE, ye shall pursue them, and destroy them off the face of the earth. To do which ye shall use the oracles, or prophets and seers, or magicians, or inspiration; and ye shall set the kings and queens of the earth to war upon them, and spare them not, man, woman or child.

5. And of spirits of the dead who fall into your respective kingdoms, being Faithists, bring them before Anubi and his hosts, and he shall send them into regions of darkness, saying to them: Behold, ye have your Jehovih! And Anubi shall place guards over them, and they shall not know where to go, but will cry out in their darkness.

6. Whereupon they shall be sworn into servitude in Hored to the Lord your God forever, and become slaves within your kingdoms.

7. And ye shall teach both mortals and spirits that Hored is the All Highest heaven, and that it is the place of the All Highest God, even De'yus. For them to attain which, ye shall exact servitude of them in your heavens accordingly as ye may desire.

8. In the rites and ceremonies, both in your heavens and on the earth, shall ye enforce the exchanging of words signifying Great Spirit to words signifying Lord God, who is of the form and size of a man, declaring of a truth that I sit on my throne in judgment of the world, for it is mine, and ye are one with me.

9. And all songs of praise shall be changed; and prayers and beseechings to your God, instead of Jehovih, or Ormazd, or the Great Spirit. For both mortals and angels shall be made to know that He is my enemy, leading my people astray. And as to the prophets and seers on the earth, who will persist in preaching or singing to the Great Spirit, ye shall incite torture and punishment and death unto them.

10. And whether I be De'yus, or God, or the Lord God, or the All Perfect, me only shall they worship, forever. And my place, Hored, shall be the sacred hill of God forever! And none shall approach me but by crawling on their bellies; for I will so exalt my lights that none can stand before me.

11. When the Lord God had finished his discourse, the other Gods responded in love and adoration. Thus ended the feast, and, according to the rites in other heavens, the Gods and Goddesses went and sat at the foot of the throne, and De'yus came down and took them by the hand, one at a time, and raised them up, saying: Arise, O God, and in my name, and wisdom, and power, go thy way. Thus they departed.

12. And as to the earth, great havoc and persecution were visited upon the Zarathustrians and Israelites, being put to death by hundreds of thousands.

CHAPTER XIII.

SWIFT messengers coursing the heavens, from far-off etherean worlds, bound for destinations remote, passed over the regions of Hored; and the high-raised travelers felt the discordant plots of satan's Lord God and his hosts, thus bent to overthrow the Great Spirit's happy world. And so they sent word of it to Cpenta-armij, through whose fields the great serpent moved along. And her Most High Council, one with the Creator, cast about to know the cause and treatment of the dastardly outrage.

2. Then spake Jehovih to His Daughter, Chieftainess, saying: The Lord God was duly honored in My name, and swore before Me to serve faithfully, forever, by his highest light. Hold thou him to his purpose, and bind him in the world he hath assumed to rule for his own glory. And to his fellow-Gods, conspirators against Me, Who brought them into being, give thou them full sway to destroy My worshippers. Let them raise the name of their God, and bait mortal kings and queens to glut themselves in the havoc of My chosen, the Faithists.

3. The earth neareth her greatest corporeal growth, and these self-assuming Gods shall build monuments through their mortal emissaries, in the greatest divisions of the earth: Temples and pyramids, and oracle-palaces, which shall stand thousands of years as testimonies of the audacity of Gods and Saviors. To honor whom, the Lord God hath sworn to make angels and men suppliant slaves in heaven and earth.

4. For I will use the corporeal temples and pyramids they shall build on the earth at the expense of My chosen, as testimony, in coming ages, of the oppression in the hadan-heavenly kingdoms of these self-Gods. Till which time

I cannot teach mortals of the vanity of the lower heavens, save in the deserted ruins of their moldering monuments.

5. For in kosmon, mortals shall know that even as the earth hath been a place of foolish sacrifice to persons born of woman, so were My heavens debauched in that day by similar oppression and cruelty.

6. Let him who is falsely crowned Osiris, build in the Osirian field, and him who is proclaimed De'yus, build in the hadan field, for the time shall come when these testimonies shall be required in the sum of earth and heaven.

7. For I will show them that without an All Highest Person there is no resurrection for angels or men. Of which they that are slaughtered, ten thousand million, and bound by the Lord God, shall swear, in kosmon, the fall of all things save Me.‖

8. Down to the lower heavens, to God in Craoshivi, sent Cpenta-armij swift messengers, with the words of Jehovih, comforting to God and his hosts, as to the wide plans on which the Father layeth the destinies of worlds. And God received them, and now comprehended why, alas, his Diva came not, nor answered his call but by resigning.

9. But God, the true ruler of heaven and earth, now saw how the prosperity of the indulged heaven had made bad men out of most holy Gods, even as prosperity on the earth closeth up man's eyes against his Creator, making himself an egotist in self, and vociferous as to Jehovih's shortcomings, according to man's views. And God remembered how he had prayed for the continuation of the light in heaven, which Jehovih granted him; and he repented now, saying:

10. O Jehovih, why said I not: Thy will be done; let darkness come! Had I not seen on the earth how night must follow day, and winter after summer; that I must need pray for endless light in a heaven where Thy sons and daughters are as yet but babes in the time and course of worlds? Mine own judgment should have shown me that spells of darkness should follow seasons of light in Thy lower heavens. For, then, had these half-tried Lords and Gods stopped to consider ere they rushed into so mad a scheme.

11. God called together the Holy Council in Craoshivi, and told them of the words of the Creator, through His High-Raised Daughter. Then the Council spake, all who chose, and the thirty millions listened. And, meanwhile, messengers fresh from Hored, the seat of rebellion, came in, bringing full news to Craoshivi of the proceedings of the Lord God, alias, De'yus, and his self-Gods and Goddesses.

12. When the full particulars had been related, and the Council had spoken upon it, then the light of Jehovih came upon God, and God said:

13. In the name of our Father, I will speak to these Gods and Lords and acquaint them with Jehovih's words. Yea, I will entreat them to return even as they were.

14. Then God, overwhelmed by the terrible adversity of the heavens intrusted to his keeping, as in a small degree the captain of a merchant's ship, far out at sea, meeting with a mishap of broken masts, stript to the hulk, and rudder gone, powerless to save, feeleth the burning shame of incompetence before mariners, so God, before the High-Raised Chiefs of the etherean worlds, must helplessly view his shattered kingdoms.

15. With great sorrow God sent word to De'yus and his Gods, of Jehovih's warning; and he pleaded for them to return, as a father pleadeth to a wayward son. Off went the messengers swiftly; and God, even though long schooled to adverse trials and suspensions, burned with impatience for his messengers to return, hoping that his sweet pleadings might yet reverse the scenes.

16. Then came back the messengers, empty handed! Not one of the truant Gods had deigned to answer him. And God wept, scarce believing his messengers, that so great an insult could be heaped upon him, who had done nothing whereof any one could complain. Then Jehovih came and spake to God, saying: Weep not, My Son! He who followeth his highest light from day to day, great is his glory; and in whatsoever he loseth he shall regain a thousand-fold. Behold, I will bring love to thee that thou knowest not of: Remember thou, as this season is upon the earth and her heavens, even so do I send a season like unto it upon all My worlds.

CHAPTER XIV.

IN course of time, word came to Ahura, in Vara-pishanaha, of the proceedings of the Lord God, now styled De'yus, and of the revolt of all the lowest heavens in one fell swoop. And Ahura remembered his own shortcomings, thousands of years ago, and the terrible bondage that came upon him in the end. And he knew

De'yus, who had been a sub-God under him hundreds of years, under the name Anuhasaj, who had tried to break the lines in the arc of Spe-ta, in the resurrection of Ailkin.

2. So Ahura prayed to Jehovih, before the Holy Council in Vara-pishanaha, to know what he should say or do in the matter, or if nothing at all. Jehovih answered him, saying:

3. My Son, thou art no longer a child. Address thou the Lord God, or not address him, as seemeth fit in thine own eyes. Behold, I suffered thee to try the same road, that thou mightest understand Me and My kingdoms.

4. Thereupon Ahura determined to send word to De'yus, in his own name, and in his own way. This, then, is what he sent, to wit:

5. To Anuhasaj, my one-time sub-God, greeting to thee in justice and wisdom. Wert thou inexperienced I would treat thee with respect. But thou knowest thou art false. And because thou art false, thou shalt reap in falsehood.

6. Behold, the day shall come when thy Gods will desert thee; for such is the tree thou hast planted in thy kingdoms. This rule holdeth on earth and in all the heavens. Can that which is unborn, restrain its own birth? Or that which is not quickened into life, restrain the Creator's hand?

7. So also is it of him that soweth for self; he shall reap a harvest of selfs. And thy Gods will be for themselves, and thy marshals, and all thy hosts; every one pulling in an opposite way.

8. Not suddenly will these things come upon thee; for thou shalt have a mighty kingdom and great honor and glory, such as no other God before thee hath had in these heavens. And thy people shall be jealous to serve thee, striving with all their might to outdo one another in worshipful obedience to thee. And thy name, even the names De'yus and Lord God, shall stand for a season the highest on the earth of all names that have ever been.

9. And yet the time shall come that thy names shall be cast out of earth and heaven. Even the deeds that thou shalt do shall be the means of making thy names execrable.

10. Think not, O my Lord God, that thou wilt deal righteously, and keep thyself holy. Behold, I, too, was a revolted God that sat up a kingdom for mine own glory. And, in the time of the beginning thereof, I was most resolute to practice righteousness in all things.

11. But the surroundings overcame me; for as I was allied to self, so selfish officers under me beset me on all occasions, and I was forced to find new places and new glories for them, or, by their grumbling, they would sow my fields with mutiny. I was powerless in the great kingdom I built up. Thou knowest the result.

12. Thinkest thou the larger thy kingdom, the greater will be thy power to avert thy fall? My experience was the opposite of this.

13. I admonish thee in wisdom and justice; I know thou art doing these things not for the raising up of the fruit of the earth, but for thine own aggrandizement and glory. And I say unto thee, the time will surely come when thy Gods will do the same things against thee. And in that time the wise and learned and truthful will fly from thee, but the drujas and slaves will not leave thee; but thou shalt be environed with them, and cast into hell.

14. Thou shalt heap misery upon millions of thy subjects, but thou shalt not escape the hand of justice: Thou shalt reimburse them every one. Thou hast cast thy net in shoal water; thine own feet shall be tangled in the meshes thereof.

15. Behold, I, too, once craved a great heavenly kingdom; now I weep day and night because I have it. And thou, too, shalt experience the time of scalding tears, to be rid of that which thou cravest even now.

16. Yet, how else shall the dumb be raised in heaven? Who else shall minister to the wandering spirits that overspread the earth? And the evil drujas? And the lusters, and foul-smelling? Shall I say to thee: Go on, thou self-presuming Lord God, the Great Spirit hath a rod in pickle for thee!

17. Yea, He answereth the ambition of men and Gods sooner or later; in a way they think not of, He bringeth them up with a round turn.

18. Thou art like a man desirous of great bulk, that shutteth up the pores of the skin of his flesh; thou seekest to shut up the course of the heavens that riseth out of the earth, upward forever. And as the one choketh up with a foul smell, and dieth, so shall it be with thy kingdom. Behold, the way of everlasting light is outward, onward, away from the corporeal worlds; but the way of darkness is toward the earth.

19. Sayest thou the spirits of the dead shall not rise away from the earth? And, in their ignorance of the higher heavens, become guides to mortals!

20. Behold, thou hast traveled far; and thou struttest about, saying: It is enough; I, the Lord God, have traveled in the far-off heavens;

stay ye at home, and work for me forever, that I may be glorified!

21. Wilt thou say: I, the Lord God, I, De'yus, am the only Son of the Void! Behold, my kingdom lieth in a little corner! Come and worship me, the Lord God, and ye shall see me on my throne!

22. Or wilt thou say: The impersonal space, senselessness, by accident fructified itself in corporeal substance, and became me, the Lord God, in size of a full-grown man, and then I created all the creations! Wherefore let men and angels fall down and worship the man, De'yus, who dwelleth in Hored, a ripple in the lowest heavens!

23. I profess not to love thee, Anuhasaj, but justice toward them beneath thee. For thou shalt hoodwink mortals, and even angels of little experience, to believe thou wert the very Creator; but thy Gods know thee as to who thou art, and the Gods above thee know also. All thy days at most have been but two thousand and seven hundred years! And the time shall come upon thee that thou shalt be forced by thine own fault to assert thou wert the very Creator, Whose worlds have run thousands of millions of years! Who can carry so great a falsehood as this! And not carrying it, it shall fall down on thee and on thy people, and take root and spread abroad till thy place and thy Gods' places are the foundations of nothing but lies.

24. For the rule holdeth in all places, high and low, that according to the seed sown so shall be the harvest, whether good or bad. Nor can any man or God alter this rule, or bend it to the right or left.

25. If it be Jehovih's decree that some one shall make the name of God, and Lord God, and De'yus, execrable on earth and in heaven, it may be well that thou hast put thyself into the yoke to that end. Yet I would not have thee so, could I prevent it.

26. Thou wert one time my sub-God, and I remember thee well; thou wert young and full of promise. My judgment spake to me of thee, saying: A sub-God, to be proud of for thousands of years! But my judgment was not Jehovih's. My love for thee was early nipped in the bud. For thou wert forever talking of thyself. Thou madest thy neighbor Gods sick by forever relating thy experiences and thy prophecies as to what thou wouldst do.

27. And when Jehovih encompassed me about in mine own evil, thou didst tantalize me because I had not followed thy advice. Now I repeat unto thee, I could not follow any one's advice. And thou, too, shalt be environed about, and be unable to follow any one's advice. For such is the bondage of the Godhead, save we cut ourselves loose, making Jehovih the Head and Front, and ourselves His servants. For the God should not only be the greatest in his kingdom, but the most menial servant of his people; forever throwing off responsibility, and forever urging his subjects not to idolize him, but Jehovih! Forever showing them that their God is nothing more than themselves; that they must stand alone, and become, not slaves to their God, but independent beings full of manliness, having faith in the Great Spirit only.

28. By which the God bindeth not himself nor his people; giving full sway to the love of liberty in every soul, but in tenderness and love that harmonize with Jehovih's proceedings.

29. Now when thou camest back to me after I was delivered out of hell, and my kingdoms raised to Vara-pishanaha, thou didst profess to understand these things, and of a truth, to love this philosophy. And thou didst pray fervently to Jehovih, repenting of thy former ways, taking part in the rites and ceremonies.

30. Then I opened my heart to thee. My much love for thee, as when I first knew thee, returned upon me a thousand fold. In joy and in tears I fell upon thee, and I praised Jehovih that He had sent me so sweet a love.

31. In each other's arms we repented, and we swore our mutual love forever. Then we both saw the way of Jehovih clear, and He made us strong and wise, full of rejoicing.

32. And we fell to, hand in hand, laboring with drujas, dark and most foul, teaching them day and night, forever repeating to their stupid minds. And when we were both well nigh exhausted thousands of times, and we slacked up, and withdrew for a short spell, we rested in each other's arms!

33. Then we reasoned and philosophised on the plans and glories of Jehovih's works; hopefully watching signs of progress in our wards. O the glory of those days! O the richness of thy wisdom and love to me in those days of darkness! For a hundred years we toiled thus, and I was blessed, and my people were blessed by thee, thou star of our love.

34. Then we raised them up, my wards, four thousand millions, were lifted a small way up out of darkness, and our far-off Goddess, Atcheni, needed one who was great, like unto

thee, to travel in other regions. And I parted with thee. My soul was as if divided in twain.

35. For hundreds of years thou traveledst and became rich in knowledge; but not to return to me, to my bursting heart! What more can I say? Thou art in thy place, and I am in mine; but Jehovih is with Wisdom, Love, Truth and Fidelity, for these are His abiding places.‖

CHAPTER XV.

DE'YUS replied not to Ahura, God of Varapishanaha, but sent the messenger away without a word. And satan came again to De'yus, saying: Send word to thy Gods to be firm, for this day hath Ahura and the God of Craoshivi beset them to return to Jehovih's worship.

2. De'yus feared nevertheless, so he inquired of satan what was the best great thing he could do. Satan said: O Lord, my God, this is the best thing thou canst do: For all the Divan laws destroyed, make thou De'yus laws instead. Why shalt thou follow in the footsteps of the ancients?

3. The Lord God said: Yea, yea! I will not be bound by the laws of the ancients, but I will have laws of mine own, and they shall be called the LAWS OF THE LORD GOD.

4. Satan (self) said: These, then, shall be thy words, O Lord God, which shall be the laws of De'yus, to wit:

5. I, the Lord God, have made self-preservation the first law.

6. Thou shalt love the Lord thy God with all thy soul, thy heart and mind.

7. Him only shalt thou worship now, henceforth and forever.

8. Thou shalt not worship Jehovih; He is void; He is nothing.

9. Nor shalt thou worship any idol of anything, on the earth or in the heavens of the earth.

10. Whoever worshippeth anything save me, the Lord God, shall be put to death.

11. Behold, I am a God of justice and truth; I am a God of anger; vengeance is mine.

12. I have a gate at the hill of Hored; my guardians are cherubims and seraphims, with flaming swords.

13. Whoever raiseth his arm against me shall be destroyed; to do my will is the sixth law.

14. Whosoever putteth the mark of the circumcision on a male child shall be put to death.

15. Neither shall any man do evil for evil's sake; nor by violence oppress any man, woman or child.

16. Whoever exalteth me on earth, him will I exalt in heaven.

17. Whoever overthroweth other Gods, save the Lord God, who is the De'yus of heaven and earth, him will I exalt in heaven.‖

18. Now it came to pass that these decrees of the false God were established on the earth. And the name of Dyaus became paramount to all other Gods in Vind'yu and eastern Par'si'e; and the name Te-in, in Jaffeth (China), and the name Lord God, in Arabin'ya (Egypt). And these peoples had now a new sacred book given to them. And yet all of these names represented one angel only, Anuhasaj, a one-time mortal.

19. Prior to this the Faithists on earth were taught non-resistance; to ignore leadership; to return good for evil, and to dwell together as brethren.

20. But now, because of the decrees of Anuhasaj, alias De'yus, Faithists were led astray, becoming warriors, and aspiring to become kings and rulers.

21. Nevertheless, many of them still called themselves by names signifying Faithists, but changing their belief from the Great Spirit to a God in shape and figure of a man, with attributes like a mortal.

22. And mortals in these countries made images of cherubims and seraphims, having flaming swords; and images of Anubi holding a pair of scales; the same as is made to this day, and called JUSTICE.

23. In addition to these earthly decrees, Anuhasaj, alias the Lord God, made heavenly decrees betwixt his own kingdom and the kingdoms of his Gods. The chief decrees were: That, for the first one hundred years, all angels borne up out of the earth shall fall into their respective divisions, and shall belong as subjects to my Gods, to be appropriated by them in their own way.

24. That after the hundredth year, my Gods shall deliver to me one-tenth of their subjects of the highest grades.

25. De'yus made two hundred laws in reference to the kingdoms of his Gods, as to their boundaries and ornamentation, providing great pageantry and countless numbers of heralds, staff-bearers, musicians, and players of oratory

(theatricals), besides innumerable servants and decorators, so that the pageantry might be in great splendor.

26. When he had completed these forms and system of government, he sent an invitation to his Gods to again feast with him, that they might ratify his laws and receive them.

27. And it thus came to pass that the laws of De'yus were ratified and accepted by the Gods; and they went away rejoicing, returning to their respective kingdoms, where they fell to work at once to provide themselves in their glory.

CHAPTER XVI.

HEREIN IS REVEALED THE MANNER IN WHICH THE GODS CARRIED OUT WHAT HAD BEEN PREVIOUSLY STATED.

THUS was established the CONFEDERACY OF SELFS; that is, the false Lord God, and his false Gods, were as many kingdoms united into one; yet every God was secretly sworn unto himself, for his own glory.

2. From the time of the beginning of the revolt until it was completed as a confederacy was sixty and four days, and the number of inhabitants in these heavens at that time was eight thousand million, men, women and children. And they were well ordered, in nurseries, and hospitals, and schools, and colleges, and factories, and in building ships, and in surveying and in road-making, and all such other occupations as belong to the lower heavens, objective and subjective. Four thousand million of these were presently sent to Hored, to De'yus.

3. De'yus at once set about the work laid out, and issued a decree commanding the destruction of all otevans and other vessels plying to the upper plateau, Craoshivi; and commanding the seizing and destroying of fireships or other vessels that might come from the upper regions down to the lower. De'yus said: My people shall not ascend to other heavens. I have made the earth and this heaven sufficient unto all happiness and glory. Whosoever buildeth a vessel, saying: I will ascend; or if he say not, but my judges discover him, he shall be cast into the hadan region, prepared for him. And if a man or a woman preach in my heavens, and say: Behold, there is a higher heaven, that person shall be cast into hell, as my son judgeth.

4. And I, De'yus, command the locking up of all the books in the libraries of my heavens that in any way teach of Jehovih or Ormazd, or of heavenly kingdoms above mine or greater. For I, the Lord God, will have but one kingdom, and I will draw all people into it to abide with me forever.

5. And my Gods, and my marshals, and generals and captains, shall take their hosts and go around about the regions of Hored, and make a clean roadway, and cut off all connection with the outer kingdoms. And they shall place in the roadway around my heavens a standing army, sufficient to guard my kingdom and my Gods' kingdoms forever. And no man-angel, nor woman-angel, shall pass outward beyond my roadway forever. ‖

6. These things were carried out, save as to the libraries. But there were destroyed four thousand otevans and other ascendiug ships; and of the places for manufacturing ships for the outer heavens there were destroyed more than seven hundred. And there were thus thrown out of employment seven hundred million, men and women! And many of these were compelled to go to Hored, where they were assorted as to grade, and put to work, beautifying the capital and Council house and palace of the Lord God, the false. Others were impressed into the standing army, being allotted seasons and years.

7. After the outward extreme of hada was thus secured in every way, De'yus turned to the interior. He said: Now will I hide away text-books in my heavenly places, as relate to higher kingdoms and to Jehovih; for from this time forth He is my enemy and I am His. Upon my own self have I sworn it; the name of Jehovih and of Ormazd shall be destroyed in heaven and earth; and my name, De'yus, even the Lord God, shall stand above all else.

8. For sixty days, the armies of destruction traversed the lowest heavens, high and low, far and near; and they hid away many of the records, and books, and maps, relating to the higher atmospherea and to the etherean worlds beyond; and in sixty days the work of destruction was complete in these heavens, and there was nothing left within sight to prove or to teach the higher heavens, or of Jehovih, the Ormazd.

9. The Lord God, the false, said: Let my name and my place, even Hored, be replaced instead of those destroyed, for I will make the name De'yus to rule in one-half of the world, and the name Lord God to rule in the other half.

10. The inhabitants of heaven and earth

shall know where to find me, and shall behold my person, and witness the strength of my hands. Yea, they shall know my pleasure and my displeasure, and serve me in fear and trembling.

11. And the books in the schools and colleges of these heavens were thus made to rate De'yus, and the Lord God as the All Highest, Most Sacred, Most Holy.

12. When these things were established thus far, De'yus gave a great feast, and brought into his companionship all the valorous fighters and destroyers that had proved themselves great in fulfilling his commandments. In the meantime, the laborers and officers in charge had extended and beautified the palace and capital of the Lord God in Hored beyond anything ever seen in these heavens. So that at the time of this feast, the place was already one of magnificence and glory. And the order, and temper, and discipline of the officers and servants, more than one million, who had charge of preparing and conducting the feast, were so great that the assembled Gods and great generals, and governors, and marshals, and captains, for a long while, did nothing but ejaculate applause and astonishment.

13. Besides these, De'yus had provided receiving hosts, fifty thousand, and of es'enaurs and trumpeters half a million, and proclaiming heralds one hundred thousand; and the latter, when conducting the distinguished visitors into the presence of De'yus, proclaimed them, amidst the applause of the Holy Council, such honor surpassing anything that any of them had ever witnessed.

14. The substance of the feast, being above grade twenty, which was above the animal region, was, consequently, of vegetable and fruit es'pa[4] from the earth, previously brought by trained shippers and workers, for this especial occasion. But there was no es'pa of flesh or fish present on the tables; but an abundance of the es'pa of wine, and this was called NECTAR (su-be).

15. The walls of the chamber of the feast were ornamented with sprays of colored fire, and from the floor of the chamber there rose upward innumerable fountains of perfume, which were also es'pa brought up from the earth, and forced up in the fountains by more than one million servants, impressed into service from the regions of shippers, which had been destroyed previously.

16. At the feast, with the Lord God and his Gods, there were in all one thousand two hundred guests; and the feast lasted one whole day, and the Gods and guests ate and drank to their hearts' content, and there were not a few who felt the intoxication of the rich nectar.

17. When the feast was ended, De'yus, through his marshals, signified that he would speak before them; and when quiet was restored, he said: What greater joy hath any one in a matter than to make others happy! Because ye served me, doing my commandments, behold, I have served you. My feast hath been your feast; my substance have I given unto you, that ye may rejoice in the glory I have received from your hands.

18. Yet think not that the Lord, your God, so endeth this proceeding: I will not so end it. I have commanded you here that I may honor those that deserve honor from me, your God. My Gods have also great exaltation in the labor ye have done in my heavens, for my heavens are their heavens, and yours also. Because ye have destroyed the ascension, the most worthless and foolish of things, and cleared away the rubbish of my heavens, ye have also prepared a place for endless glory for yourselves.

19. For which reason, and in justice to you, I have appointed this time to promote you all, according to your great achievements. Nor shall ye fall back on my promotion, resting in ease; for I have a greater labor for you, as well as greater honor and glory.

20. Behold, I have commanded the earth and her dominions; and ye, my Gods, shall subjugate her to my name and power. And ye that have proved yourselves most valiant in heaven shall be their chosen officers to go down to the earth in my name, with millions of my heavenly soldiers, to plan and fix the way of mortals unto my hand. As ye have cast out the names Jehovih and Ormazd in heaven, even so shall ye cast them out on the earth.

21. Remember ye, I am a God of anger; I have declared war against all ungodliness on the earth. Whoever worshippeth the Great Spirit under the name Jehovih, or Ormazd, shall be put to death, both men and women. Only little children shall ye spare, and of them shall ye make slaves and eunuchs and whatsoever else that shall profit my kingdoms.

22. Whether they have an idol of stone, or of wood, or of gold, or of copper, they shall be destroyed. Neither shall it save them to

make an idol of the Unseen; for such is even more offensive in my sight than the others. Nor will I leave alive one Faithist on the face of the earth.

23. To accomplish which, my Gods shall select ye who are of my feast; according to their rank shall they choose; and when ye are thus divided and selected, ye shall receive badges from my hand, and repair with my Gods to the places and service they desire.

24. And when ye are come down to the earth, ye shall possess yourselves of the oracles and places of worship, driving hence all other angels, and Gods, and Lords, and familiars. And when mortals come to consult the spirits ye shall answer them in your own way in order to carry out my commandments.

25. And when ye find prophets and seers, who accomplish by the Unseen, who have with them spirits belonging to the kingdom of Craoshivi, ye shall drive away such spirits and obsess the prophet or seer in your own way. But if ye cannot drive hence the Ormazdian angel, then shall ye go to the depths of hell in hada and bring a thousand spirits of darkness, who are foul and well skilled in torment, and ye shall cast them upon that prophet until he is mad. But if it so happen that the prophet or seer be so protected that spirits of darkness cannot reach him, then shall ye send evil spirits in advance of him to the place he frequenteth, and they shall inoculate the place with virus that shall poison him to death.

26. But if a prophet of Jehovih repent and renounce the Great Spirit, and accept De'yus, or the Lord God, then shall ye drive all evil away from him, and put a guard around about him, for he shall be my subject in time to come.

27. And whether ye reach a king of the earth by means of the oracles, or through prophets and seers, or by obsession, it mattereth not; but ye shall come to him by some means, either when he lieth asleep or is awake, and ye shall inspire him with the doctrines and the love of the Lord your God. And he shall rise up in great war, and pursue all people who do not profess De'yus, or the Lord your God; for he shall be as an instrument in your hands to do my will.‖

28. When De'yus ceased speaking, the Gods immediately made their selections, and the generals and captains were thus allotted to new places. And now the attendants carried away the tables of the feast, and the Gods, each with his captains and generals, faced toward De'yus, and formed twelve rows; whereupon De'yus conferred badges, as previously promised.

29. De'yus then departed to the Council chamber, and took his seat on the throne. The guests, and Gods, and Councilors, entered the south gate, and went and stood in the midst of the floor of the chamber; whereupon the Lord God saluted them, WARRIORS OF GOD, and they embraced in the SIGN OF TAURUS, signifying, TO ENFORCE RIGHTEOUSNESS, for the image of a bull was one of the signs above the throne. (And this was called the EDICT OF THE BULL.)

30. These, then, are the names of the Gods and Goddesses, with their generals and captains, that were empowered in heaven to go down to the earth to subjugate it unto the Lord God, the false, that is to say:

31. The Gods and Goddesses were: Anubi; Hikas, now called Te-in; Wotchissij, now called Sudga; Che-le-mung, now called Osiris; Baal, Ashtaroth, Fo-ebe, Hes-loo, He-loo, Orion, Hebe and Valish.

32. Their generals were: Hoin, Oo-da, Jah, Knowteth, June, Pluton-ya, Loo-Chiang, Wah-ka, Posee-ya-don, Dosh-to, Eurga-roth, Neuf, Apollo-ya, Suts, Karusa, Myion, Hefa-yis-tie, Petoris, Ban, Ho-jou-ya, Mung-jo, Ura-na, Oke-ya-nos, Egupt, Hi-ram, T'cro-no, Ares, Yube, Feh-tus, Don, Dan, Ali-jah, Sol, Samern, Thu-wowtch, Hua-ya, Afro-dite, Han, Weel, Haing-le, Wang-le, Ar-ti-mis, Ga-song-ya, Lowtha, Pu, Tochin-woh-to-gow, Ben, Aaron, Nais-wiche, Gai-ya, Te-sin, Argo, Hadar, Atstsil, E-shong, Daridrat, Udan, Nadar, Bogwi, She-ug-ga, Brihat, Zeman, Asrig, Oyeb, Chan-lwang, Sishi, Jegat, At-ye-na and Dyu.

33. Their captains were: Penbu, Josh, Yamyam, Holee-tsu, Yoth, Gamba, Said, Drat-ta, Yupe-set, Wag, Mar, Luth, Mak-ka, Chutz, Hi-rack-to, Vazenno, Hasuck, Truth, Maidyar, Pathemadyn, Kop, Cpenta-mainyus, Try-sti-ya, Peter, Houab, Vanaiti, Craosha, Visper, Seam, Plow-ya, Yact-ta-roth, Abua, Zaotha, Kacancat, Hovain, Myazd-Loo, Haur, Abel, Openista, Isaah, Potonas, Kiro, Wiska-dore, Urvash, Ashesnoga, Cavo, Kalamala-hoodon, Lutz-rom, Wab, Daeri, Kus, Tsoo-man-go and Le-Wiang.

34. Besides these, were one thousand officers of lower rank; and now, when they were sealed as to rank and place and allotment, they withdrew; and De'yus gave a day of recreation that the Gods with their officers might make the selections from the multitude, as for their private soldiers.

35. And in one day's time the armies were made up, three thousand million angels, and they departed down to the earth to destroy the Faithists and the names Jehovih and Ormazd, and establish De'yus, otherwise the Lord God, the false.

CHAPTER XVII.

GOD, in Craoshivi, bewailed heaven and earth. He said: Great Jehovih, how I have failed in Thy kingdom! Behold, Thou gavest into my keeping the earth and her heavens, and they have gone astray!

2. Jehovih said: Behold the plan of My government; which is, to come against nothing in heaven or earth; to seize nothing by the head and turn it round by violence to go the other way.

3. Though I am the power that created them, and am the Ever Present that moveth them along, I gave to them to be Gods, like Myself, with liberty to find their own direction.

4. I created many trees in My garden, the greatest of which is the tree of happiness. And I called out unto all the living to come and dwell in the shade of that tree, and partake of its fruits and its perfumes. But they run after prickers and they scourge themselves; and then, alas, they fall to cursing Me, and accusing Me of shortness in My government.

5. I confined them in their mother's womb [i.e., the earth — Ed.] for a season, showing them there is a time for all things. But they run forward hurriedly, desiring speedy happiness and wisdom, without halting to observe My glories by the road-side.

6. I said unto them: Even as I have given liberty unto all My people, so shall ye not impress into your service your brothers and sisters. But the self-assuming Gods make slaves of their fellows; they build roads round about, and station armies of soldiers to prevent My newborn from coming to My most glorious kingdoms.

7. They go down to the earth and inspire kings and queens, and rich men, to do the same things. And they portion out to their servants, saying to them: Serve ye me, and I will do for you. They little think that their servants will become as thorns, and stones, and chains, and spears against them in the far future. They build up a justice of their own, saying: As much as my servants labor for me, so will I render unto them. But I have said unto them that no man shall serve another but for love, which shall be his only recompense.

8. The king and the queen of the earth, and the rich man, shut their own eyes against Me, thinking by that means I cannot see them; they flatter themselves that in heaven they will give the slip to their servants. But I sowed a seed of bondage in My garden, and I said: Whosoever bindeth another, shall himself be bound. And behold, when they are risen in heaven, their servants and their soldiers come upon them; their memory is as a troubled dream that will not away from them.

9. Nevertheless, with these great examples before them, still there are angels in hada that have not profited therein. For they say unto themselves: I will build a great kingdom in heaven; I will become the mightiest of Gods; millions of angels shall serve me; I will shut out the Great Spirit and His far-off heavens; I will wall my place around with an army of soldiers, and with fire and water.

10. As a libertine stealeth an unsuspicious damsel to abuse her; and, in time, she waketh up to the matter but to curse him, so do the false Gods steal upon the inhabitants of My places and carry them into bondage. But the light of My understanding dwelleth in the souls of My little ones; it waiteth for the spring sun; and it will spring up and grow into a mighty tree to accuse these Gods.‖

11. God inquired concerning warfare?

12. Jehovih said: I answer all things by good. To the good at heart I give good thoughts, desires and holy observations. To the perverse of heart I hold up My glories and the beneficence of virtue and peaceful understanding. To them that practice charity and good works unto others, laboring not for self, I give the highest delight. Though they be pricked in the flesh with poverty and wicked persecutions, yet their souls are as the waters of a smooth-running river. Amongst them that practice evil, and destruction, and war, I send emissaries of benevolence and healing, who have plenteous words of pity.

13. These are My arrows, and spears, and war-clubs, O God: Pity, gentle words, and the example of tenderness. Soon or late, these shall triumph over all things in heaven and earth.

14. Behold, these wars in hada and on the earth will continue more than a thousand years. And the inhabitants will go down in darkness,

even to the lowest darkness. For which reason, thou and thy successors shall provide not hastily, as if the matter were to change with the wind. But thou shalt organize a new army of deliverers for My Faithists, and it shall have two branches, one for the earth and one for hada. And the business of thy army shall be to rescue My people from them that seek to destroy them. And as to the spirits of the dead who were Faithists on the earth, provide thou means of transportation and bring them to thy new kingdom, which thou shalt call At-ce-wan, where thou shalt provide a sub-God, and officers, and attendants, hundreds of millions.

15. And in At-ce-wan, thou shalt provide the sub-God all such places and nurseries, hospitals, factories, schools, colleges and such other houses and places of instructions required, in the kingdoms of My Lords in hada.

16. And when thou hast this matter in good working order, thou shalt speak before thy Holy Council; in My name shalt thou say to them after this manner: Two hundred thousand hath Jehovih called; by Him am I commanded to find them; and they shall be wise and strong and without fear. For they shall be angel-preachers in Jehovih's name to go down to Hored, the place of De'yus, the Lord God the false, and to the kingdoms of his Gods; and their labor shall be to preach and proclaim the Father and His glories in the etherean worlds.

17. And my preachers shall not say one word against the Lord God nor his Gods; but rather the other way; by majesty of Jehovih's love, be loving towards them and their officers and subjects. For by this means shall my preachers have peaceful dwellings in these warring kingdoms; and thus their voices shall have great weight. For the greatest wisdom of a great diplomatist is not to be too opposite or too vehement, but conciliating.

18. Jehovih said: And thy preachers shall travel constantly in the lowest kingdoms, teaching and explaining My boundless worlds, sowing the seed of aspiration with the wise and with the ignorant, and especially with the enslaved.

19. And to as many as become converted, and desire to ascend to Craoshivi, thou shalt say: Go ye to the border of your kingdom, whither the Father's laborers have a ship to take ye to His kingdom. But thy preachers shall not go with them to excite suspicion or hate, but continue on preaching and inciting the slaves to ascend to higher and holier heavens.‖

20. Then God, of Craoshivi, fell to work to carry out the commandments of Jehovih. And his Council labored with him. At-ce-wan was established and Yotse-hagah was made the sub-God, with a Holy Council of one hundred thousand angels, with a thousand attendants, with fifty thousand messengers. He was provided with a capital, and throne, and with ship-makers and builders of mansions, one million angels.

21. After that God and the Council of Craoshivi organized all the armies as commanded by Jehovih. And there were in these armies, all told, seventeen hundred million two hundred and eight thousand five hundred and sixty, all of whom were above grade fifty, and some as high as ninety.

22. And it so turned out that these organizations were completed and in working order two days prior to De'yus and his hosts beginning their war on the earth. But the Faithist angels were distributed mostly in hada and the regions above. So that whilst De'yus' hosts of three thousand million were gone down to the earth, there were of Faithist angels for the same place but four hundred thousand, save the ashars who were in regular service.

CHAPTER XVIII.

OF THE BATTLES OF THE GODS FOR THE DOMINION OF THE EARTH AND THE LOWEST HEAVENS; AND THESE WERE CALLED BATTLES OF A THOUSAND YEARS.

DE'YUS was no slow hand; not a dull God. He had two thousand seven hundred years' experience, and his soul quick and strong in mighty works. He rushed not in without first measuring the way, most deliberately and in great wisdom.

2. At first he felt his way along, to humor the populace, doing as if by proxy Jehovih's commands, till safely fell into his dominion and power his flattered Gods and officers, then boldly launching forth: I, the Lord God, command!

3. The very audaciousness of which overtopped his friends' judgment, and made them believe for a fact that De'yus was the foremost and greatest, mighty God. To do whose will, and reverently applaud his name, was the surest road to home laurels.

4. To win great majesty to himself, and

after having sworn to havoc the whole earth in order to establish the name De'yus, and Lord God, he called to his side his five chiefest friends: the Gods, Hikas, falsely named Te-in; Wotchissij, falsely named Sudga; Che-le-mung, falsely named Osiris; Baal, and Ashtaroth. And thus in dignity De'yus spake to them:

5. It is well, my Gods, ye stand about and see the battles; but let your generals and high captains go forth and mingle in the bloody work. In your kingdoms be constantly upraising your magnificence, and in times sallying forth to the earth valiantly, as when kings and queens and prophets are to win a victory, or be plunged into mortal death, to show how your august presence turned the tide of battle. Then hie ye back in dignity to your thrones, leaving your officers and inspiring hosts to go on in the game of mortal tragedy.

6. Then spake Osiris, falsely named, saying: To exalt thy name, O De'yus, thou Lord God; and to persuade mortals that thou, of all created beings, can stand in Hored, and by thy will control the victory to whomsoever applaudeth thee and praiseth thy name, be thou to me the bond of my solemn oath, so will I lose or win battles on the earth accordingly as they shall honor thee and despise the Great Spirit, or any other God or Lord.

7. Then Te-in, also falsely named, said: To keep mortals in constant war for a thousand years; to teach them that battles are won or lost according to the loudest call and praise to thee, O De'yus, under thy thigh will I be as an oath renewed from everlasting to everlasting.

8. Sudga, the false, said: By all my parts, to shape the arms and legs of the unborn in comeliness, shall my legions drum into the ears of enceinte women a thousand years, swearing them to thy name, O De'yus; or, if refusing, to curse with crookedness all their progeny. And when these mothers sleep, my legions shall find their souls in their dreams, and give them delight or torment, accordingly as they, when awake, applaud thee, my most mighty Lord God.

9. Baal said: To overturn the oracles of Jehovih, and to make the prophets and seers receive and announce thy name, O De'yus, thou Lord God of heaven and earth, have I already sworn more than ten thousand oaths.

10. Ashtaroth said: The work of my legions shall be to deal death to thy enemies, O De'yus. To them that raise the name Jehovih, or Ormazd, or Great Spirit, my legions shall carry foul smells into their noses whilst they sleep. And for thy enemies, who may win a battle against thy people, my legions shall carry inoculation from the rotten dead; in the air shall they carry the virus to the breath of them that will not bow down to the name, Lord God!

11. De'yus answered them, saying: So spoken, so shall these things be; I, the Lord your God, command. Send forth your generals and high captains thus decreed; to each and every one sufficient armies to make patent these, our high resolves. Into three great armies shall my legions be divided for the earth battles: one to Jaffeth, one to Vind'yu, and one to Arabin'ya and the regions lying west and north. Of the latter, thou, Osiris, shalt have chief command; and thou, Baal, and thou, Ashtaroth, ye twain, so linked in love and one purpose, shall be the earth managers to Osiris' will. For your efficient service, behold, I have given you these high-raised generals and captains: Jah, Pluton-ya, Apollo-ya, Petoris, Hiram, T'cro-no, Egupt, Ares, Yube, Ali-jah, Afro-dite, Ar-ti-mis, Ben, Aa-ron, Argo, Atstsil, Nadar and Oyeb, besides Peter, Yact-ta-roth, Haur, Abel, Said, Josh and Wab, who shall be the conquering spirits to play on both sides in battles, urging stubborn mortals on to religious feud till both sides fall in death, or till one, to me and my Gods, boweth down in fear and reverence. And they shall sing their names in mortal ears day and night, and teach them to live in praise of the Lord, your God, the De'yus of heaven and earth, and to be most daring in the overthrow of Jehovih, most hated of Gods.

12. To thee, Te-in, another third of my legions is committed, to deal with the land of giants [China—Ed.], and urge them on in the same way, to greatness or to death, doing honor and reverence to me and my kingdoms. High raised are thy generals: Wah-ka, Ho-jou-ya, Oke-ya-nos, Thu-wowtch, Haing-le, Tochinwoh-to-gow and Eurga-roth, besides Yam-yam, Hi-rack-to, Kacan-cat, Isaah, Lutz-rom and Le-Wiang, and others of high grade and power.

13. And to thee, O Sudga, in like manner have I given another third of my legions to play battles with mortals for a thousand years. Like Osiris and Te-in, to set mortals up in war, and move them one way and then another, and thus plunge them into each other's bloody arms and death. That they may learn to know of a truth they are but machines and playthings in the hands of angels and Gods; that they are worked like clay in a potter's hand, till they cry out: Enough! I will bow my head to God, who is Lord over all, great De'

yus. Yea, more, I will fight for him and drink even my brother's blood, if De'yus but prosper me and mine in slaying Faithists, fool-worshippers of Ormazd, the Unseen and Scattered Wind. To him, in likeness of a man, with head, and legs, and arms in boundary and size of a man, sitting on a throne in Hored; to him, the great Lord God, will I ever bow in reverence.

14. And thou, O Sudga, shalt play war in Vind'yu, with the most numerous, highest learned people of the earth. For which purpose thou shalt have these, my high-raised generals and captains: Asij, Gaeya, Naiswichi, Samen, Yube, Sol, Mung-jo, Don, Hefa-yis-tie, Lowtha, Daridrat, Udan, Brihat, Bogir, Eshong, Weel, Vanaiti, Plowya, Vazista, Kiro, Cpenista, Visper, Cpenta-mainyus and Urvasta, and many others, most determined to rescue the earth from the dominion of far-off Gods.

15. De'yus continued: Go forth, ye Gods, and in majesty build your thrones; in great splendor ornament your high places, that even the magnificence shall be as a million preachers' tongues proclaiming the heavens' well-chosen Gods. And as fast as mortals fall in battle, gather the spirits of the dead into groups, not suffering them for pity's sake to lie in chaos, but bring them to your kingdoms in easy riding ships. And when thus housed, apply your physicians and nurses diligently, to restore them to their senses and new condition; and when they wake up in heavens, beholding the great glory of your thrones and kingdoms, initiate them by solemn rites and ceremonies to sworn servitude to yourselves and to me, your Lord God, to inherit such bounteous kingdoms.

16. And as ye shall thus despoil those of earth, to make them know my power and yours, so shall ye pursue those newly arrived in heaven, to make them swear solemnly against Jehovih, the Great Spirit, the Ormazd, and against all other Gods; but if they stubbornly refuse, though in heaven, even as they did on earth, take them before my son, Anubi, who shall further examine them; but if they still refuse, Anubi, with his strong guard and brands of fire, shall send them down in hell.

17. I, the Lord God, have spoken; my commandments are gone forth in heaven and earth; whosoever praiseth and glorifieth me, with everlasting service for the exaltation and glory of my kingdoms, shall enter into everlasting happiness; but whosoever will not bow down to me shall be cast into everlasting torments

CHAPTER XIX.

OF THE HOSTS OF OSIRIS, THE FALSE.

NOW sallied forth the captains, generals, and well-disciplined hosts of hada, the angels of De'yus, bent on independence to the earth and heaven from all other rulers save the Lord God, and to establish him forever. Foremost of the three mighty divisions was Osiris' army, of more than a thousand million angels, going boldly forth to cover the great lands of the earth, Arabin'ya, Par'si'e and Heleste.

2. In the front, dashing madly on, was Baal, and next him, his assistant Goddess, Ashtaroth, followed by their first attendants and high exalted officers. Some of whom displayed great maps of mortal cities and cultured lands, where the peaceful worshippers of Jehovih dwelt, hundreds of thousands. And the lists of altars and temples to the Great Spirit, where the righteous came daily and deposited their earnings and products as sacrifices for benefit of the weak and helpless. And the wide fields, where toilers brought out of the earth, religiously, wheat, and flax, and cotton, and barley, as gifts from the Great Spirit. And the canals, filled with boats, carrying produce, and fruit, and cloth, in interchange, one district with another. And the mounds and tree-temples of the I'hins, the sacred people, small, white and yellow; the forefathers and foremothers of the great I'huan race, the half-breeds, betwixt the brown burrowers in the earth and the I'hins.

3. Over these maps, and charts, and lists, the generals and captains discoursed as they descended to the rolling earth; most learnedly laying plans to overturn Jehovih's method, and build up De'yus, the God of Hored.

4. Osiris himself, to display such dignity as becometh a great God, halted in his heavenly place, and now head-quarters of the belligerents. And so rested on his throne, with his tens of thousands of messengers ready to answer his summons and bear his will to the remotest parts of his mighty army, and to bring him back news in return of the nature of the proceedings. And betwixt Osiris' and De'yus' thrones another long line of messengers extended, a thousand angels, high raised and resolute, suitable to travel in the ever-changing atmospherean belts of great velocity.

5. Beside Baal, on the downward course to the earth, but a little behind him, woman-like, was Ashtaroth, with her thousand attendants, all accoutred to show their high esteem for

their warring Goddess. By the oft-changing wave of her hand, her part of the army had learned to know her will, and most zealously observe her commands.

6. And now, on every side, farther than the eye could see, the thousand millions rushed on, some in boats, some in ships and otevans, and others in single groups, descending. As one can imagine an earthly kite sufficient to carry its holder high up in the wind, so, reversed, and single-handed, hundreds of thousands flew toward the earth by ballast flags, the most daring of angels.

7. Toward the earth they came as if on a frolic, full of jokes and loud boasting, sworn and swearing to forever clear the earth of Jehovih's worshippers. Many of them, long trained in schools and colleges and factories, in heaven, only too glad for a change of scenes and labor, and all promised by their superiors that now they were to take their first lessons in becoming Gods and Goddesses. Of whom thousands and thousands hoped for some daring deed, in order to gain sudden promotion.

8. To the east and west, and north and south, Baal and Ashtaroth spread out their armies, wide as the three great lands they had sworn to subdue unto the Lord God, who, of woman born, was the most presuming son the earth had yet brought forth. And to alight on the earth, to flood the temples and altars with so great an abundance of spirits as would drive Jehovih's ashars into disastrous confusion, and vanquish them, was the theme and project. To be foremost in so great a work was the temptation of promotion, which caused them on every side to strive with their utmost speed and power.

9. The which Jehovih foresaw, and so spake to God in Craoshivi, warning him; whereof due observance of the danger had been communicated by messengers to the managing angels in the altars and temples of worship. And these again, through the rab'bahs and the oracles, had spread abroad amongst mortals the threatened dangers, cautioning them.

10. Thus Jehovih's angels fortified themselves, through the faith of mortals, and held on, bringing together their scanty numbers, knowing well that by Jehovih's law they must not resist by arms, but only through words and good example, high-toned by faith in the Father over all.

11. Down, down, down on these, on every side came the destroying hosts, the thousand million; with oaths and loud clamor rushing for the altars and temples; flying suddenly to the holy arcs; in hundreds of thousands of places, shouting:

12. Avaunt this arc! Avaunt this altar! Avaunt this temple! Ye Jehovihian usurpers, begone! In the name of the Lord our God! We command!

13. But alas, for them, every arc, and altar, and temple to Jehovih was invincible. There stood His angels, so strong in faith, unmoved and majestic, that even the assailing spirits halted, overawed. And as they stood a moment, contemplating whence came so great majesty, to be in such common place, the Jehovihians made this reply:

14. To none we bow in adoration but Great Jehovih! Whose Very Self contributed to make us what we are, His servants in doing good unto others with all our wisdom and strength! In Him we stand to shield His helpless ones by virtuous peace and love harmonious. Wherefore, then, come ye in arrogance, demanding our wards to service of your God, born of woman?

15. The Osirians said: Fly, O sycophants! Ye that bow down in fear and trembling to One hollow as the wind, and Personless. Too long have earth and heaven been cajoled by far-off foreign Gods, who come hither to win subjects for their kingdoms' glory, by that pitiful tale of an Ever Presence Over All, Whom none have seen nor known. Begone! Give us these earthly anchorages! To build in unit, earth and heaven, to rule ourselves by Gods we know and reverence!

16. The Jehovihians said: Is this your only power? By threats and commands? O harmless words, in mockery of truthful Gods! No good works nor promises, save to exalt the self of earth and hada, and glorify your masters, born only equal with yourselves. Why not rush in and carry us off, ye that are a thousand to one, and by your deeds prove the great source whence ye draw your power?

17. The Osirians said: To give ye a chance of liberty, to save ye from the Savior's judgment, Anubi, who shall cast ye into hell, we hoped to find your willing departure in peace. Behold ye, then, we will wall this altar around and shut off the attendant ashars with mortals, and flood the place with drujas, to obsess them to total madness. If, then, ye love your wards as ye profess, abandon all to us, for the glory of De'yus, whose son is Osiris, our commanding God.

18. The Jehovihians said: Words! words!

words! At first no explanation, and only your command. Now, forsooth, an argument! And presently ye will withdraw, deceived in what your commanding Gods told you would result. We tell you we will not hence, save by our superiors, Jehovih's, rightly raised to precedence.

19. The Osirians said: For which reason, behold our Lord God, who was honored in the title through Jehovih's hand; whom ye should obey according to your oaths.

20. The Jehovihians said: Till such time the Lord God put aside Jehovih, we were his; but when for his self-glory he denied his Creator, his false position freed us from his obligations. To obey him now, would make us false to Jehovih, and forever weaken us in reaching the Nirvanian kingdoms.

21. But now the clamoring angels, Osirians, in the background crowded forward menacingly, and the tide rose to the highest pitch. The morning sun was dawning in the east, a most wonderful assistant to Jehovih's sons in time of battle; and their messengers brought from the fields and country places many ashars who had been on watch all night with sleeping mortals. The Osirians saw them coming; knew the turn, one way or another, was at hand! But by the audacity of the Jehovihians, one to a thousand, were kept looking on in wonder till the sun's rays pierced their weapons and melted them in their hands.

22. First one and then another of the Osirians, then tens and hundreds and thousands, turned away or looked about, discomfited, like a host of rioters attempting to assault a few well-trained soldiers, and, becoming affrighted, turn and flee harmlessly. So Jehovih's sons and daughters won the victory in the first assault, save in rare instances, one in a hundred, where the Osirians triumphed and got possession.

CHAPTER XX.

AND over all the lands, east and west and north and south, of Arabin'ya and Par'si'e, and Heleste, stood the discomfited Osirian angels, in groups, tens of thousands, unseen by mortals, and considering how best to proceed to overthrow Jehovih and His worshippers.

2. Meantime, messengers and map-makers bore the disastrous news to Osiris, who in turn sent word on up to De'yus, the self-Lord God, who now, through Osiris, his most favorite God of power, sent these commands:

3. When night is on and mortals sleep, my hosts shall fall upon the ashars, the guardian angels, and drive them hence, obsessing every man, and woman and child, in these great divisions of the earth. What care I for the altars and temples and oracles and arcs? Possess ye the mortals before the morrow's morning sun. Hear ye the command of De'yus, the Lord your God, through his high-raised son, Osiris!

4. And the well-stationed messengers plied all day long to the near and the remote parts of the assaulting armies, giving De'yus' commands. And ere the sun went down, the whole thousand million knew their work, and were wheeled in line, to march with the falling darkness, and pounce furiously upon the ashars of Jehovih.

5. But the true God, in Craoshivi, had been warned by Jehovih's Voice of the course of events, and he had sent his messengers with all speed down to the earth to warn them of the enemy's designs that night; the which they accomplished none too soon, for, already, when they had completed their most exhaustive work, the sun had dropped below the west horizon.

6. So, at the midnight hour, the terrible approach began on all sides; and to each and every guardian spirit there came enemies, in tens, and hundreds, and thousands, shouting: Begone, thou Jehovihian fool! The Lord our God and his son, Osiris, command! Away from thy sleeping mortal ward, or by the voice of God we will cast thee, bound, at Anubi's feet, food for hell! Begone!

7. Each Jehovihian answered: To Great Jehovih I am sworn! Though ye bind me and cast me into hell, by the Great Spirit's hand I will free myself and come here again and teach His sacred name. And repeat forever my peaceful mission to raise up this heir of Jehovih!

8. Again the threatening adversaries stormed, and wondered whilst they stormed, that one alone stood so boldly in face of such great odds and flew not away at once. And every ashar laid his hand on the sleeping mortal in his charge, for by this his power was multiplied a thousand-fold, and raising up his other hand, thus addressed the All Highest: By Thy Wisdom and Power, O Jehovih, circumscribe Thou this, Thy sleeping heir, that whosoever toucheth the mortal part shall cut himself off from Thy everlasting kingdoms!

9. And, with the words, a circle of light fell about the place, bewildering to the assaulters, who, having once halted, opened the way to

their own cowardice to recoil within them, a most valiant warrior against unrighteous deeds. Whereupon, a war of words and arguments ensued, till again the morning sun rose upon the almost harmless assault, and left the Osirians discomfited and ashamed.

10. Though not in all places, for in some extremes they waited not for words but rushed in and laid hands on the mortals, gaining power sufficient to hurl clubs, and stones, and boards, and stools and tables about the house, and so roused, wide awake the mortal occupants. Who, seeing things tumble about by some unseen power, were quickly up and frightened past composure. Some hurried off to the rab'bahs, some to the oracles and temples, to inquire about the trouble betwixt the ruling Gods.

11. And in these few places, when once De'yus' spirit-soldiers gained possession, they fastened on in thousands, even quarreling as to who had most honor in the hellish work. And yet not one of the ashars in all the lands was seized or borne away.

12. And now, in the time of the rising sun, the messengers of the Lord God flew hastily to Osiris' kingdom, where he sat on his throne, expecting news of an overwhelming victory. And when they told him of the most pitiful failure, save in so small a degree, Osiris raved and swore: By my soul, I swear an everlasting curse, but I will fill all the hells in hada with these fool-hardy ashars! Yea, even though I go down to the earth in person, and with Baal and Ashtaroth go from house to house throughout the world!

13. Osiris again sent word to De'yus, who was of vast experience, and not so hasty; a wiser God, and better acquainted with the tides in mortal energy to serve Jehovih. So De'yus sent back word to this effect: To rest the soldiers three days, that the surveyors might measure the stature of mortal faith, and so make the third attack more successful. And with these words concluded, to wit:

14. Because of the long spiritual peace amongst mortals, there must be many grown to intellectual disbelief in an All Highest. For groveling down in the earth to measure the rocks, and to study the habits of worms and bugs, for generations, their seed hath brought forth many skeptics, believing nothing of spiritual kind, but rating high their own judgment. With these, for lack of faith in Jehovih, the ashars are powerless to ward off my soldiers. Mark them out in every city and in all the country places, and again at midhour of the night, fall upon them, crowding away Jehovih's ashars.

15. Besides these, find ye the ignorant and superstitious amongst mortals, who are lazy and of lustful desires, for by their habits the ashars have little power in their presence. Mark these also, and, at midnight, fall upon them and possess them.

16. And go ye amongst the rich, whose sons and daughters are raised in idleness and pleasure; whose thoughts seldom rise to heaven; for with them the ashars are also weak to protect them, who are most excellent subjects to spirits fond of sporting pleasures. Mark ye them also, and at midnight fall upon them, driving hence the ashars.

17. Abandon ye the altars and arcs and temples and oracles, and all the strongest, most zealous Faithists, for the present. Save such few as still flatten the head and are dull in judgment, whom ye shall also possess.

18. Thus prepared, Osiris and Baal and Ashtaroth, for the third assault on Jehovih's angels and mortals. And their millions of groups were kept in constant drill, ready for the work. The first fire and flush of boasting was already gone from them, save of a few, and the serious aspect of a long war stared them in the face.

CHAPTER XXI.

THUS laid the three great countries, Ara bin'ya, Par'si'e and Heleste, of which Par'si'e was mightiest, peopled with very giants; lofty-bearing men and women, of red, copper colored; and with an abundance of long black hair; high in the nose and cheek bones; with determined jaws, and eyes to charm and command; mostly full-blooded I'huans, half-breeds betwixt the I'hins and the burrowers in the ground, the brown people, dull and stupid. The Par'si'e'ans were a proud race, built up in great comeliness by the God Apollo [the first — Ed.], whose high-raised office was to fashion the breeds of mortals into noble forms. Foremost in all the world was Par'si'e in all great deeds, and in men of learning, and in ancient wars. It was here great Zarathustra was born and raised for Jehovih's Voice and corporeal words. Here the first great City of the Sun was built, Oas, whose kings aspired to rule all the world; and great riches amongst men were here first tolerated by the Gods.

2. A strip of Par'si'e'an land cut betwixt Jaffeth and Vind'yu, and extended to the sea in the far east; but the great body laid to the west, covering the Afeutian Mountains, still plentiful in lions and tigers and great serpents. In these mountains came the I'huan hunters to catch lions and tigers to fight in the games, where men oft, unarmed, went into the arena, and fought them with their naked hands, choking them to death before applauding multitudes. From these mountains the hunters supplied the private dens of kings and queens with lions, whose duty was to devour thieves and other prisoners, according to mortal law.

3. And oft these traveling hunters dwelt with the sacred little people in the wilderness, the I'hins, whom Jehovih had taught to charm even the great serpents and savage lions and tigers to be their friends and worshippers. And herefrom sprang a people called Listians, who, living mostly in the forests, went naked, to whom the I'hins taught the secret of CHARMING AND SACRED HAND POWER, who worshipped Jehovih, owning no man nor God as master, for which the Great Spirit named them SHEPHERD KINGS, for they ruled over flocks of goats, which supplied them with milk, and butter, and cheese, and wool for cloth for crotch-clothes, the only covering they wore.

4. These Shepherd Kings, the Listians, lived in peace, wandering about, making trinkets, which they oft exchanged with the inhabitants of cities and the agricultural regions. One-fourth of the people of Par'si'e were Listians, who were well guarded by Jehovih's angels. And these were such as De'yus meant to obsess for future use in terrible wars, but the other three-fourths lived in the fertile regions of Par'si'e, the lands of which were rich in yielding ample harvests. The cities were filled with mills, and factories, and colleges, and common schools, free for all people to come and learn; and altars, and temples of worship, and oracle structures, made without windows, so Jehovih's angels could come in sar'gis and teach His Holy Doctrines. Besides which were temples and observatories for studying the stars, which were mapped out and named even as their names stand to this day. And next to these were the HOUSES OF PHILOSOPHY, in all the cities; where great learned men undertook to examine into the things of earth, to learn the character and property thereof. And whether of fish, or worm, or stone, or ores, or iron, or silver, or gold, or copper, they had learned to read its worth and nature. And of things dead, no longer living on the earth, and of strange stones, and of skins and bones of animals, their houses were well filled, for benefit of students and visitors. It was these that De'yus meant to have his armies possess, body and soul, for his own glory, knowing that by their researches in such matters for many generations they had strayed away from Jehovih. For such is the rule pertaining to all children begotten on the earth. If the father and mother be on the downward road in unbelief, the child will be more so; but if on the upward way, to glorify an All Highest, the child will be holier and wiser than its parents.

5. In olden times the Gods had inspired the Par'si'e'ans to migrate toward the west and inhabit the lands of Heleste, also a country of giants, but less given to rites and ceremonies; and they carried with them three languages: the Panic, of Jaffeth; the Vedic, of Vind'yu, and the Par'si'e'an; and because they used the same sounds, mostly, but different written characters, a confused language sprang out of these, and was called Fonece, and the people thus speaking were called Foneceans, that is to say: We will use the same sounds, but take to our judgment to use whatsoever written characters we choose.‖ Hence, Fonece is the first and oldest of mortal-made languages; and this was styled in heaven the period of the emancipation of mortals from the dictatorship of angels in regard to written signs and characters and words. Jehovih had said: In that respect man on earth hath advanced enough to stand alone; and it was so, for, from that time to this, neither Jehovih nor His angels have given any new language or written characters to mortals. And all languages that have come from that time onward, are but combinations and branches, and amalgamations and malformations of what existed then on the earth.

6. The Helestians were rich in agriculture, and in herds of cattle and goats, both wool goats and hair goats; for it was in this country that the angels first taught man how to breed the goats for hair or for wool, accordingly as he desired. And these people were also mostly worshippers of Jehovih, and had many altars and temples; dwelling in peace, and loving righteousness.

7. Arabin'ya had four kinds of people within her regions: the I'huans, the Listians, the I'hins, and the brown burrowers in the ground, with long noses and projecting mouths, very strong, whose grip of the hands could break a horse's leg. The brown people, though harm-

less, were naked, living mostly on fish and worms and bugs and roots; and they inhabited the regions of the great river, Tua [Nile — Ed.]. Over these people, to subdue them and destroy them, Osiris allotted his great angel general, Egupt, servant of De'yus. Egupt called the region of his allotment after himself, Egupt, the same which is corruptly called Egypt to this day.

8. In the time of Abraham this country was called South Arabin'ya; but when, in after years, the great scholars entered the records in the kings' libraries, the later names were used, being written in the Fonecean language and not Eguptian, which was the language of the unlearned.

9. But the chief part of all the people in Arabin'ya were I'huans, of color and size and figure like the Par'si'e'ans, being also the offspring of the I'hins and the brown earth-burrowers, the hoodas, from whom they inherited corporeal greatness, even as from the I'hins they inherited holiness of spirit. But the flat heads had mostly disappeared from Arabin'ya.

10. And here were thousands of cities, great and small, even as in Par'si'e and Heleste, and they had colleges and houses of philosophy, even like Par'si'e, besides thousands of public libraries, which supplied books freely to the poor, who came here to be taught in the sciences, and in the arts of painting and engraving and sculpture, and in astronomy, and mathematics, and chemistry, and minerals, and assaying, and in the rules for inventing chemical combinations. But the Listians were the only people who dealt in charms and the secrets of taming serpents and beasts by virtue of the hand, and by curious scents, prepared secretly. And the Listians maintained the fifth rite in the resurrection, whereby, on the fifth day after death, the soul of the dead appeared in mortal semblance to his living people, and advised them lovingly, after which he ascended in their burning incense going to Jehovih!

11. Of such like, then, were the people over whom De'yus, named Lord God, had set his thousand million, to subdue them for his own glory. And thus it came to pass, Jehovih spake in Craoshivi, saying: The time shall come when angels and mortals shall know of a truth that the Lord God is a false God, and a vain-glorious usurper. For I will leave one race of I'huans on the earth, in Guatama [the North American Indian — Ed.], even till the era of kosmon. And men and angels shall see and understand that man of himself never inventeth a God in figure of a man born of woman. And that only through the inspiration of My enemies, who build kingdoms in hada for their own glory, hath any people ever fallen from My estate to worship a God in image of man.

CHAPTER XXII.

AND now came the third assault of Osiris' legions of angels, inspired to desperate madness by the harangues of their generals and captains. And every mortal was marked out, and his degree of faith in the Great Spirit known, so the destroyers knew well where to strike effectively.

2. At midnight again came the Osirians, rushing on, and by force of numbers laid their hands on many mortals, millions! Held fast, and hurled missiles furiously about the sleeping apartments, to rouse from sleep their mortal victims, who, to wake and see no cause for the whirling stools and tables, and the terrible noises and blows in every corner of their houses, sprang up affrighted, and at a loss to know what to do. In many places the angels of De'yus spake audibly in the dark, saying: There is but one God, even the Lord your God, great De'yus, on the throne of Hored. Bow down in reverence before him, or destruction and death shall be your doom!

3. The Osirian angels, gloating in their much success, now filled every house, where they had fastened on, and made all such places head-quarters for their captains and generals and thousands and tens of thousands of angel servants, who were proud and boastful, most hilarious in knocks and hideous noises about the house walls.

4. In many instances the ashars, the guardian angels, were overpowered and crowded off; for because of the small faith and little spirituality in the mortals captured, their power was weak and scattered.

5. But not in all cases had the Osirians won, but were in hundreds of thousands of families overcome or baffled till the rising sun, which drove them off, leaving the Jehovihians still victorious. But sufficient was the glory unto Osiris and his legions, wherefrom messengers were sent to De'yus speedily, with most exaggerated tales of the victories won.

6. In Par'si'e there fell this night twelve

hundred thousand men, women and children into the clutches of the hosts of De'yus, the Lord God, the false. In Arabin'ya the fallen victims numbered two million; and in Heleste one million and a half! But not yet had the captured mortals realized what had happened; they only knew frantic noises, and flying missiles disturbed them all night long. Many rushed forth to the oracles and altars to learn the cause, and to know if, in truth, the angels of heaven were at war; if Gods had come, as had been told in the old legends, to afflict mortals. The learned acknowledged not the cause to be angels, but sought for cracks in the wood, or concealed persons, or cats, or dogs. The which excited their disbelieving souls so they proclaimed before all men each special wonder, a hundred times magnified.

7. The unlearned believed in the angels thus suddenly come upon them; and cultivated their coming, and hearkened to their words, to put away Jehovih and accept De'yus; or otherwise, after death, their souls would be weighed by Anubi, and, for lack of faith in the Lord God, instead of Jehovih, cast into everlasting hell.

8. And such mortals, willing tools to follow spirits' advice instead of Jehovih's light within their own souls, were led through the Anubian ceremonies,[5] but malformed by substituting words to glorify De'yus, and Osiris, his so-called son.

9. But the philosophers searched deeper, to find if, of a truth, the soul were immortal; and if it be a very truth that the souls of the dead come thus back, setting at defiance nature's laws, as they called the common things around about them? What, then, were the sum and substance of the created worlds, and ultimate end, the all highest place for man?

10. The which the Osirian angels answered, explaining that the first heavenly place was hada, wherein were many hells; and that the all highest heaven was Hored, where the Lord God sat on his throne in great glory. And around him on every side were thousands of millions of angels who had attained to everlasting peace, with nothing more to do but to bow and sing praises unto their God forever!

CHAPTER XXIII.

NOT many more days passed, till Osiris called together his legions and gave them four days' recreation and a great feast, heavenly. And after the feast was over, he thus spake from his temporary throne on Mount Agho'aden, that is, a place in the sky over the earth mountains of Aghogan, in Par'si'e; complimenting them, saying:

2. In the light and power of life and death I speak! Greeting, in De'yus' name, highest of Gods! In his love, to glorify you all for your great victory, this feast was spread, and my voice upraised in your praise.

3. First, to thee, Baal, wise and powerful amongst Gods, for thy great energy and glorious success, do I bestow the Sign of the Sacred Bird, Iboi,[6] to be thine forever. And next, to thee, Ashtaroth, the Goddess that never tireth, or is without a stratagem, for thy glorious success I bestow thee with the fete, the circle and the true cross, to be thine forever.

4. To thee, Hermes, most unflinching of generals, second in rank to Lord, for thy victories won, I bestow the Inqua.[7] To thee, Apollo-ya [Apollo — Ed.], I bequeath a bow and arrow, for thou shalt break the bonds of the creed of circumcision, and tempt mortals to wed by no law but by the impulse of the heart. For as the Faithists have been bound by their sign to marry not outside their own people, so shalt thou teach the opposite; for by the cross of the breeds of men, they shall be broken off from Jehovih.

5. To thee, Posee-ya-don [Neptune — Ed.], I bestow a model ship, for thou shalt have dominion over sea-faring men in all these divisions of the world. To thee, He-fa-yis-tie [Vulcan — Ed.], I bestow a forge and tongs, for thy dominion over mortals shall be with the workers of metals and weapons of war.

6. To thee, Pluton-ya [Pluto — Ed.], I bestow a torch and brand of fire, for thou shalt rule over mortals for the destruction of cities and houses, to whomsoever will not bow down to De'yus as the highest God. To thee, Urana, queen of the es'enaurs, the very stars of my armies, I bestow a quill and staff, for thou shalt have dominion over the songs of the earth, inspiring mortals to sing praises unto the Lord our God.‖

7. After this manner Osiris went through the list, bestowing and assigning medals, and signs, and symbols, and emblems upon the generals and the captains, and exalting many of the privates for daring deeds done, and for victories. And then Osiris allotted to the generals and captains tens of thousands of spirits especially adapted to their respective work:

and he placed Baal and Ashtaroth as chiefs over them. Next Osiris organized a new division of angels, an army of one hundred million, distributed into one hundred parts, and called this army See-loo-gan, signifying spirits who travel about amongst mortals in systematic order, to measure them as to how best they can be used for the glory of the heavenly kingdoms; and to possess them, or hand them over to be obsessed, as may be deemed profitable.

8. At Pluton-ya's request, Osiris made his selection for him, and then further explained, saying: To thee, all privilege in thy line. If thou find fire not well suited to destroy a city, even though thousands of mortals be obsessed at the same time to fire it, then shalt thou suffer thy spirits to carry virus aud inoculate mortals unto death; or to fill the city with epidemic air, well poisoned, throwing mortals into fevers so they shall die. For in all cases, whether Baal or Ashtaroth, or any of thy superior officers, say to thee: Destroy thou that city, or this city, or that family, or this family, or that man or this man; thou shalt so fall upon the man or place as commanded, and accomplish it.

9. And now, with due ceremonies, and with excellent music, the assemblage was commanded back to the earth to resume work. And Osiris' messengers bore the news to De'yus, well exaggerated, extolling the fidelity of Osiris to the highest.

10. From this time forth no masterly raids were made by the Osirians, but they improved the well-adapted times to give to mortals an abundance of wonders in angel manifestations; the which bait mortals caught at eagerly. And they were, for the most part, easily persuaded to follow angel advice, and so fell to work and built temples, and established oracles of their own; obliterating the doctrine of the Great Spirit, and substituting the words: The Lord God, and De'yus, and Anubi, his holy Son and Savior and Judge of the world; and Osiris, God's commanding Lord of the earth. And mortals traveled about throughout all regions, preaching and explaining spirit communion, and establishing the Anubian rites and ceremonies, but never using the names Great Spirit or Jehovih, save but to deride and accurse. The rites taught virtue, and love, and truth, and the acquisition of knowledge, but taught not peace, but war, which was maintained to be justifiable if done for the glory of the Lord, or for the Lord God, or for the Son, the Savior, Anubi, whose sign was a pair of scales, and who was sometimes called Judge, and Keeper of the Gate that led to the upper heaven, Hored.

11. Wherefore it came to pass that the mortal adherents of Osiris began to war on the Faithists and take their possessions. And inasmuch as the Faithists, by their pledges to Jehovih, dared not resist by weapons of death, but only by walls around their cities, and by stratagems, and by running away, the Osirians had easy victories in most instances.

12. In ten years the Osirians began to build great cities, after the manner of the ancients; and to gather in their plunder taken from the Faithists.

13. And Osiris, and Baal, and Ashtaroth, through their angel hosts, chose from amongst mortals the largest and strongest, most warlike, and by means of the oracles declared them kings and queens, and instructed them in building palaces and having thrones, after the manner of Lords and Gods. And directed mortals how to make themselves powerful by organization and obedience to the kings and queens, who were recognized as adopted sons and daughters of the Lord God.

14. Now it came to pass, in course of time, that in consequence of the great abundance of angel manifestations, mortals sought by this means to obtain knowledge of heaven and earth, and especially in regard to the end of man.

15. And the Osirian hosts, being the only angels engaged in the matter of establishing De'yus, answered them, saying: The life and the end of man are to glorify God, who is Lord of heaven and earth.

16. And the mortals pressed the matter further, asking: Who is God? What are the worlds? Whence came all things? How were the creation and the Creator?

17. For an answer to these questions, Osiris sent messengers to the Lord God in Hored; whereupon De'yus called a Council of his Gods and Lords, to meet in Hored, to solve the matter, that a uniform answer might be given unto all the divisions of the earth.

18. In the meantime, and before the Council assembled, the self (satan) of De'yus spake to him, saying: If thou admit a Creator save thyself, thou art undone. For is this not the point whereon hang the power and dominion of Jehovih? The Lord God inquired of satan, saying: Why spakest thou not of this before? Behold, the Great Spirit signifieth everywhere. But I am only as a man, small, compared to the size of the worlds!

19. Satan said: It mattereth not; thou shalt say thou wert the Creator of heaven and earth.

20. De'yus said: But this is not truth? When thou persuadest me to assume dominion of earth, thou saidst: Be thou Truth in all things. How, then, shall I say, I created heaven and earth? Satan said: When Osiris hath come before thee, say thou to him: Whom hast thou found amongst mortals to be the greatest and wisest, best su'is? And when he telleth thee, say thou to him: Osiris, my son, him thou sayest is the greatest su'is shalt thou inspire in person. And thou shalt cause him to write answers to the questions of mortals, that the learned and the ignorant alike may know me and my kingdoms. Behold, before my time both heaven and earth were void as to a Godhead, save to the servants of Jehovih. In this respect, thou shalt persuade thy seers to know I created them from voidance unto mine own glory.

CHAPTER XXIV.

OF THE JAFFETHAN ASSAULT.

ANUHASAJ, alias the Lord God, had said to Te-in, the false, to whom he gave in charge Jaffeth and her heavenly places: In the self same time that Osiris and his hosts fall upon his divisions of the earth, even in that day and hour shalt thou and thy hosts fall upon Jaffeth (China), possessing the temples and altars, and places of oracles, where they serve the Great Spirit under the name Ormazd, and thou shalt subdue them to me under the name Joss, who is and ever shall be Ho-Joss[8] of heaven and earth.

2. So Te-in, the false, with his thousand million warriors sped forth, downward, to the earth, wide spread his army, to cover the whole of Jaffeth, in hope to capture it suddenly. And, even as Osiris plunged into the temples and oracle-houses, and about the altars, in the dead of night, to drive away Jehovih's guardian angels, so, like him, and even worse, Te-in was baffled and repulsed, and saw the morning sun arise upon his shame in total failure. And then he, too, with his mighty legions, went stalking about all day long on the earth, waiting for the next night's assault on sleeping mortals, and to receive new orders from the Lord God, as to the next proceeding.

3. Then came the second night, and Te-in went in, with his army, furious because of the last night's cowardly failure. And to the sleeping mortals, men, women and children, hied them with oaths and loud boastings, threatening Jehovih's angels with the tortures of hell if they did not instantly resign all unto Ho-Joss, the all highest ruler, dweller in Hored.[9]

4. But faithful stood the Jehovihians; laid their hands on the sleeping mortals, and became all powerful against the terrible odds, and held them in abeyance again, till the sun arose and scattered Te-in's hosts, ashamed and sulky, in most pitiful defeat. Of which news Te-in now, most painfully, sent to his com manding God.

5. To him, even as to Osiris, De'yus sent word to next attack the houses of the men of learning, the unbelievers; and the ignorant, the superstitious; to abandon, for the present, the arcs, and temples, and oracle-houses, and the Faithists, firmly sworn. De'yus said: Send thou thy numerators and mathematicians; and measure and mark all mortals in Jaffeth, as to their vulnerable points, and map their localities; and when thou hast completed this work, set apart another night for an attack upon them. And thy hosts shall fall not upon the Faithists who are firm in the Great Spirit, Ormazd, but upon the weak and disbelieving, the skeptical and much learned philosophers, who are weak in spirit, and thou shalt not fail.

6. So Te-in enumerated the Jaffethans, as commanded, marking them as to their vulnerable points, whether in disbelief in spirit, or if given to lust, or to hasty passions, or to telling lies, or to stealing, or to murder, or to hypocrisy, or to desire for leadership. And before the time of battle, Te-in knew the grade of every mortal in Jaffeth. And he called his generals and captains before him in his heavenly place, Che-su-gow, over the Chesain Mountains, twenty miles high, showing them the lists and maps.

7. Take these, he said, and distribute them before my mighty armies, and ere to-morrow night they shall learn every mortal's place and quality; and in the night my legions shall rush upon the places, laying hands on the sleeping mortals, thus gaining power; and they shall hurl missiles, with terrible noises, through the houses of the sleepers, and so arouse them to awake and behold the war of heaven carried to their homes.

8. The generals and captains took the lists and maps, and had millions of copies made of them, and then sent them into all the regions of De'yus' militants; and besides sent pro-

claimers, millions and millions, with terrible oaths against the Great Spirit, but who extolled the munificence of De'yus to the utmost; appealing to their love of independence, and to their power to cast off all other rulers forever, save Ho-Joss.

9. And now, when the night of battle came, the infuriated angel warriors of Te-in marched in lines, millions strong, toward the sleeping mortals. Spread broad their great armies, covering the land of Jaffeth from east to west and from north to south. Over Flang'e'loe, the CITY OF THE SUN, were sent thirty million of Te-in's warring angels, sworn to subjugate the people of great learning, alive or dead, and scatter the angels of Jehovih, or bind them and cast them into hell. Over the city of Pen Goo were Te-in's hosts, twenty million; and over the cities of Tsee, and Wung, and Ha-tzo, and Ne King, and Zoo Wun, each twenty million of Te-in's angels of war.

10. Besides these there were millions and millions stationed over the great valley of Wan, and in the mountains of So Jon. In the plains of Wow Gan were stationed seventy million. Five million were allotted to each of the following cities, to wit: Sum Conc, Ah-gee, Ah-sin, Chang-ha, Gee Oooh-young, Gwan Gouk, Na'tji, Yuk Hoh, Ah Tosh, Ah Koan, Chaung, Shon, Nufow, Zow, Lin, Gee Bak, Ow-wa, Tdong, King-do, Ghi Sam, Seung, Chog, Doth, Jawh, Bing-Tah, Gha, Haih, Huug, Wing-tze, Ni Am, Ah Sam and Zow-lin.

11. In the mountains of Witch How Loo were stationed eighty million, laying for the Listian breed of men. On the borders of the sea, for sea-faring men, and for their wives and children, were one hundred and ninety million of Te-in's angel soldiers, ready for the assault. Besides these there were tens of thousands of smaller armies, stationed in the small cities and country places, waiting for the signal.

12. Now, in this age, Jaffeth had attained to great wisdom in many things, especially save in war, in which her people were as babes. More than half her people were Faithists, followers of Po, worshippers of the Great Spirit. And they practiced peace and dwelt in communities. Even many of the cities were in families of tens, and hundreds, and thousands, but nowhere more than two thousand. And the city families were after this manner, that is to say: The manufacturers of cloth of wool, one family; of cloth of linen, another family; of cloth of silk, another family; of leather, another family; of paper, another family; of transportation, another family; and so on, till all departments were full; and of these combinations there were cities of fifty thousand, and a hundred thousand, and two hundred thousand inhabitants. And in the country places there were small cities, whose people tilled the soil and gathered the fruits of the earth, and they exchanged goods with the manufacturers who dwelt in large cities.

13. The government was by priests, one for each communion family, and the priests, who were called Wa-shon, were the receivers and distributers of goods, and they ministered in the temples and at the altars of worship in the name of the Great Spirit, Ormazd, sometimes called Po-e-tein, and sometimes E'O'lin, and by other names also.

14. Besides the schools and colleges there were HOUSES OF PHILOSOPHY, and HOUSES OF PROPHECY, and HOUSES OF ASTRONOMY, thousands and thousands.

15. The Jaffethans were large, being I'huans, with one degree more of the brown people's blood in them than the Par'si'e'ans. Nor in all the world was there, at that time, so strong a people, and clean and jovial, high aspiring, with great gentleness. And because the land was tilled and made to bloom on every side, the angels of heaven named it the FLOWERY KINGDOM; and because the people reveled in song, and poetry, and oratory, they were called, LAMBS OF THE GREAT SPIRIT IN THE FLUSH OF SPRING TIME.[10]

16. And these things were well known to De'yus, and to Te-in, the false, and to hundreds of millions of the assaulting angels, sworn to subdue them to Ho-Joss or to everlasting destruction.

17. But because of the power of Jehovih with the most faithful of the Faithists, the arcs and temples of worship had stood unharmed by the satanic raid. Equally so the Te-ins failed to overpower the Great Spirit's guardian angels. So now, after due preparation, the time came for another contest, this time upon the least Jehovih-like of mortals.

18. On the other hand, the true God, Son of Jehovih, sent word from his throne in Craoshivi to the guardian angels dwelling with these mortals, so unmindful of the Father's care. He said: Come defeat, or disaster, or terrible darkness, overpowering your utmost strength, still struggle ye, in the name of Jehovih. The true Faithist knoweth nothing impracticable, but doeth his utmost for his

highest light, though failure stare him in the face.

19. For once distrust of weakness entereth the human soul, the man slideth backward down the hill of faith; whilst he who will not consider results, save to serve Jehovih right on, fail or not, riseth, even though his project fail.‖

20. With this and no other word from Jehovih, the Faithists stood about their weak and helpless wards on the low earth, waiting for the thousand million Te-ins. But not in any lengthened suspense, for when the sun stood with the widest part of the earth between, the midnight hour, the militants came rushing on, with oaths most hideous, and by their dense flood of numbers reached the sleeping mortals and laid hands on them.

21. Then, with joy run to madness because of triumph, sent hurling round about appurtenances in the dwellings. And, in many places, with audible speech thus held forth in the dark to the affrighted mortals:

22. From Sanc-tu I come, to lay in the dust every mortal born that will not down in reverence to Ho-Joss, ruler of worlds. Give ear, O man; the anger of heaven's Creator is let loose upon a disobedient race!

23. And then, to give semblance of truth to the words, the angel intruders let fly such knocks and poundings that they moved many a house on its foundation, and roused the mortals, panic-stricken, to find the cause, or to hasten them quickly to repentance and prayers.

24. But not all was their victory; for the Jehovihians firmly held the power in hundreds of thousands of places. And yet the Te-ins had a wonderful victory.

25. Te-in quickly sent word to De'yus, exulting, and exaggerating the victories won. And in turn, De'yus congratulated him and his army, his thousand million, who, now anchored on the earth, and with mortals, frolicked about in all regions.

26. And in Jaffeth, in course of time, the same questions arose as in Arabin'ya; questions from mortals to the spirits; as to the destination of the soul of man; as to the origin of things; as to the heavenly places? And Te-in in turn sent word on up to De'yus, in Hored, as to what answer should be given. It was thus, that he, too, was summoned to Sanc-tu, in Hored, to meet with Osiris, and Baal, and Ashtaroth, and Sudga, subduer of Vind'yu.

CHAPTER XXV.

OF THE VIND'YUAN ASSAULT.

SUDGA, the false, sent by De'yus to overturn the Great Spirit's dominion in Vind'yu, and to establish the highest heavenly place, Urvatooz [Hored—Ed.], was wiser than Osiris or Te-in in his wicked work. For he permitted not his army, his thousand million, to rush on for the places of worship and for the oracle-houses. But most deliberately halted his forces in Haroyu, the lowest heavenly place over the mountains of Vivrat, in Vind'yu, three miles high and broad as the earth, and a commanding situation.

2. Whence, in a sure way, he sent his measurers on ahead down to the earth, to measure mortals, as to their weakness and strength in faith in Jehovih (Ormazd), and other rulers, heavenly; to map them and mark them, and to number them.

3. Great was the peace and beauty and glory of Vind'yu in that day. Her rivers and canals coursed the country over, and her industrious sons and daughters, two hundred million, were, in the eyes of the angels, the pride and glory of the earth. Hundreds of thousands of her people were prophets and seers. And so abundant was spiritual light amongst the people, that even those who had learned but one language could understand and speak other languages with people from remote parts; words and sentences they had never heard; even when first meeting strangers. Like the inhabitants of Jaffeth, as to government and industry, mostly by the exchange of goods, and not by buying and selling, lived the Vind'yuans. This was their weakest point, as to an assault.

4. Sudga said to his generals and captains: Only by confounding the languages of these people can they be broken up and subdued. Behold, they are becoming as Gods; knowing and understanding in advance of the words spoken. What, then, is their greatest liable shortness, save we confound them suddenly in the meaning of words? Fall ye upon them, and possess them, and obsess them, all who are easily captured. Get ye a foothold here and there in the first place; and in their commerce cripple them.

5. Sudga said: It is a strong city that maketh all kinds of goods; it is a weak place indeed that dependeth on another, which is far off. Such people are easily tripped up. Behold, I will teach these people that I am the militant before whom every knee shall bow; or, in fail-

ing to win them thus, I will set city against city, and country place against country place; all against one another, for which their superabundant languages will furnish excellent material.

6. Sudga opened the door at night for his hosts to fall on the weakest of mortals, as to faith in Ormazd, Who had become as as a stale story to hundreds of thousands of men and women. In Vind'yu had woman risen in knowledge, higher than the highest of women in other parts of the world. In the HOUSES OF PHILOSOPHY and HOUSES OF SCIENCE women were foremost, as to men, and skeptical as to the Ormazdian power.

7. On rushed Sudga's legions; and even as Osiris and Te-in won in the third assault, so now Sudga in the first. And, he too, sent word to De'yus, and exaggerated beyond all bounds of truth, as to his victories. Nevertheless, his hosts were sufficiently anchored on the earth to claim an everlasting victory for De'yus [Dyaus — ED.] and to establish his name.

8. And here, also, after a few years, the questions came from mortals, asking thus: Behold, ye cut off the heavens of the ancients, the Nirvanian regions beyond Chinvat. Ye teach us that De'yus is the ALL HIGH RULER. What, then, is the all highest for man? How came the worlds? Whence came man? How was the creation created?

9. To answer which Sudga sent to De'yus for instructions. And De'yus sent to Sudga, even as to the other Gods, an invitation to meet in Hored, to hear the words of the Lord God, to learn his commands.

10. Thus invited, thus went the five great warrior Gods before De'yus, taking with them each his ten thousand attendants, besides thousands of trumpeters. De'yus had a good feast prepared for them; he had sent receivers forth to meet them and conduct them to Sanc-tu in great splendor.

CHAPTER XXVI.

GREAT was the feast, the pomp and parade and glory, in Hored, when De'yus' victorious Gods and their companions and attendants came in answer to the summons of Anuhasaj, alias the Lord God. The trumpeters of Hored were stationed along more than a thousand miles on the heavenly roadways, and in turn the trumpeters and heralds of the visiting Gods extended in advance of the Gods themselves an equally great distance.

2. All the way were the roads lined with flags and banners, and millions of spectators, the same who had formerly been in schools and colleges in heaven, but were now emancipated from the restrictions of self-improvement, and used as applauders, to sing and shout praises to De'yus (Dyaus) for his own glory.

3. The table of the feast was private and in secret, and only prepared for the Gods and their close companions, one hundred all told, but the serving host numbered more than one million souls.

4. Whilst at the feast, De'yus said to Osiris: Speak thou of thy exploits, and of Baal and Ashtaroth and their valorous legions.

5. Then Osiris explained the nature of the earth countries, and of the battles and incidents, well exaggerating the last result. After Osiris had finished his story, De'yus said to Te-in: Speak thou of thy exploits, and of thy generals and captains, and of thy valorous legions.

6. Whereupon, Te-in displayed the maps of the earth regions where he had been, and his battles, and final success, also much exaggerated. And now, after he had finished his story, De'yus said to Sudga: Speak thou of thy generals and captains and thy valorous legions.

7. Then Sudga explained the earth region where he had fought and won, extolling his generals and captains, and his hosts, well exaggerated also.

8. When they had all finished their hilarious accounts, and applauded one another in sufficient zeal, in that same time the feast of eating and drinking was ended also. Whereupon Anuhasaj rose up and said:

9. I now declare the feast ended. Let the tables be removed. Behold, I will speak from the throne, in private, before my five Gods only, save mine own marshals. But unto all others I declare a time of recreation and sport, to be called again to duty when I have finished with my Gods, of which my marshals will inform the trumpeters, who shall sound the call.

10. Speedily, now, the attendants took away the tables; and the hosts all withdrew, save the Gods and De'yus and his marshals. Whereupon De'yus ascended the throne, and then spake, saying:

11. I, the Lord your God, who am De'yus of heaven and earth, declare unto you, my Gods and earth rulers, in mine own name, and with love abounding:

12. To declare my doctrines and creations

before you, that all the earth may be subdued alike unto me and mine forever.

13. To surpass not mine own age in my doc trines, nor to explain my axioms. But to surpass the understanding of mortals sufficiently unto their knowledge of earthly things, and so appease their curiosity, as to the questions they put to ye, my Gods.

14. Neither will I bind myself as Ahura did; for I will not explain who I am, save that man is in mine own likeness; nor when the beginning of things was.

15. This heaven I created; and ye also bear witness that I have established the earth in me, through your valorous deeds.

16. I, who am your God, look not to matters of a day, or a year; my times are as one time, for from this time forth forever this heaven and the earth are mine, time without end.

17. In which ye behold days and years and the generations of men on the earth pass rapidly. Who, then, shall think seriously of the inhabitants that now are yours and mine?

18. Behold, the earth is fruitful; a thousand years are but as one day; and there shall spring up out of the earth thousands of millions of souls newborn. For them are my answers shaped, more than for such as now are.

19. In the beginning I created this heaven and the earth (unto mine own name and glory). For they were void and without order; darkness was upon them. Whereupon I moved upon them, saying: Let there be light; and there was light. And I drew a line betwixt darkness and light (for they had worshipped the void instead of me).

20. Wherefrom I declare this the morning and evening of the first day. And I have divided those that were void, and established my firmament betwixt them, even as land betwixt water and water.

21. And my firmament is heaven, and I have made it to be over such as were void, like water.

CHAPTER XXVII.

OSIRIS, being commanded of God to speak, said: Give us one day, O De'yus, that we may digest this matter.

2. Thereupon the Lord God gave them one day; and on the next day, when they were assembled, the Gods ratified every word De'yus had spoken. And it was called the morning and evening of the second day.

3. Again De'yus spake, saying: Let the waters of the earth be in one place, and the land appear unto itself, for it was so. And I saw that the earth was good (and that heaven might reign thereon). And I saw that the earth brought forth grass, and trees, and fruit, and seeds, everything after its own kind; and I said: Behold, they are good. (Neither attributed I evil unto anything on the earth, or in the waters, or in the air above. But I separated the light from darkness; this was the substance of my creation).

4. Again Osiris asked for a day, that the Gods might weigh the words of the Lord God; and this was the evening of the third day. And God gave them a day: and when they were again assembled, De'yus said:

5. Let there be Gods in the firmament above the earth; and they shall separate the darkness from the light of the earth (that man may know me and my kingdoms).

6. And my Gods shall teach signs and seasons, and days and years, forever, unto the sons of men. And I made myself to rule the light of the world; but Osiris I made to rule the darkness of the world, which is the earth, my footstool.

7. Again De'yus gave the Gods one day, to weigh the matter of his words, and to ratify them; which they did. And this was the morning of the fourth day.

8. Again De'yus said: Let the waters of the earth bring forth abundantly the moving creatures that live; and let the fowl fly above the earth in the air of the firmament. For they are good. Let them be fruitful and multiply, every living creature, and fill the earth, and the waters of the earth, and the air above the earth, every creature after its own kind. Wherefore my blessing is upon them.

9. Again the Lord God gave his Gods a day to weigh his words and ratify them, which they did; and this was the morning of the fifth day. And then De'yus said: And now, my Gods, let us make man in our own fashion;[11] and in likeness of ourselves, let them have dominion also, but over the fish in the waters, and the fowl in the air, and over the cattle, and over the earth, and over every living creature upon the earth. And ye shall go to them and say to them: In our own likeness are ye created, male and female, and God's blessing is upon you. Be ye fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the earth, and the fishes, and fowl, and every living creature on the earth, for they are yours forever! And

behold, ye have every herb, and seed, and fruit, which is on the face of the earth, and the roots that grow in the earth, and they shall be your food. But of whatsoever hath breathed the breath of life man shall not eat.‖

10. Again De'yus gave the Gods a day of rest, in order to weigh the matter and ratify it; and this was the morning of the sixth day.

11. And again De'yus spake, saying: The Lord your God said unto thee, Osiris; and to thee, Te-in; and to thee, Sudga: Search thou amongst mortals for one high in su'is, for when I announce my doctrines, thou shalt go to such mortal and cause him to write my words, saying: Such are the words of the Lord, thy God. In answer to which I bid ye all now speak before me.

12. Osiris said: According to thy commandments have I searched and have found Thoth the highest man in su'is, and he dwelleth in Arabin'ya.

13. Then spake Te-in, saying: In like manner, also searched I, and found Hong, in my division of the earth, the highest man in su'is; and he dwelleth in Ho'e Sin.

14. Then answered Sudga, saying: Even so have I accomplished in Vind'yu, and I have found one Anj-rajan.

15. De'yus said: To these mortals go ye and give my doctrines in your own ways; according to the languages of mortals, and their capacity to understand. Neither bind I you to my exact words, nor limit you, save that that I have spoken shall be the foundation.

16. Thus, then, endeth the feast; and behold, it is the seventh day; for which reason I sanctify it and declare it a day of recreation.[12]

CHAPTER XXVIII.

ON the following day the Gods departed, with due ceremonies, after the manner they came, and returned to their kingdoms, and thence down to the earth, each one to his own division.

2. And each of the three Gods went to his own chosen mortal (who had power to see and hear spiritual things). And the Gods possessed them by their presence, and inspired them to write the words of Anuhasaj, alias the Lord God, word for word; and they were so written, alike and like, in the three great divisions of the earth. And copies of them were made and filed in the libraries, and in the houses of philosophy of mortals.

3. But when these matters were thus entered, in answer to the queries of mortals, as to the origin of man and his destiny, they were not deemed sufficient by the learned men. Many of them said: The Lord God hath evaded our questions.

4. Then satan came to each of the three Gods who had the matter in charge, and he said unto them: Consult with one another as to what shall be done. So Osiris sent messengers to Te-in and to Sudga, asking them to come to Agho'aden, his heavenly place, for consultation. And, in due course of time, Te-in and Sudga came to Osiris, to his throne, where they were received in great honor and glory. And presently Osiris' marshals cleared the place, so the interview was private, for even the marshals stood afar off.

5. Osiris said: What shall we do without a Creator in fact? I know not if my judgment be beside itself, for it is said they that lose their reason are the last to discover it. The time was when De'yus, our much-loved Lord God, said: Whilst ye labor on the earth for me and my kingdoms, behold, I will reciprocate in all things. Neither shall ye ask for aught but it shall be granted unto you.

6. Hear me then, O my brothers, in my complaint; mortals have asked us, to know the origin of man, and his destination; and to know the cause of good and evil. These things I submitted unto our Lord God, in Hored, to learn his will and decree.

7. Thereupon he sent messengers to me announcing a feast, on which occasion he would answer the questions of mortals satisfactorily. Ye and I went to the feast, and De'yus hath furnished us with something, which is nothing. For mortals can also perceive that what the Lord God hath said is one and the same thing that was said by the Gods through Zarathustra; and, moreover, that the questions are still unanswered.

8. De'yus is my friend, and I desire not to press him further on the subject; and so I have called you, to learn of you how ye managed the same issues?

9. Te-in said: Before our heavenly kingdoms were confederated, Anuhasaj professed that he would announce himself the head and front of all created creations. Shall we say his courage is less? And so excuse him?

10. Sudga said: When he should have said: I created man in mine own image, behold, he hath weakly said: LET US MAKE MAN! Is it not clear, then, that he shirketh from the

responsibility, and desireth ourselves commingled in the pitiful story? Hear me, then, my brothers; I am asked how I have answered the issues with mine own division, and I say unto you, I have been in the same quandary, and have not answered at all.

11. Te-in said: Neither have I. But that we may be justified in so doing, behold, the Lord God said unto us: I bind you not to my words, nor limit you, save that that I have spoken shall be the foundation. Now, it is clear, that if we admit that sin is in the world, we must find a way to justify the Lord God, whose servants we are. If he be not justified, then is sin justified.

12. For mortals perceive good and evil understandingly; but to justify a good God for permitting evil is not an easy matter. For in the breath we praise him, we must praise his works; of which sin is apparent; and in the same breath that we condemn sin, how shall we glorify De'yus? For have we not proclaimed him the foundation of all things; the head and front, before creation was created? Was not this our battle-cry, to urge our angel warriors on to overthrow Jehovih? And hath not our loud-praised Lord God said: LET US MAKE MAN! A child should have more courage than this!

13. Sudga said: It is plain we all understand these issues, and perceive, also, what is required of us. For since De'yus hath left us liberty to add to his doctrines, according to our own judgment, is it not well that we agree upon a doctrine, even as De'yus professed prior to the confederacy? And thus give it to mortals?

14. Osiris said: This is wisdom, O my brothers. To make our Lord God the Creator, we must account unto him all things, both good and evil. Wherefore we shall give two masters to man, the one being the serpent, the earth, the lowest inspirer; and the other the voice of our Lord God.

15. Sudga said: My brother hath spoken wisely. And yet, is the term two masters the wisest term? For in declaring the Lord God the highest, we must make him master over the earth also.

16. Te-in said: Why shall we not adopt the E'O'LIN of the ancients, substituting the words Lord God? And make a commandment over man, forbidding him hearkening to the serpent, lest he be led away from the Lord God, and throw the cause of sin upon man, for violating the Lord God's commandment.

17. Osiris said: Most wisely spoken, my brothers. For by accusing man, through the serpent, we clear the Lord God unscathed.

CHAPTER XXIX.

THE OSIRIAN BIBLE OF ARABIN'YA, AND VIND'YU, AND JAFFETH.

ON the following day the three false Gods, Osiris and Te-in and Sudga, wrote their account, each one in his own way. And when they were read, Osiris' stood clearer than either of the others'; but nevertheless, Te-in's and Sudga's had much of merit. So it came to pass Osiris' account was adopted, with interpolations from the others'.

2. This, then, is the completed report, to wit:

3. These are the times of earth and heaven when created; the time the Lord God created them. And the Lord God formed man out of the dust of the earth, and quickened him through his nostrils with the breath of life, and man became a living creature.

4. And God caused mists to rise up from the waters, and spread over the earth, and rain upon it. And he caused trees and herbs to grow up out of the ground; everything that is pleasant for the sight and good for food. Thus out of the ground the Lord God caused man to come forth, being of the earth, of the land of Eden[13] (Sepe'a).

5. To dress the land and keep it pleasant, the Lord God commanded man, saying: This shall be thy labor, in which thou shalt be perfected unto everlasting life. Of all things in the land of Eden mayst thou freely take and enjoy.

6. And man prospered on the earth for a long season; and he was naked and not ashamed. And God planted the tree of knowledge in the land of Eden, and he said unto man: This tree have I planted; partake thou not of it, for it pertaineth to life and death.

7. And God called the name of the first man A'su (Adam). And the Lord God caused man to name all things on the earth, and in the waters, and in the air above the earth, and whatsoever man called every living creature, that was the name thereof.

8. And the Lord God caused A'su to fall into a trance; and an angel of heaven came and stood by his side. And the Lord God drew from the flesh, and from the bones,

and from the blood of A'su, and thus made woman, and brought her unto A'su.

9. And the Lord God repeated his commandment unto woman, saying: Thou shalt sojourn for a season on the earth, and cleave unto A'su, for he is thy husband, and thou art his wife; and thou shalt partake of all things on the face of the earth, save of the tree of life, which is of both good and evil, for in the day thou eatest thereof thou shalt surely die.

10. But because of the serpent (the earth) of the woman, she hearkened unto him [her flesh — Ed.], and he said unto the woman: I say unto thee, in the day thou eatest thereof thou shalt have thine eyes opened, and shalt become as a Goddess, creating offspring.

11. And the woman was more easily persuaded than man, for she had confidence in the serpent; and they partook of the fruit thereof; and, of a truth, their eyes were opened, and they beheld their nakedness.

12. And presently they heard the Lord God walking in Eden, and they hid themselves in the bushes. And the Lord God said: Where art thou, A'su? And A'su said: Because we heard thee walking, we hid ourselves, for we were naked.

13. The Lord God said: Who told thee thou wert naked? Hast thou eaten of the tree whereof I told thee thou shouldst not eat? A'su said: The woman thou gavest me to be with me, led me, saying: Behold, it is good fruit; and we ate thereof.

14. The Lord God said: Woman, what hast thou done? And the woman answered, saying: The serpent [her earth body — Ed.] beguiled me. And the Lord God said unto the serpent [the flesh — Ed.]: Because thou hast done this, thou art accursed, and thou shalt not rise up from the earth, but return to dust whence thou camest.

15. Unto the woman the Lord God said: Because thou hast conceived, thou shalt have great sorrow; in sorrow bring forth children; thy desire shall be to thy husband, and he shall rule over thee. And I will put enmity betwixt the serpent and thine offspring; and the flesh shall call one way, which is unto earth, but the soul of man shall call unto me, the Lord God. And though the serpent bite, yet man shall bruise him, and subdue him.

16. And God taught man to make coats of skins and be clothed. And the Lord God said: Lest man partake further, becoming as one of us, he shall go out of Eden, where I created him. So he drove man out of Eden backward,[14] and gave him cherubims[15] to hold him on every side, to preserve unto man the tree of life, that man might not only fulfill the spirit, but the flesh also.‖

17. When Osiris had gone thus far, Sudga interposed, saying: If we say, Becoming as one of us,‖ will not man say: Behold, there are more Gods than the Lord God?

18. Te-in said: Because De'yus said: Let us make man, shall we not use us in this instance?

19. Osiris said: Hear me, my brothers, yet further; for I previously found a way out. For I have divided the Lord from God; that is to say:

20. And the Lord God said: Because man hath learned good and evil, I am as twain unto him, for I am Lord of the earth and God of heaven. And that which is on the earth is the Lord's, and that which is in heaven is God's.

21. And A'su called his wife's name Eve (We-it), for she was the fountain of all men. And Eve brought forth a son, Cain, saying: I have begotten a son from the Lord. And she brought forth another son, Abel. And the first-born was begotten in darkness, but the second in the light of the Lord. And the Lord had more respect unto the second, Abel, than unto the first, Cain.

22. In course of time Cain brought of the fruit of the ground and offered it unto the Lord. And Abel brought for the Lord, as his offerings, the firstlings of his flocks. And Cain perceived that the Lord had more respect for his brother, and Cain was wroth, and his countenance fell.

23. And the Lord said unto Cain: Why art thou jealous? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at thy door.

24. But Cain would not be reconciled (because of the darkness in him), and when he and his brother were walking in the fields, Cain turned upon Abel and slew him.

25. God said: Behold, darkness is between men; the son begotten in darkness falleth upon him begotten in the light. And it shall come to pass on the earth from this time forth that the righteous shall be persecuted by the unrighteous.

26. And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper? The Lord said: The voice of thy brother's blood crieth out unto

me from the ground: Now art thou accursed from the earth, for it hath opened to receive thy brother's blood from thy hand. In my sight thou shalt be a fugitive and a vagabond upon the earth. And because thou hast shed blood, blood shall not cease to flow from thy sons and daughters forever.

27. Cain said: O Lord, my punishment is greater than I can bear. For I am become the first foundation of all the wars on the earth; for thou hast hid thy face from me; and it shall come to pass that every one that findeth of me in them shall be slain also.

28. And the Lord said unto Cain: Whosoever slayeth thee or thine, vengeance shall be upon him seven-fold. And the Lord wrote upon Cain's forehead the word Asugsahiben, signifying, BLOOD FOR SAKE OF SELF, a mark, lest any finding him might kill him.

29. And from this time forth Cain lost the voice of the Lord, because he went off into Nod[16] (darkness). And Cain took a wife and begot heirs unto himself after his own manner, and they were called Cainites, and the heirs after them were called the tribe of Cainites, which survived him nine hundred and ten years, after which they were divided into six and twenty tribes. (And the name Cain was lost. But the people survived, and are known to this day as THE WORLD'S PEOPLE.)

30. And We-it bore another son, Seth, in place of Abel, whom Cain slew. And after these came the generations of men, good and evil. And the Lord God said: Behold, I created man without sin, and I gave him warning, that he might remain holy on the face of the earth. But woman harkened not to my counsel, but to the serpent, and sin came into the world. Therefore shall woman bring forth in pain all the generations of the earth.

31. Thus it was that the Lord God created man; in the likeness of God created he him.

32. And the sons of Cain were called tribes, even unto this day, but the sons of the righteous were sons of God; wherefore it was said of old: Behold the sons of earth and the sons of heaven.

33. And the Lord said: Shall I not accord to myself to choose what I will? For this right I gave to man also. And from that time after the sons of God were called God's chosen.

34. And it came to pass that man multiplied on the face of the earth; and the tribes were mightier than the sons of the Lord God, and the wickedness of man became great in the earth, and the desires of his heart were evil continually.

35. And the Lord God repented that he had made man on the earth, and it grieved him at his heart. And the Lord God said: I will destroy man whom I have created; nor will I spare beast nor creeping thing in the place I gave.

36. Behold, I will bring a flood of waters upon the lands of the earth, and I will destroy all flesh wherein is the breath of life. But my covenant is with my chosen, who shall not be destroyed by the flood of waters.

37. And God's sons in Noe[17] took with them pairs of the living, of beasts and birds, according to the commandments of God, to keep the seed alive on the earth.

38. And when the earth was six hundred years in Noe, the flood of waters was come upon the earth. And for forty days and forty nights the rain fell, and the fountains of the sea came up on the lands of the earth. And man and beast alike, that drew the breath of life, died, for the land was no more.

39. But the heirs of Noe suffered not; and the ships of the arc, whither the Lord had concealed them, rode upon the waters. And God made a wind to pass over the earth; and the fountains of the deep were stopped, and the rain of heaven restrained, and the ships of the arc borne upon dry land.

40. And the Lord God said: Behold, I will build a new earth and a new heaven. For these, my sons, have proven their faith in me. Neither will I again destroy the tribes of men because their hearts are set on evil. And the Lord God swore an oath by the bow of the arc, saying: This is the token of the covenant which I have established between me and all flesh that is upon the earth. ‖ And by the sons of Noe was the whole earth overspread, and the Lord blessed the earth, and said: Every moving thing that liveth shall be meat for man; even as the green herb I have given. But flesh with the life[18] thereof, which is the blood thereof, shall man not eat.

41. For surely your blood of your lives will I require; of every beast will I require it; at the hand of every man's brother will I require the life of man that feedeth on living flesh and blood.

42. And whosoever sheddeth man's blood, by man shall his blood be shed; for in my image made I man. And ye, be ye fruitful, and multiply, and bring forth abundantly in the earth, and inhabit it, for it is yours for perpetual generations. ‖

43. Thus ended the words of Osiris. Te-in

said: Because of flesh and blood, thou art wise, my brother. Sudga said: Hereon hangeth the glory of our enterprise. For man being less restrained than in the Divan laws, will accept the new readily.

44. After this, Osiris prepared a book of generations of men on earth; and these were the substance of the doctrines of De'yus and his Gods. And Osiris and Te-in and Sudga departed, and came down to the earth, to their mortal wards, and by virtue of their presence inspired they their wards to write them in mortal words, according to the languages in the places where they lived. And they were so written by these seers; and copies of them were made and put on file in the libraries of the records of the kings and queens of earth, in Arabin'ya, Jaffeth and Shem. And these became the bible of that day.

CHAPTER XXX.

NOW, after the three false Gods, Osiris and Te-in and Sudga, had revealed these things to mortals, they sent messengers to the Lord God, praying audience with him, that they might disclose to him what they had done. Anuhasaj, alias De'yus, therefore, appointed a time of meeting, and the Gods came before him and made their report. After which De'yus said:

2. In all ye have done I acquiesce; neither have ye said aught that I would not have said, save that I desired not to laud myself with mine own mouth. And thus ended the matter, as to how mortals were taught to worship the names Lord and God, and Lord God, and Ho-Joss, and Joss, and De'yus, and Deity, and Dyaus, and Zeus, and various other names, according to the languages of the people of Jaffeth, and Vind'yu, and Arabin'ya, and Par'-si'e, and Heleste. And thousands of millions of angels of the Lord God and his Gods, who were sent down to mortals, inspired them and taught them the same things through seers, and prophets, and magicians, and through other people also, by dreams and visions.

3. And mortals were taught the secret of spiritually going out of their own corporeal bodies, and returning safely; and in this state they were taken subjectively to the kingdom of the Lord God, where they beheld him even as a man, sitting on a throne; and they saw the great glory of his kingdom, and beheld the worshippers, millions of them, glorifying De'yus, the false Lord God. And these persons became preachers on the earth; enthusiastically stirring men up on every hand to draw the sword and spear and sling to go forth in battle, to overthrow the doctrine of the Great Spirit and establish the De'yus.

4. And it came to pass that they thus accomplished the will of the Lord God in all these divisions of the earth. The Jehovihians, being non-resistants, were powerless before them. Kings and queens on the earth accepted these doctrines, and they marshaled their armies in all directions to establish the Lord God, who had said unto them: As much as ye exalt me and my kingdoms, so will I exalt you. As I behold, ye are become wise and powerful to rule over many on the earth, so will I give unto you large kingdoms in heaven.

5. And the false Lord God and his false Gods prospered in earth and heaven, as to themselves and their kingdoms, hundreds of years, nine hundred years, and at this time the Faithists of the earth were reduced to a small fraction of people, mostly hid away, as sheep from wolves.

6. But in nine hundred and fifty years, behold, the worshippers of the Lord God, the false, began to quarrel and fight amongst themselves. Even as by blood they had established him, so by blood were the kings and queens of the earth overthrowing one another.

7. Because of the warfare, schools, and colleges, and houses of philosophy, were wasted away; the factories for spinning and weaving were destroyed, and the lands not tilled.

8. And now of the heavenly kingdoms of Anuhasaj and his Gods, this is what occurred, to wit: They had accumulated twenty-eight thousand million spirits, all of whom were servants to De'yus and his Gods. For the most part they were below grade ten, whilst three thousand millions were below grade five, which is helplessness.

9. Jehovih had so made man and angels that, whosoever had learned to abnegate self and to labor for the good of others, was already above grade fifty, and his ascension should be perpetual thereafter; whilst they that were below grade fifty, who had not put away self (satan), should incline downward, toward the earth. Wherein it had come to pass that the false Lord God and his false Gods were burdened with their kingdoms.

10. And though they were adorned to the utmost, having vast cities for their heavenly capitals, with millions of attendants, and mill-

ions of musicians, who were forever inventing new and wonderful music, and playing and singing, millions and millions in concert, with millions of trumpeters, near and far off, to fashion echoes beautiful to the ear; and though they had decorators forever inventing and changing their thousands of millions of flags and banners, and the ornaments for the pageantry; though they had millions of heavenly cities, built with heavenly precious stones and gems of splendor, and with roadways and streets paved with heavenly diamonds and pearls; and though they had tournaments, heavenly, and games, and rites and ceremonies, prostrations and salutations, without end, with great ships, heavenly, capable of coursing atmospherea in journeys and excursions, ships to carry hundreds of millions of angels, whose chief occupation was to sing and chant the glory and power and dominion of De'yus and his Gods; yea, though a large book could not contain a description of the thousandth part of their wonderful glory, yet each and every God began to see coming danger.

11. Jehovih had said: Two precipices have I left open for testing man's strength, and they are: great prosperity and great adversity.

12. And behold, satan came upon them in the guise of a good friend. First, he went to Anuhasaj and said unto him: Thou greatest of Gods! Who is like unto thee? Behold, I came to thee in the beginning, and told thee what to do, even to stretch forth thine hand, and heaven and earth should be thine forever, for thine own glory. And lo, it hath come on finely! Thou hast routed Jehovih and His hosts in heaven and earth; they are as a remnant skulking away. Hear me, then, O De'yus, for I will not only praise thee for what thou hast accomplished, but I will chide thee for thy failings.

13. De'yus said: Wherein have I failed, O satan? And satan answered, saying: Thou art too honest for thine own good; too pure for thine own benefit; too unsuspecting as regards thy Gods. Being thyself honest, thou hast easily attributed honesty unto others, and they have taken advantage of thee.

14. Anuhasaj said: How? Satan answered, saying: In the first, thou saidst to thy Gods: Maintain ye your schools, and colleges, and factories, and otherwise prepare the spirits of the dead unto resurrection. And as fast as they arrive at grade thirty, send ye them to my kingdom, that Hored may be glorified forever. But lo and behold, thy Gods used the angels as slaves, to build up the glory of their own kingdoms. They have suffered their heavenly places of education, for the most part, to be scattered and gone. Neither have they inspired mortals to instruction, as I warned thee at the first. And mortals have thrown aside their schools and colleges, and their places of art, and have become riotous, and given to gross living, and there is no resurrection in them. Which matters show thee that, soon or late, all the spirits of the earth will be of no grade at all, but as fetals and vampires to live on mortals.

15. De'yus said: Why are mortals become gross livers? Satan answered him, saying: Behold, in thine own revelation to mortals thou saidst to them: Partake not of fish, nor flesh, nor blood, for food, nor of anything that breatheth the breath of life. And now, behold what came to pass: Thy three Gods, whom thou hadst elevated and trusted, fell to and made other revelations, wherein they said: Partake of fish and flesh; for they desired to please mortals. And lo, it hath come to pass that man not only warreth for thee, but he warreth to the right and left, for it is in his blood, after the manner of beasts that feed on flesh. Thy Gods had no right to give this law unto man without first consulting thee, to know thy will and pleasure.

16. Anuhasaj said: Alas, it is true. What shall I do? Satan said: Thou shalt call thy Gods before thee and chide them in thine own way, and command them to go down to mortals and re-establish learning and industry, instead of war.‖ Anuhasaj said: Even so shall they come and receive my reprimand. They shall know of a truth that I am the Lord their God.

17. Satan went to the other false Gods, every one separately, saying unto each: Hear me, O thou wisest of Gods, who shouldst in fact be at the all highest Godhead in heaven, because of thy great wisdom and integrity. Behold, I came to thee at the first and foretold thee how thy kingdom should become great and glorified; and even so hath it come to pass. When thou puttest forth thine hand to do a thing, it is done; for thou wert born into life different from all others, and for the highest of glories. And because of thy greatness, behold, all the Gods of heaven are jealous of thee and fear thee, all of which thou knowest of thine own knowledge. Now, whilst I accord this unto thee, I will also chide thee for thy shortness:

18. For, because thou art honest thyself, thou believest the same of others; wherefore thou art cheated and ill-used on all hands. In the first while, thou didst send thy highest grades to the Lord God, to be his; yea, thou hast robbed thine own kingdom of its finest and best subjects for the glory of De'yus. And who is De'yus more than thou? Is he not a coward? for he feared to give his own doctrines to mortals; but he abridged his words till they were worthless. And thou and thy fellow-Gods made his doctrines up in full for him! Yet thou servest him as if he were thy superior.

19. The false God said: Alas, it is true, with all my wisdom I have acted like a fool. Because I was too honest and pure for De'yus and his Gods, they have taken advantage of me. What shall I do? Satan said: I told thee at the first, that the time should come when thou shouldst rise to be higher than all other Gods. Behold, the time is near at hand when thou shalt strike the blow. Thou shalt not only have thine own kingdom, but the kingdoms of thy companion Gods; and even De'yus shall be tributary unto thee and thine.

20. The false God said: What shall I do? And satan answered, saying: De'yus will scent the danger to his kingdom, and he will summon his Gods for consultation. Be thou ready with thine answer unto him and them; not hastily, for such is the manner of the weak; but most deliberately, in high holiness of purpose, for the good of mortals and spirits.‖

21. Thus alike and like spake satan unto all the false Gods; and they nursed the planted seed; held it in the light and shade to see it grow, till it became the very giant of each one's understanding.

CHAPTER XXXI.

IN course of time Anuhasaj called the meeting of his Gods in Hored, and Osiris and Sudga came; and great were the pageantry and show that day; and the pomp and glory and splendor of Sanc-tu; with thousands of millions of trained slaves, with their dashing officers of high rank. For at this time it was nearly seven hundred years since even generals and high captains could come into the presence of the Lord God, the false, save by crawling on their bellies, even for miles.

2. And in and around about the heavenly house of the capital were erected fifty thousand pillars of fire, kept forever going by the labor of his slaves, some of whom stood in their tracks laboring at one thing for more than a hundred years, without change of watch, or rest, being threatened with hell, and being too impotent to believe otherwise. None could walk upright to the throne of the Lord God save his high Council, his high marshals, and his Gods, and Anubi. And none else were permitted to look upon him, under penalty of being cast into hell.

3. At first his Gods came to feast with him once a year, for more than a hundred years; after that, for awhile, once in six years; and afterward, only once in fifty or a hundred years; and then only by special command.

4. So it came to pass that the coming of De'yus' false Gods was an occasion of rejoicing and glory to upward of twelve thousand million inhabitants of the kingdom of Anuhasaj. For, far and near, they were extra clothed and fed, and granted freedom for the time being.

5. On the last occasion referred to, the Gods were received by hundreds of millions, called the receiving hosts, in fire-ships of great size and brilliancy, and thus conducted up to the roadways of the court, nearer than which the receiving hosts dared not approach. There the Gods were met by De'yus' high Council and high marshals, and with them entered the area and walked up to the high arch of the capital, which led into the place of the throne of the Lord God. When inside of the Arch, the Council and marshals parted on either side, and, with the head bowed, chanted an anthem of praise to De'yus. The Gods also bowed with respect and friendship, and walked in the midst directly toward the throne.

6. When they were near at hand, the vice-Gods, on either side of De'yus, rose up, saying:

7. In the name of the Lord God of the heavens of the earth, who come here, upright, and as Gods?

8. The Gods responded: Behold, we are sons of the Lord God, great De'yus, and of a truth are we Gods! We demand audience with our Godhead, for the glory of our kingdoms and his.

9. De'yus said: Peace, O my vice-Gods! I do recognize these, my brother Gods. Greeting, in the name of heaven and earth.

10. The Gods responded: Greeting unto thee, O Lord God, mightiest of Gods. In thy mighty name, De'yus, we salute thee worshipfully, to know thy will and pleasure, that we may serve thee in wisdom, and power, and love.

11. De'yus said: Welcome, O ye Gods; the freedom of Sanc-tu is at your hands. Behold, I will clear my place, that we may privily, and most holily, consult together for the good of angels and mortals.

12. Thereupon De'yus gave a signal for all his officers and attendants to retire beyond the Arch, the which they did. And now that the ceremony of reception was over, Anuhasaj came down from his throne and greeted the Gods cordially by clasping hands, after which they all sat down on the foot seats of the throne; and there were present De'yus, and Osiris, and Sudga, and no others within hearing; for Te-in had not come.

13. And for a while they talked together like long-separated friends; and lo and behold, the satan that was within each one of them began to fail him as regardeth reproving the others. For even the smothered seed of love which the Great Spirit had given them began to swell up, as if about to burst forth a mighty power. So the time passed on, and none dared approach the subject of his soul and resolution.

14. Till at last, De'yus, the most schooled in satan's cause, put an end to their old-time stories and trivial conversation; he said:

15. So much have I loved you both, and am now moved by your august presence, that with all my majesty and power I am weaker than a young child: who will unconcernedly reprove its own father. Or more I am like an old man that, in the absence of his child, findeth cause to quarrel with it; but on seeing it return, breaketh down utterly, and turneth from his previous grieving to an outburst of manifest love.

16. Osiris said: What can move thee to this seriousness, O De'yus? For even as thou hast spoken, so hast thou uttered the sentiment long heavily lain on my heart. But which now, in reverence to thee and thy great kingdoms, causeth me to melt down like snow in a summer's sun. Pray thee, go on!

17. Sudga said: As I live, ye twain, so far my superiors as before whom I am nothing, have spoken the very sentiment of my soul. Pray ye twain, go on; for so great is my love unto you, your most extravagant wish shall be answered by me, though I labor a thousand years to accomplish it.‖

18. Thereupon De'yus sweetly told his tale, even as satan had taught him. And then he bade Osiris speak his mind, and also Sudga speak his; which they did, even as satan had taught them their parts. When they had finished, De'yus, much surprised by their pitiful tales, even as the others were at his, thus spake:

19. My Gods, how easier it is to find fault with the state of affairs than to find a remedy. I have seen such as find fault with their neighbors, or with the kingdom, or ancients, and yet turned in and accomplished the same faults themselves. We all do know that one of the complaints we had against the old Divan laws was their bondage over the Lords and their dominions, holding them to the letter. Whereupon, when we confederated, it was to give independence to each and every Lord to rule his own heaven and division of the earth in his own way. And this was granted unto all my Lords and unto me and my kingdom likewise. And behold where it hath harvested! In the fullness of my soul I gave you certain doctrines to give unto mortals, chief of which was to make my names worshipful on the earth. But I bound you not, saying: Do ye this, and no more. But I said unto you: Here is the substance of the foundations of my doctrines. Go ye unto mortals and teach them these things, adding or abridging according to your own wisdom.

20. And this ye accomplished, and added thereunto the temptation to mortals to become carnivorants, whereby the grades have fallen woefully. And now ye find fault with me for exacting a certain number of slaves annually of a certain grade; complaining that your own kingdoms are becoming flooded with drujas.

21. Osiris said: Hear me, O Lord my God, for I have labored for thee and thy kingdoms many a hundred years. Nor are my words in passion, but well considered; wherein, therefore, if I err, I ask no excuse on account of hastiness. First, then, that our confederacy was founded to make a mighty kingdom, heavenly, having dominion over mortals on the whole earth; of which kingdom thou wert to be the chief and greatest glory, and ourselves second. To all of which our songs to this day bear testimony. But, as for songs or testimonies in the libraries of heaven, that our confederacy was founded chiefly to get rid of the Divan laws, I have not seen nor heard of one.

22. Sudga said: What I have done is done. I was commanded to a division of the earth, to subdue it unto De'yus, and I have so accomplished it. I have listened to your complaints, but neither hath offered a remedy. Ye twain are higher in rank and wisdom than I; when

ye have spoken to the purpose I will also speak. For my part, I am thankful there are no Divan laws to bind me.

23. De'yus said: The remedy lieth in overturning the cause of the falls in the grades. For sake of glorifying themselves, my Gods have suffered places of learning and industry to fall to pieces, both in heaven and earth. There be such as give glory unto charity, and unto rites and ceremonies; but I say unto you, my Gods, INDUSTRY AND LEARNING stand higher than charity or rites and ceremonies; especially so standeth industry that yieldeth profitable support.

24. Osiris said: Where, O Lord my God, lieth the difference betwixt that which is written or spoken? In thy opening words thou hast even now reiterated the bondage of the Divan laws over the Lords. And in the next breath thou sayest: I command you to re-establish the places of learning and industry.

25. Sudga said: Are not written laws less arbitrary than spoken ones? for we see them beforehand, and are not, therefore, shocked by the sudden audacity.

26. De'yus said: In either case is it not true that the highest in power and mightiest in the plans and arrangement of his kingdoms must either take jibes and insults from his inferiors, whom he hath lifted up and made what they are, or otherwise fall broken-hearted on the loss of their love and worship? For on all hands we behold, alas, beneficiaries are apt to turn like venomous serpents, and strike, even though the blow would send themselves into destruction.

27. Osiris said: That is most especially true, O De'yus, where the highest kingdoms owe their glory and greatness to those that have been subsidiary and built them up. None are so slow to see their danger as they that are exposed to it. There be such who, holding high places, if but their slaves knew who they were and how deceived, would bind them in knots and cast them into hell.

28. Sudga said: But in such cases is it not better, O my wise brothers, that the highest who have been raised up by the toil and industry of others, that labored to have them glorified, turn from their own glory and selfish ends, and divide up their ill-gotten kingdoms, and bestir their lazy carcasses by sending assistants to those that have them in their power?

29. De'yus said: Most wisely spoken, both my Gods. But how shall we teach apes and monkeys to know their masters? They crook their tails and squeal, imagining themselves great monarchs. Whereas, were they cut off from their masters, they would come to grief most ignominiously, or be the foremost plunged into torments.

30. Osiris said: Thou wisest of Gods, is it not most strange, wonderful, how better we can see others' shortness than our own? Nor are we much quicker to find a way to save them, which we oft could do were they not self-conceited fools, than to guard our arms, so that when they show the least sign to do us wrong, we inwardly swear within our souls to hurl them into hell.

31. Sudga said: O my loves, it is a sad reflection, when we survey mighty kingdoms at their quarrels, knowing that, if either dare lift a hand to destroy, we ourselves hold the key whereby they can be, both, stript of their highest subjects and their greatest glories, and left in the ruins of their own evil concocting. But the wise bide their time, and oft are fortified when others know not of it.

32. De'yus said: My most wise Gods, ye have spoken great wisdom. I will weigh your words and be governed accordingly. For your most holy visit I am honored above all I deserve.

33. Osiris said: Words cannot express my reverence for thy spoken words, O De'yus.

34. Sudga said: I am bowed with sorrow to leave the place of so much wisdom, love and power.‖

35. And now Osiris and Sudga stepped backward, four paces each, but separate from each other, with their heads still bowed. By a signal, the vice-Gods re-entered and stood beside the Gods, and then all, with heads bowed, raised their hands and saluted in the Sign CENTRAL SUN. De'yus answered them on the sign MUSIC OF THE SATELLITES.

36. Slowly now, and with measured step, to low sweet music, backward, the Gods and vice-Gods crossed the area and passed the Arch, where the vice-Gods left them and returned within. But the Gods were now met by the high Council and high marshals and conducted to the entrance gate, where they left them, and they were received, Osiris and Sudga, by their hosts and reconducted to their ships, with great pomp and honor, and they at once set sail for their own heavenly kingdoms.

37. Now, in this whole proceeding, the Gods were all surprised that Te-in came not, nor, by messenger or otherwise, answered the summons; nor could one of them imagine the cause.

CHAPTER XXXII.

TE-IN, whose heavenly kingdom contained three thousand million angels, being informed when Osiris and Sudga were gone to Hored, satan said to him: Now is thy time, call thy Council together; proclaim thyself God of heaven and earth, mighty in all regions, the Central Kingdom of the Eternal Heavens! Choose from amongst thy Council the highest grades, and make them Lords under thee. After which thou shalt renew the battles in Jaffeth, on the earth.

2. Te-in said: Why on the earth? Satan said: Behold, Jaffeth must be subdued to one nation of people, and this shall be thy foot-stool, and thy heavenly kingdom's head-quarters. After which thy Lords shall proceed to the lands of Par'si'e, and Arabin'ya, and inspire the inhabitants thereof to another central kingdom, and when mortals are thus subdued to limited numbers, thou shalt have but few to deal with in order to make thyself God of the whole earth.

3. Te-in said: Thou art wiser than all Gods. Behold, my way is clear.

4. So on the day of De'yus' meeting with Osiris and Sudga, even the same day, Te-in severed the bonds betwixt his heavenly kingdom and all others, and he chose twelve of his highest grade in the Holy Council, and made them Lords of the earth; but he allotted no portion of the earth to any one alone. He said:

5. I will not give them kingdoms; this is the strongest way; to keep every thing in one's own hands. ‖

6. Te-in, then, through his Lords, whom he sent down to the earth, made Kan Kwan mortal king of Jaffeth, with the title, KING OF THE WORLD, AND SUN, AND MOON, AND STARS! And the Lords caused Kan Kwan to build an oke'spe [spirit-house or oracle — ED.], where he could receive the commandments of Te-in, the holiest, all highest ruler of heaven, as to what he should do in order to subdue the earth unto himself.

7. Te-in said: And, my Gods, say ye to Kan Kwan when the earth is subdued unto himself: Behold, I will also come down and dwell in the temples he buildeth for my Lords. And when the king goeth forth and subdueth a place unto himself, he shall immediately build a worshipful temple and dedicate it to me and my Lords, whose names ye shall give alike and like in all places. For I will not confuse mortals with a multiplicity of heavenly Lords. And the king shall show unto the people that there is but one High Ruler in heaven, whether he be called Ho-Joss or Joss, or Potein, or Te-in, and that I am the Person. But in no case shall the king suffer the worshippers of the Great Spirit to remain alive upon the earth.

8. Te-in said: My Lords, take with you, each, one million angels, strong and cunning in war; twelve million are sufficient; for ye shall not scatter them about, but keep close in the neighborhood of war and of the king. As when a fire burneth, beginning from a spark and spreading outward till a city is consumed, so be ye concentrated and potent. This is the whole art of power. And whilst mortals sleep, your angels shall come upon them and give them dreams and visions of glorious success, make them see themselves in the heat of battle, rushing through the jaws of death unscathed, whilst their manly arms slay about them on every side their enemies by the score in flowing blood. For when these mortals awake and remember their dreams, they will be well whetted up for the valorous work. But as to those that are to be conquered, let your angels go to them whilst they sleep, and give them dreams and visions of horrid deaths; make them see the heat of battle and themselves overpowered on every hand, and, pierced with sword and spear, they fall, dying in great agony. For when such mortals wake up and remember their dreams, they are half conquered already.

9. Te-in said: My Lords, ye shall inspire the king to be merciful and gentle; and when his soldiers come to a place to subdue it, they shall send truce-men before them, inquiring: Who, say ye, shall be the ruler? And if the people answer: We are Kan Kwan's slaves, they shall not be slain.

10. Te-in said: My Lords, amongst mortals, what is righteousness? Now one Lord said: Rites and ceremonies. Another said: To worship thee, O Te-in. Another said: To follow the doctrines of the ancients. Another said: To purify one's self. Another said: To do good with all one's might. Another said: To practice truth. Another said: To harm no man.

11. Te-in said: Not one of you knoweth righteousness. Behold how you stand: The doctrines of the ancients were their own, and they are as dead. To put on a dead man's

clothes, will they make the wearer like the dead was?

12. Rites and ceremonies are what showmen train their horses with, to run or leap, or lie down, to please their masters.

13. To purify one's self! What is that? A mortal man's body cannot be purified, for it is rotten at best.

14. To do good with all one's might! Who knoweth the meaning of that? To cut off a crushed foot to save a man's life: Give him pain in the cutting, even whilst he is suffering. Then it is well that some men's heads be cut off for their own good. Yea, even nations extirpated. Let him that doeth, then, do with all his might. See ye not that in this, that before one attempteth to do good, he is his own judge, judging by his own judgment?

15. To practice truth! What is that? The Jehovihians say: Jehovih is All Truth. But Jehovih is nothing, scattered as the wind. Then truth is nothing. Who hath found a man but saith: To see as I see, is to see the truth; to see as thou seest, is to see falsely? A man told lies knowingly, and practiced them; and he was all truth to himself, for he was a liar. Therefore, he practiced truth.

16. To worship me is unrighteousness instead of righteousness. To worship Joss is unrighteousness; to worship the nondescript, Jehovih, is unrighteousness, and to worship Po is unrighteousness also. Behold this matter: The large trees in the forest were smothering out the small ones; and the small ones said: We praise you, giant oaks, for the many blessings we have received; be merciful unto us! The large trees laughed at them, and they died. Is this not Jehovih? Is this not the Gods? For all mortals, at best, are but as unhatched eggs; and when they are dead, their souls are as hatched chickens, for the Gods to play with, and to use in their own way.

17. Te-in said: Teach ye this to mortals; and tell them, moreover, to choose what God they will; and if it be me, then I will labor for them; if it be not me, then am I against them. This, then, is righteousness: Reciprocity betwixt Gods and mortals; reciprocity betwixt mortals themselves; to war for opinion's sake in order to develop in steadfastness; to help the helpless; to feed and clothe the stranger, and to worship the father and mother.

CHAPTER XXXIII.

TE-IN'S Lords and their angels departed out of Che-su-goe, Te-in's heavenly place, and descended to the earth on their mission; and this is what came of it, to wit:

2. Kan Kwan was the son of Kwan Ho, a flat-head; but Kan Kwan came of the converts to the Brahmin priests, and so had not his head flattened. But because su'is and sar'gis had been long in their family they descended to Kwan all the same. And he could see and hear the angels and their Lords; hear all the words spoken to him, a most excellent thing in a king, when drujas are restrained from observing him.

3. The Lords guarded Kan Kwan on every side, day and night, and Kwan being stupid, because of the flat heads of his parents, he was well suited to carry out all that was commanded of him. So he at once announced himself with all his titles, and sent heralds hither and thither to proclaim him and let all peoples and kings know that he was coming to subdue them unto himself.

4. Kwan issued this decree, to wit: Kan Kwan, king of the world, and of the sun, and moon, and stars, I command! I, son of the sun, son of Te-in, behold! There is but one ruler in heaven, Te-in! There shall be but one on earth, Kan Kwan. Bow your heads down! I come! Choose ye: to bow down, or to die. One or the other shall be. When the world is subdued to me, I will war no more!

5. In those days there were many great kings in Jaffeth, and their kingdoms were in many places far apart. Betwixt them, in a sparse region, in the Valley of Lun, lay the city of Ow Tswe, and this was the small kingdom of Kan Kwan, known for a thousand years.

6. When other kings heard of Kwan's proclamation they laughed. And this is the vanity of mortals, for they heed not the power of the Gods over them.

7. So Kwan started with an army of four thousand soldiers, men and women, with spears, axes, scythes, swords and slings, and bows and arrows; and he marched against Tzeyot, a city of a hundred thousand people; and here ruled king Cha Ung Chin, with twenty thousand soldiers. Cha Ung Chin laughed. He said to his captain: Send thou a thousand women soldiers and kill Kwan and his army; they are mad, they know not what war is.

8. The captain went forth to battle, but he took beside the thousand women soldiers a thousand men soldiers. But lo and behold, Kwan and his soldiers knew no drill, but they ran forward so strangely that their enemies knew not how to fight them, and they fled in fear, save the captain and a hundred women, who were instantly put to death. But not one of Kwan's army was killed.

9. Cha Ung Chin was angry, and he sent ten thousand soldiers against Kwan's ragged army; and when the battle was begun, the angels cast clouds before the hosts of Cha Ung Chin, and they thought they beheld hundreds of thousands of soldiers coming upon them, and they turned and fled also, save five hundred, who were captured and instantly slain, men and women.

10. Cha Ung Chin said: It is time now I go myself. My laziness has cost me dear. On the morrow I will lead thirty thousand pressed men and women, and make it a day of sport to slaughter Kwan's army. So the king sent his marshals to select and summon his soldiers during the night. Many were too frightened to sleep; and those that slept had such visions and dreams that when they awoke they were as persons nearly dead.

11. Cha Ung Chin, next morning, sallied forth out of the city to battle, going before his army. When he saw the pitiful army of Kwan, he said: Of a truth, the world is going mad! That such fools have courage is because they know not what a battle is. With that he rushed forward, faster and faster, calling to his soldiers. But they stretched out in a line, after him, for they trembled from head to foot, remembering their dreams.

12. Presently Kwan and his army started for them, not with orderly commands, but screaming and howling. Cha Ung Chin's soldiers took panic, broke ranks and fled in all directions, save one thousand, including King Cha Ung Chin, who were captured and instantly slain.

13. And on the same day Kan Kwan went and possessed the city, Tzeyot, commanding obedience and allegiance of the people. And on the following day he set twenty thousand men to work building a temple to Te-in, pulling down other edifices for the material thereof. Nor had Kwan a learned man in all his army; but the Lords with him showed him how to build the temple, east and west and north and south, and how to make the archways and the pillars to support the roof; and the sacred chambers and altars of sacrifice. Of brick and mortar and wood built he it, and when it was completed it was large enough for twelve thousand people to do sacrifice [19] in. And it was, from first to last, forty days in building.

14. Besides this, Kwan put another ten thousand men and women to clearing houses and walls away, and making new streets in many ways; so that at the time of the first sacrifice the city of Tzeyot looked not like itself; and Kwan gave it a new name, Lu An, and commanded all people to call it by that name, or suffer death.

15. Kan Kwan made the people go and do sacrifice to Te-in in the temple every morning; enforced a day of rest for each quarter of the moon; enforced worship on the part of children to their fathers and mothers, the father taking first rank.

16. Then Kwan made them pray for those who were slain in battle. And these are the words he commanded them: Te-in! Father of Life and Death! Who feedeth on suns and stars! Whose refuse is mortals. In thy praise I bow my head. For thy glory I lie on my belly before thy altar. I am the filthiest of things; my breath and my flesh and my blood are rotten. Death would be sweet to me if thou or thy soldiers would slay me. For my soul would come to thee to be thy slave forever.

17. Behold, my brothers and sisters who fought against thee are dead, and I glorify thee because thereof. We have buried their carcasses deep in the ground, good enough for them.

18. But their spirits are lost and wild on the battle-field, howling about. O Te-in, Father, send thy spirits from Che-su-gow, thy heavenly place, to them, to help them out of darkness. And we will ever praise thee, our mightiest, all highest ruler! ‖

19. When they made the sacrifice they laid down on their bellies, certain ones prompting them with the words which Kwan received from the Lords.

20. After this, Kwan appointed them a governor, Ding Jow, who was the first governor of a province in Jaffeth, after the order of governors as they exist to this day. Which is to say: As a Lord is to a God, so is a governor to a king. And this was the first of that order established by the Gods of hada. Prior to this a like government had been given by Jehovih to the Faithists; even as it had been given in its purity to the pure, so was it now given in its crudity to the crude.

21. Jehovih had said: Independent kingdoms shall not exist side by side; nor shall one be tributary to another; but there shall be one whole, and the lesser shall be parts thereof, not over nor under them, but as helpmates. The wicked will not see this now; but their own wickedness will bring it about in time to come. And it was so.‖

CHAPTER XXXIV.

KAN KWAN again went forth to conquer and subdue, going to the southward, to Ho-tsze, a large city having five tributary cities, ruled over by Oo-long, a king with two hundred wives and thirty thousand soldiers, men and women, well disciplined.

2. Kwan's army was now seven thousand strong, but without discipline; and with no head save himself. And on his march through the country he compelled the farmers to embrace the Te-in religion, under penalty of death.

3. Now when he had come near Ho-tsze, he sent an order for the king to surrender, even after the manner as at the city he had already conquered.

4. Oo-long laughed when told of the kind of company that had come against him, and he sent only women soldiers, eight thousand, to give him battle. When the armies were near together, the Lords said to Kwan: Send thou a truce, and beseech thine enemy to surrender under penalty of death; for the angels of Te-in will deliver them into thy hand, and not one shall die.

5. A truce was sent, and lo and behold, the whole of Oo-long's army surrendered, and made oaths of allegiance to Kwan, and not one was slain. Oo-long, when informed of it, said: Now will I go with all my army and slay this ragged king and all his people, and also my eight thousand who have surrendered. So he marched to battle with twenty-two thousand soldiers. Kwan's army was scattered about the fields. Oo-long said to his captain: Go, thou, tell this foolish king to set his army in line of battle; I desire not to take advantage of a flock of sheep.

6. The captain started to go, but ere he reached the place, he fell down in a swoon, for the angels overpowered him. The king saw his captain fall, and he cried out to his army: It is enough! My army have never seen such fools, and know not how to battle with them. Come, I will lead!

7. At that, he rushed on, followed by his thousands. Instantly, Kwan's army set up their screams and howls, and ran forward in every direction; and lo and behold, Oo-long's army broke and fled, save one thousand two hundred who were captured, Oo-long amongst them; and they were instantly slain. But of Kwan's army only one man was killed.

8. The Lords sent messengers to Te-in in his heavenly place, informing him of Kwan's success. Te-in returned this commandment: In what has been done I am well pleased; but suffer not your mortal king, Kan Kwan, to win so easily hereafter; but let him have losses, that he may not forget me and my Lords and my hosts of angels. Place ye him in straits, and cause him to pray unto me; and his army shall pray also. And when they have thus sacrificed, deliver him and his army from their straits, and make him victorious for a season.‖

9. Kwan entered the city of Ho-tsze without further opposition, and possessed himself of it. At once he caused thirty thousand laborers to fall to work building a temple to Te-in. Another twenty thousand he caused to pull down houses and make other streets, more beautiful. In twenty-eight days the temple and the streets were completed; and on the twenty-ninth day the sacrifices [worship — Ed.] commenced, and all the people were obliged to swear allegiance to Kwan and to Te-in, or be slain. And on the first day there were slain four thousand men and women (worshippers of different Gods, but for the main part the Great Spirit) who would not take the oath.

10. After that, none refused, and so Kwan gave the city a new name, Tue Shon; and he appointed So'wo'tse governor, and commanded the tributary cities to come under the yoke.

11. After that, Kan Kwan went forward again to conquer and subdue; and the Lords of heaven and their twelve million angels went with him and in advance of him, preparing the way. And the news of his success was spread abroad amongst mortals also, well exaggerated; so that the inhabitants of cities far and near feared him.

12. The Lords suffered Kwan to conquer and subdue yet three other large cities without loss to his army; and lo and behold, Kwan began to think it was himself that possessed the power, and not Te-in.

13. The next city, Che-gau, was a small one, of fifty thousand inhabitants. Kwan inquired not of Te-in (through the Lords) as to how to make the attack, but went on his own judgment.

Now there ruled over the city a woman, Lon Gwie, a tyrant little loved, and she had but four thousand soldiers, and Kwan had seven thousand.

14. Kwan, arriving near, demanded the place; but the queen answered him not with words; but had her soldiers in ambush, and thus fell upon Kwan's army, and put one-half of them to death; and yet the queen suffered small loss. Kwan, not finding his Lords with him, fled, and his remaining army with him. But the Lords urged the queen to pursue him, and she again fell upon them and slew another half, and crippled hundreds more. But the queen suffered small loss.

15. The Lords then spoke to Kwan, where he had escaped, and said unto him: Because thou wert vain and rememberedst not me, who am thy heavenly ruler, Te-in, I have labored to show thee that of thyself thou art nothing. Then Kwan prayed to Te-in, saying: Most mighty ruler of heaven and earth, thou hast justly punished me. I pray thee now, with good repentance, in the bitterness of my shame. What shall I do, O Te-in? I am far from home, in a strange country, and my army is well-nigh destroyed. All nations are against me; a sheep is safer in a forest with wolves than I am in these regions.

16. The Lord said unto Kwan: Now that thou hast repented, behold I, Te-in, will show thee my power. For thou shalt gather together the remnant of thy army and turn about and destroy the queen and her army, or put them to flight and possess the city.

17. Kwan, on the next morning, being inspired by his Lords, prepared for battle, though he had but seven hundred men. On the other hand the Lords and their angels appeared in the dreams and visions of the queen's army, saying to them: The queen is deceived and led away into a trap. Kwan will be joined in the morning by fifty thousand men. Prepare therefore, to die to-morrow.

18. On the morrow, then, on the queen's side, the soldiers related their fearful dreams to one another; and hardly had they finished the matter when Kwan's army came upon them. And the angels, more than fifty thousand, took on sar'gis, seeming even like mortals. At sight of this, the queen's army were so frightened they could not flee, save a few, but nearly the whole army surrendered, throwing away their arms and lying down.

19. Kwan and his army fell upon them and slew them, more than four thousand, who were rendered powerless by the angel hosts with them. Kwan then went into the city, doing as previously in other cities, establishing himself and Te-in.

20. Such, then, was the manner of Te-in, the false, of establishing himself in Jaffeth. Hear ye now of Sudga, of Vind'yu, and her heavenly kingdom.

CHAPTER XXXV.

SUDGA, the false God of Vind'yu and her heavens, whose heavenly kingdom contained more than three thousand million angels, on his way home from Hored, said to himself: Two things I am resolved upon: to proclaim myself CREATOR AND RULER OF HEAVEN AND EARTH; and to change the name of my heavenly place and call it AHL-BURJ, THE MOUNTAIN OF THE CLOUDS.

2. Satan spoke to Sudga, saying: Thou all highest God, hear me. In the land of Vind'yu, down on the earth; and in the heavens above the land of Vind'yu; what God hath labored like unto thee? Thou didst establish De'yus, for nearly a thousand years in these regions. Thou possessest by right that name, and thou shalt call thyself Dyaus and Sudga; and thy heavenly place shall also be Hored, because, forsooth, it is also a heavenly mountain.

3. Sudga said: Most wisely said, O satan.

4. And so it came to pass that Sudga at once fell to work moving his capital and throne, and to founding his new place. And he also chose twelve Lords, saying to himself, after the manner of Te-in: Though I will have twelve Lords to rule over mortals, yet will I not give to any one of them a certain division of the earth for his.

5. And when Sudga was thus founded in his new heavenly place he called his Lords about him and said unto them: Go ye down to mortals, to T-loyovogna, who hath a small kingdom in the valley of Hachchisatij, in Vind'yu, for I will make him king of all the earth, even as I am ruler of heaven. And by obsessions and otherwise ye shall lead him forth to conquer and subdue.

6. Precede ye him in his journeyings, and cause mortals to fear him, that they be easily overcome. Twelve million angels I allot to you as your army, nor shall ye return into my presence until ye have made T-loyovogna king of Vind'yu. After that I shall bestow you according to merit.

7. The twelve Lords, with their twelve million angels of war, departed for the earth, and came to Varaja, the city where lived and ruled T-loyovogna, and they covered the regions around about, even beyond the Valley of Hachchisatij.

8. T-loyovogna was the son of Hucrava, who was the son of Han Cyavarat, who was the son of Aipivohu, sacred in su'is to the Gods and Lords of heaven. So T-loyovogna talked with Sudga's chief Lord, who said unto him: Behold, thou shalt proclaim thyself king of all the world; for I and the hosts of heaven are with thee.

9. T-loyovogna said: Alas, mine is the weakest of kingdoms; I have not a thousand soldiers. Other kings will laugh at me. But the Lord answered him, saying: What are mortal kings in the hands of Dyaus, he who was Sudga? I say unto the nations of the earth: Go down! and they fall. I say: Rise ye up! and they rise. Man looketh to stone and clay and water for great power; but I that am unseen am greater than all the lands and the waters of the earth, for I rule over them, and over heaven also.

10. I will have but one king on the earth; and as I rule the angels of heaven, even so shalt thou rule mortals, and establish thee and me forever! For thy heirs, and their heirs after them, shall have dominion over every kingdom and country in the world.

11. T-loyovogna said: I fear thee, O Dyaus; I know thy power. But how can a king go to war without soldiers? Or an army without arms? The Lord answered him: Send thy proclamation unto kings far and near, commanding them to bow down unto thee. And presently I will come unto thee and lead thee forth, and thou shalt conquer and subdue them, and not a hair of thy head shall be harmed.

12. T-loyovogna did as commanded; and some days after his proclamation had been sent unto the nearest kings, all of whom knew him well, he mustered his army of seven hundred men and one hundred women. And they that had neither spear, nor sword, nor scythe, nor bow and arrows, took clubs, and clappers, and pans, to make noise with, and others took lanterns.

13. The first city they approached was Abtuib, ruled over by Azhis, who had an army of four thousand men and one thousand women. When near the place, T-loyovogna sent his demand for the surrender of the city. Azhis answered him not, but said unto his army: Go ye and surround yonder fool, and destroy him and his army.

14. Now, behold, the night came on, very dark, ere the attack was made. And the Lord said unto T-loyovogna: Command thy soldiers to light their lamps. T-loyovogna said: I fear, O Lord; for will not lamps expose us unto death? But the Lord said: Light the lamps! So when the lamps were lighted the enemy began to march as if to surround them, some going one way and some the other.

15. And the Lord's angels made lights also, to the left and to the right, so that the enemy, in order to surround the lights, kept extending in two lines, away from each other. Presently, they judged by the lights that there were tens of thousands of soldiers come against them. Suddenly, now, T-loyovogna's army sounded their pans and kettles, and set up furious howls and screams; and in the same time the angels of heaven cast stars of light in the midst of Azhis' army, and they became panic-stricken and fled in all directions, save three hundred who were captured and put to death. Then T-loyovogna sent one hundred men into the city and captured Azhis and slew him. After this, T-loyovogna entered the city and declared the place his.

16. And whilst it was yet night, thousands and thousands of the people came and prostrated themselves before T-loyovogna, swearing allegiance. And in the morning of the next day he proclaimed himself king; and he impressed thirty thousand men to build a temple to Dyaus; and yet other twenty thousand to change the streets, and otherwise beautify the place. In forty days the temple was completed, and was large enough for eight thousand souls to do sacrifice in at one time. T-loyovogna compelled the people to prostrate themselves on their bellies and pray to Dyaus, whose home was in Ahl-burj, a high heavenly place, a mountain above the mountains.

17. After this T-loyovogna changed the name of the city to Savazata, signifying, first fireplace; and he appointed to rule over it Vistaqpa, to be governor, with right to bequeath it to his son after him.

18. For Sudga had said: To concentrate power, this is the greatest. There shall be but one heavenly ruler, and his Lords shall be his helpmates. Even so shall there be but one king, and his governors shall be his helpmates in the same manner.

19. T-loyovogna then marched forward, to conquer and subdue another city; which he

accomplished also, and changed the name, appointed a governor, making all the people swear allegiance to himself as king, and to Sudga, the Dyaus, as heavenly ruler, creator of worlds.

20. In this way, even after the same manner as Kan Kwan in Jaffeth, did T-loyovogna proceed in Vind'yu, from city to city, conquering and subduing. For the Gods, Te-in and Sudga, had oft conferred together on this subject previously, and had long experience in manipulating mortals in their games of life and death, nor did mortals mistrust the power above them.

21. Hear ye next of Osiris and his Gods, Baal and Ashtaroth, whose heavenly kingdoms contained more than twelve thousand million angels.

CHAPTER XXXVI.

WHEN Osiris, the false God of Arabin'ya and her heavens, left De'yus, in Hored, the self (satan) that was in him, spake to him, saying: Osiris, thou art a fool! Thou deservest to be ground to dust! Behold thy wisdom and power, and yet thou cringest to thy inferiors on every side. Wert thou not made as well; and withal, as masterly in making others bow to thy will and decrees? What more is required for Gods or men, than to make slaves of others, to do him honor and reverence? Then Osiris said:

2. Thou truest of Gods. O that I had struck out from the first for myself! But I will amend my time. When I am in my heavenly place I will send to the earth to my laboring Gods, Baal and Ashtaroth, to come to me, and I will make our three kingdoms into one, and mine shall be chief. And I will offer emoluments to the best, highest grades in Hored, thereby drawing from De'yus his best fruits and flowers, and I will send to him some two or three thousand million of my superabundant drujas.

3. Accordingly, when Osiris arrived at Agho'aden, his heavenly place, he sent messengers down to the earth to Baal and Ashtaroth, summoning them at once to his presence. And they came, being attended, each, with ten thousand companions, besides heralds, musicians and trumpeters.

4. Osiris had made great preparation for them. His receiving hosts, one million, were newly adorned for the occasion. The roadway, for three hundred miles, was illumed with pillars of fire. The Holy Council, half a million, were in extra session. The laborers, four thousand million, were granted a day of rest. So that when Baal and Ashtaroth entered the heavenly capital, it was a magnificent scene, and as if in fact Osiris, the false, was a mighty God.

5. Great were the ceremonies and salutations between the Gods, as also with the generals, captains, marshals and others; to describe which a whole book might be written and yet not mention one-half.

6. After the reception, Osiris proclaimed an extra day of recreation to Agho'aden, and in the meantime he and Baal and Ashtaroth retired to a private chamber beyond the throne, to the east, to consult on the matters of heaven and earth.

7. Osiris said: My brother and sister, ye are my loves; the worlds are all vain else! De'yus is the most selfish of Gods, and unreasonable. He said to me: Thou shouldst keep up the grades! Now, behold ye, his own grades are broken down. As I and other Gods send him contributions in subjects, so remain such subjects; no more education for them in Hored. Then he complaineth and assumeth to dictate. And this for De'yus' glory. Not a word for lifting angels or mortals up out of darkness.

8. Baal said: A most unreasonable God. Saidst thou not to him: O that I had the power and means thou hast! What great good I would do!

9. Ashtaroth said: This I have found before, the greater power a God hath, the less he doeth for others' good. As for my part, what good can I do? I have scarce two thousand million slaves, all told! O that I had a kingdom like De'yus! But what proposest thou, O Osiris, thou far-seeing God?

10. Baal further said: Ashtaroth, thou wise Goddess, thou hast expressed mine own soul. My own kingdom is but little larger than thine; I am a very helpless God indeed. But once I reach De'yus' means, my soul's delight will be to fill all the heavens full of schools and hospitals! But speak thou, Osiris, whatsoever thou hast resolved is wise. As for myself I have been two thousand years trying to put myself in good position first, so I could help others.

11. Osiris said: To cut loose from De'yus; this is wisdom. To send drujas into De'yus' kingdom, is greater wisdom. To establish Agho'aden as the all highest heavenly kingdom,

with myself at the Godhead, and ye twain to be my sole Gods of the earth, is the greatest wisdom.

12. Baal said: As I swear, thou hast spoken at last what I have for five hundred years hoped to hear thee say. To thee am I sworn forever. Put thou upon me whatsoever thou wilt.

13. Ashtaroth said: Now am I blessed above all Goddesses! What I have heard thee speak, is what I would have spoken.

14. Osiris said: It is enough then, this I proclaim, and on our crossed hands we swear: AGHO'ADEN, ALL HIGHEST HEAVEN! OSIRIS, SON OF THE ALL CENTRAL LIGHTS! THE MOST HIGH GOD! HIS ONLY SON, BAAL, RULER OF THE CORPOREAL EARTH! HIS ONLY DAUGHTER, ASHTAROTH, RULER OF THE CORPOREAL EARTH! FIDELITY AND UNION FOREVER!

15. Thus they swore themselves into the Godhead. And on the next day Osiris sent messengers to De'yus, in his heavenly place, informing him of what had been done, and adding thereto: But thou, De'yus, I cut thee off from these earth regions. Get thy supplies whither thou canst. Adversity doth a proud soul some good.

CHAPTER XXXVII.

OSIRIS said to Baal and Ashtaroth: Go ye down to the earth to subdue it; and your first labor shall be in Arabin'ya, and Par'si'e, and Heleste; after that ye shall fall upon remote parts and subdue them unto ourselves also. But go ye not as other Gods, to destroy mortals, for we want them to propagate and make subjects for us. Nor pursue ye them, tribe against tribe, putting them to death if they worship not Osiris or Baal or Ashtaroth. Nay, not even the worshippers of the Great Spirit, save of such, whose spirits we cannot catch at time of death; them destroy.

2. But suffer mortals to worship as they may, and if they worship the Creator, say unto them: It is well. If they worship Ahura, say: It is well. If De'yus: Yea, it is well; for all of these are but one person, who is Osiris, whose high heavenly place is Agho'aden. Thus teach them.

3. This also shall ye do: Re-establish places of learning, teaching the Osirian law; cause to be rebuilt, houses of philosophy, oracles and temples; and in all such places where mortals come to consult the spirits, provide ye such spirits who shall answer through the oracles for benefit of our dominions.

4. It was ourselves that gave the name Lord God to the Arabin'yans; it was ourselves that gave the name De'yus to Par'si'e and Heleste. Let us not waste ourselves away undoing what hath been done, but appropriate it to ourselves.‖

5. Such, then, was the basis on which these three Gods set out to establish heaven and earth. Osiris gave to Baal and Ashtaroth, in addition to their own kingdoms, twelve Lords each, to labor with them in the earth department; and every Lord was allotted one million servant soldiers, to be under the Lord's jurisdiction.

6. With this, Baal and Ashtaroth returned to their heavenly kingdoms on the earth, and at once set about their labors. First, by inspiring mortal kings and queens, who, thus inspired, impressed tens of thousands and hundreds of thousands of their subjects to do the building.

7. And in seven years' time there were built in Par'si'e and Arabin'ya four thousand altars for the sacred dances; seven thousand temples of sacrifice, four hundred and seventy oracle temples, and thirty-one sar'gis temples, where the Lords took on corporeal forms and talked and reasoned with mortals; especially on the stars and moon and on the earth; teaching the philosophers the four motions of the earth: axial, oscillaic, orbitic and vorkum; the plan of the hissagow [solar phalanx—ED.], and the cycles of the earth; the cycles of the sun, and the cycles of the sun's sun; the north star-belt therein, and the vortices that move them all.

8. And the inhabitants of Arabin'ya and Par'si'e and Heleste began again to prosper, and became mighty. But after many years, behold, Baal and Ashtaroth rebelled against Osiris, and seceded from Arabin'ya. And this was the end of the heavenly confederacy founded by De'yus. As for the far-off Gods in other divisions of the earth, they seceded at the time Osiris and Te-in and Sudga did. And from this time on, no more spirits were sent to the Lord God, the false, the author of the name De'yus.

9. When Baal and Ashtaroth seceded from Osiris and resumed their own kingdoms, behold, in all the divisions of the earth, every God was for himself and his own kingdom. But between Osiris and Baal and Ashtaroth

a triangular war ensued in reference to the boundaries and divisions of the land of the earth.

10. Now, therefore, since the self-Gods had become the beginning of a new order of dominion in heaven and earth, every one in his own way, it is profitable to leave them for the present, to be resumed afterward. Hear ye, then, of De'yus, the false Lord God; and of God, the true Son of Jehovih:

CHAPTER XXXVIII.

AFTER the meeting between De'yus and Osiris and Sudga, when De'yus was left alone, he thus reasoned: Since Sudga and Osiris have thus left me uncivilly amidst a most disgusting quarrel, it must follow that on their arrival home they will secede, taking their kingdoms with them. Well, it will be well; I will the more warmly bind my fellowship to Te-in, and we twain shall overthrow Sudga and Osiris, and take all their spoils.

2. Whilst De'yus thus soliloquized, messengers came from Che-su-gow, Te-in's heavenly place, bringing this word: Greeting to thee, our Lord God: Te-in hath seceded, and taken both his heavenly and his corporeal dominions unto himself. With an army of two hundred million angel warriors he is walling his heavenly kingdom around on every side; none can pass or repass without his permission.

3. Before De'yus recovered from his surprise, behold, other messengers came from Sudga's heavenly place, saying: Greeting to thee, our Lord God: Sudga hath seceded, taking with him his heavenly kingdom and his earth dominions, Vind'yu! With an army of two hundred million angel warriors he is walling his heavenly kingdom around on every side; none can pass or repass without his permission!

4. De'yus said: So alike and like! Then these rascal Gods had this planned beforehand! ‖ Presently other messengers arrived, saying: Greeting to thee, our one-time Lord God of heaven and earth! Osiris and Baal and Ashtaroth have seceded, taking their heavenly kingdoms and their mortal dominions with them. I, Osiris, have spoken. Thy higher grades I will draw unto myself; my lower grades I will banish unto thee!

5. De'yus said: Well, it is well. I will now make stronger the other heavenly divisions unto me; and the earth divisions, too long neglected by me; Uropa, Guatama, North and South, and their heavenly places.

6. But whilst he thus soliloquized, behold, messengers arrived from these places, also announcing their secession in like manner. Then De'yus was silent for a long while, considering. But satan came to him, saying:

7. Darkness cometh unto all the great, for by this the light is made to shine brighter. Now, since all access to the corporeal earth is cut off, and since all thy supplies for food and raiment must come up from the earth, it followeth that thou shalt lower Hored, thy heavenly place, nearer to the face of the earth. The which accomplished, thou shalt send ten thousand million of thy warrior angels against these rebellious Gods and despoil them of their dominions, and cast them into hell, and repossess thou the whole earth.

8. De'yus said: It is true! My way is clear. These rascally Gods know not how foolishly they have exposed themselves. Hored is wide enough to cover them up. And by fire will I chase the drujas upon them, ten thousand million strong; flood them with such foulness that their kingdoms will go to pieces under them and suffocate them in the horrid stench.

9. De'yus then called together his vice-Gods, and his Holy Council, and his highest raised officers; and he related to them what had occurred, and his plans ahead. But that he might the better deliberate and gain their acquiescence, he granted a day of recreation, to meet on the following day at the trumpet call.

10. But lo and behold, on the day of recreation, no less than seven hundred million of his highest grades left him and Hored, and descended to the heavenly kingdoms of his former Gods, some to one and some to another, whilst a few of them descended to the earth to found small kingdoms of their own. Danger was already staring Anuhasaj in the face.

11. Accordingly, he at once chose his officers, and set them to work, but owing to their lack of knowledge in such matters, only small sections were bound and lowered at one time, at which rate a hundred years would be required to accomplish the work. Hereat, De'yus' heart began to fail him. The prophecies of the higher Gods, that he and his kingdoms would be ultimately broken up and cast into hell, began to show signs of realization fearful to contemplate.

12. Anuhasaj had no time for war, but

must now use every stratagem in his power to prevent dismemberment in his own kingdom. In these straits a good fortune came to him in a ji'ay'an harvest falling in all the atmospherean heavens, compressing and falling, so that his lowest grades were provided with sustenance from above, and they were pacified.

13. Jehovih had spoken to Cpenta-armij, in her far-off etherean worlds, saying: Behold, the earth, she entereth now the ji'ay'an fields of Tu'e'vraga, in My high roads, Loo-sutsk. A little while will I feed the self-Gods of the lower heavens, and lead them on to know My power.‖

CHAPTER XXXIX.

JEHOVIH spake to God, His Son, in Craoshivi, saying: Prepare thou, for the fall of ji'ay in atmospherea. The earth and her heavens enter Loo-sutsk, seventy years in the rates of seven hundred; forty years in five hundred; twenty years in a'ji! Be thou advised; for Craoshivi shall fall to thirty, and Hored be buried in the earth. Call thou My Son, Ahura, and reveal My words!

2. So God, in Craoshivi, advised his High Council, and also sent messengers in haste to Vara-pishanaha, to Ahura, and acquainted him. After this God propounded in Council: Anuhasaj, what can Craoshivi do for him? Thereupon the members spake at great length, more than a thousand of them.

3. So God decreed: A commission to wait on Anuhasaj and inform him of his danger, and offer to succor and save him. This that followeth is the message thus sent, to wit:

4. To thee, O Anuhasaj, greeting in Jehovih's name, and by our love assured. Thou art adjudged to be in perilous condition. Behold, one hundred and thirty years' pressure will fall on the heavens of the earth; Craoshivi will go down to the depths of hada. Reach up thy hands, and I will come and save thee and thy kingdom. Wilt thou withdraw thine armies and permit the resurrection of thy lowest grades?

5. Anuhasaj answered this in these words: Who art thou that thus assaileth my peaceful kingdom? Thou pretended son of the Void Nothingness? Call thou on me as becometh one with thy small kingdom, and if thou need help for thyself, or for thy paupers, I will give unto thee!

6. Thereupon God returned this answer, to wit: Be thou patient with me, O brother: If it be that I am proved to be in darkness, and thou in the light, I will make thee ample amends. If on the other hand I be in the light and thou in darkness, I will say naught that would wound thee. If thou wilt apply thyself diligently to solve the place of the earth and her heavens thou wilt find in truth the coming pressure whereof I told thee. Think not that my words are spoken at random, but try them by prophecy and by mathematics.

7. As to the coming danger, it is an easy matter to estimate. A thousand years ago, when thou first established thyself and thy heaven, Hored possessed an average grade above fifty, all told. And there were four thousand million of them.

8. In two hundred years thou hadst six thousand million, and the grade was raised to sixty-five. In the next two hundred years the number was nearly doubled, but the grade had fallen to forty. And in two hundred years later the inhabitants had nearly doubled again, but the grade had fallen to twenty-eight. In the next two hundred years, the increase in numbers was at the same rate as the decrease in the grade.

9. Now behold, thy twenty-eight thousand million, more than half of whom are in Hored, are below grade ten. And when thou didst first possess Hored, a ten grade could not survive thereon. Think not that some accidental thing will raise so great a weight.

10. Look into this matter, as to what thou hast done! Thou hast persuaded thy hosts not to look up to Jehovih and His kingdoms, and lo, they incline downward to the earth. Yea, they have already filled the earth with war and destruction.

11. Thou shalt not hope to throw these things on thy Gods, for they will turn against thee and accuse thee. At present they are content to found kingdoms of their own. But they will also come to an end. Because they have seceded from thee, let it be evidence that all the highest grades will follow in the same way.

12. As for Craoshivi, her lowest grades are above fifty, and therefore self-sustaining; her highest grades are ninety-nine and her average eighty-eight. And hundreds of millions of these are such as my Lords have rescued from thy bondage; others, such Faithists on the earth as thy false Gods put to death for refusing to bow to thee. And have they not proved it

is better to suffer death than to renounce faith in Jehovih? Otherwise they had now been within the company of thy slaves, toiling in darkness.

13. Yea, my kingdom is made up of those that were despised and abused; and of those that thy Gods slew in war, chaotic and mad. For my asaphs followed thy cruel wars and gathered in the spirits of the slain, whom thou wouldst not have. Thou callest them poor still. Why, so they are; they are washed white as snow; and because they have been taught to keep on casting aside all accumulation, save knowledge and goodness of heart, in which they are rich indeed.

14. They would come to thee now in pity to take thy people by the hand and deliver them away from thee and darkness. And if thy slaves be not delivered away from thee, they will surely, soon or late, turn upon thee and cast thee into hell. I pray thee, therefore, assume thou conversion to Jehovih, and cast thy kingdom upon Him whilst thou mayest. For I have the power and the means to deliver thee and thy slaves. Yea, I will give thee a new name, and hide thee away, that they cannot find thee. And thou shalt be one with me in my holy place.‖

15. Thus the matter remained.

CHAPTER XL.

IN Vara-pishanaha Ahura had now toiled nearly two thousand years with his people, who for a great part had been drujas, but were now high in the grades. Of them, more than two thousand million had been raised into light; had become Brides and Bridegrooms to Jehovih, and had been delivered into the etherean worlds.

2. But Ahura suffered not his dominions to be depleted, but did after the manner of God in Craoshivi, and sent down to hada and to the earth and gathered in, both the fallen angels of De'yus and his false Gods, and also the chaotic and foul-smelling spirits, wild and frenzied, and avengeful; and Ahura had them brought to Vara-pishanaha and there treated, and nursed and restored and put to school and to factories, and taught and developed; hundreds of millions of them becoming bright, wise and of great love and power.

3. God sent to Ahura, saying: Greeting to thee in the name of Jehovih. Because of the coming darkness which will soon press upon atmospherea from every quarter, and the trials that will be put upon Gods and angels, let us unite our heavenly kingdoms! Let us bring our plateaux together, and thy kingdom shall be my kingdom, and mine shall be thine; and one of us shall be manager in heaven, and the other shall descend to hada and to the earth, when the great darkness is on.

4. To this Ahura replied: Greeting to thee, God of the heavens of the earth, and with love and most high reverence. There is wisdom in thy design. I will do with thee whatsoever thou demandest, to fulfill this great work.

5. So God, of Craoshivi, and Ahura, brought their forces to bear on their respective plateaux, to unite them. And this was the proceeding, for their places were two thousand miles apart, to the east and south-west; and the one, Vara-pishanaha, seven thousand miles below Craoshivi:

6. For the coming pressure would drive them both down near the earth's surface; to steer Vara-pishanaha to the eastward, and to steer Craoshivi to the south-westward, would bring one over the other; and to lower the grade of Craoshivi would bring the twain in contact. And the inhabitants of both dominions were so high in power and wisdom that their presence was higher than the place they inhabited. So that the element of the plateaux was all that was required to be moved.

7. To find the power required, and to arrange the ranks for the proceeding, God appointed officers and set them to work, and the officers reported back that the work could be completed in twelve years. And Ahura united with God; and there were engaged in this labor three thousand million angels. And they made a bridge betwixt the two plateaux, and it was completed during the first year; and it so connected them that millions of angels could pass and repass objectively whilst the work was going on.

8. Yet God's labors and Ahura's labors in receiving the spirits of the earth, of the Faithists, and of others from the regions of hada, ceased not, lagged not. Their thousands of otevans sailed the heavens along in every way, gathering in the unfortunate.

9. And now that the self-Gods in hada had quarreled amongst themselves and separated, De'yus' blockade was broken of its own accord. His mighty standing army against Jehovih's believers had melted away; and the otevans sped hither and yonder unmolestedly. And

they gathered in many a thousand; yea, tens of thousands, of De'yus' highest raised angels. The lowest would not come; they had been taught to hate with vengeance Jehovih and His worshippers; to look upon all ills as from Jehovih; to look upon all good delights and blessings as the gifts of De'yus, the Lord their God.

10. Suffice it to say, in twelve years' time the great heavens, Craoshivi and Vara-pishanaha, were united and become as one place. And there was a time of rejoicing and delight; great recreation and communion; great rites and ceremonies, and worshipping and rejoicing before Jehovih.

11. Already was the pressure of ji'ay upon the heavens and the earth. Hored was fast falling toward the earth; De'yus' highest raised had already gone; his kingdom was becoming a kingdom of fools and idlers, a most dangerous class when once want and starvation come upon them.

12. De'yus, still stubborn, and, withal, hoping for a change from some cause he saw not, had now no longer time to quarrel with his truant Gods, but from day to day, hour to hour, was kept at the full strain to avert the threatened doom.

13. Meanwhile, the false Gods, his own one-time pupils, were now heaping into his distracted kingdom millions and millions of drujas, who had been taught on the earth that all that was required of them was to call on the Savior, Anubi, and the Lord God, and that when they died they would go straight to glory to dwell on the holy hill of the Lord God. And these poor creatures the self-Gods now applauded, helping them on, saying: Yea, go on; your Savior, Anubi, will open the gate and pass you in. Henceforth, forever, ye shall do nothing but bow to De'yus.

14. And these spirits of darkness, like idiots, were bowing all the time, day and night, doing nothing but bowing, and saying: Blessed Anubi! He can save me! Glory to the Lord our God! Then they would begin again: Blessed Anubi! My Savior! Glory be to De'yus! For this was all they knew; neither would they hear nor see else; they were as wild people; with outbursting eyes, looking for Anubi; looking for De'yus; but bowing incessantly in all directions; millions of them, tens of millions: delirious angels!

15. Anubi gave up his place in consequence, and in fear of them; and his heavenly city was like a house without a keeper, where throngs go in and out, around about, forever shouting: O my blessed Savior, Anubi! Glory be to the Lord God.‖

16. But Anubi was with the false Lord God, striving to help him find some means of escape or safety

CHAPTER XLI.

DARKER and darker, the hadan fields palled before the touch of Jehovih's hand, to try the self-assumed Lord God and his heavenly works. As if an epoch new and terrible had come to one so audacious, who foremost in heaven and earth had sought to banish the worship and the name of the Great Spirit from mortals, and give them instead a heavenly ruler in the image of man.

2. For before this, all nations knew the office of Gods and Lords, and reverenced them as Jehovih's high officers, raised up spirits of the dead, wise and powerful. But now, in five great divisions of the earth, satan's hadan chief had bound his name in mortals, with threatened penalties, and even death, for mentioning Jehovih's name. And, to put them to the test, made oaths on burning flesh, that whoso would not eat thereof should die.

3. For this was the criterion before the courts that they that refused fish and flesh food, or would not pollute the body by noxious drinks and smoke, intoxicating to the sense, were possessed of Jehovihian worship, and so deserved torture and death.

4. So the names of Lord and God, and Lord God, and De'yus, had now become for a thousand years fixed in mortals' minds as the Creator, a large man sitting on a throne in Hored, his heavenly seat, watched and guarded by his son, Anubi, keeper of the scales, and of the gate to heaven. To make a plausible story of which, the angels, through oracles, and magicians, and priests, and prophets, proclaimed that: In the beginning God created the heavens and the earth, and all things therein and thereon. And he was tired, and rested; and, as if creation was a completed work, left certain laws to run the wonderful machine whilst he sat afar off, looking on; smiling at the pranks of mortals, and their failure to understand him, with a devil and a horrid fire to torture their souls, if they sang not in praise of this compounded, false Lord God.

5. Thus turned he, their false God, the voice of mortals from Him Who is Ever Present, Whose speech hath every soul heard, Whose

Presence moveth all things in heaven and earth! The false God turned them to sing and pray to himself, so he should clutch and bind their souls in endless slavery; untaught, half fed; as drudges, to bring into his capital, provender and building stones to glorify him forever.

6. Over Jaffeth, far and wide, this traitor to Jehovih had sealed in stone, and papyrus, and wood, and sacred cloth, his name, Ho-Joss, to suit the Panic voice; as whilst in Vind'yu he made them engrave it Dyaus, to fit the Vedic tongue; and thence in Fonece to suit the higher-spirited race, Adonia-Egad, and go over to Heleste, and, in less distinct and bastard Greece, whisper Zeus, saying: These words are watch-words to gain Anubi's ear, and turn the scales for endless paradise. Go ye, slaves, engrave my names; and, in mortal lioraries, register my great exploit, of how I created the world!

7. And make me spotless pure, letting sin into the races of men by Osiris' cunning tale of Eve's weakness by fault of the earth. For I am not come like Jehovih's captains, spirits sent to rule men for a season, but a very God of blood and bones, who once, in terrible anger, flooded the earth to drown my disobedient sons and daughters. Make ye them to tremble and draw long breath when my name is spoken, or, by mine own soul, I will hurl heaven and earth into endless chaos! ‖

8. Pressing downward ji'ay came, slowly and surely, the very motion spake as a million tongues, serious, awful. For many, on every side, of the hosts of Anuhasaj were deserting him. As one in a small way may see on a sinking ship, how the expert swimmers, with strong arms, leap into the water boldly and swim for the far-off shore, whilst the helpless, in frantic rage, cluster fast upon the distracted officers, blockading them from doing good. So began the tumult in the fast descending plateau, Hored, which was increased a hundred-fold by the flood of drujas cast upon De'yus' kingdom by his own traitorous false Gods.

9. De'yus' generals and captains first tried music to hold the forty thousand million to peace and order; but the es'enaurs themselves took fright, and by the million fled, flying down to the earth to Osiris', or Te-in's, or Sudga's kingdoms, and over-flooding mortals with ghostly revelries. Next, by parades, and rites, and great processions, did De'yus' officers seek to divert the panic-stricken millions.

10. Thus for years this maddened God with wonderful strength of will almost held his own, inventing tens of thousands of strata gems. But at last, in the downward course, Hored touched upon the corporeal earth; and suddenly, as if startled by the shock, the frantic millions screamed, and then, alas, all order died.

11. The doors of hell were opened! Anuhasaj's throne and capital, with all their splendor, the maddened mob broke loose to pillage or to destroy. And then rushed in the fault-finders, shouting: Thou lying God, but like a man, who art thou? And thou, Anubi! Deceiving judge! A thousand horrid deaths to thee!

12. But the unlearned drujas knew not who was rank or officer, God or judge, but seized the pale and trembling De'yus and Anubi, and more than a million officers, overpowered them, by ten million to one, pressed on by the foul-smelling crowd. And now, with blows and kicks and cuffs, on every side began the awful fray. Till stretched as wide as the earth, the countless millions were plunged into hell. Hereupon, to right and left, was now an unceasing combat, and all the hosts of the Lord God were sworn for vengeance against any one they came against.

13. Then came the torturers, casting into the hells most offensive smells and suffocating gases, crammed in the nose and mouth of their victims. No more were the Lord God and Anubi seen, but swallowed up in measureless darkness, where every soul sought nothing good, but labored hard to give unto others excruciating tortures for vengeance sake.

CHAPTER XLII.

GOD in Craoshivi prayed Jehovih what he should do to release De'yus and Anubi; Jehovih answered, saying: My Son, thou shalt first labor for them that desire; whoso courteth darkness deserveth not thy hand. I have proclaimed from since the olden time, warning to them that put ME away; but in their self-conceit they denied My person and power.

2. Wert thou, this day, to deliver from hell De'yus and Anubi, and their thousands of millions of self-torturing slaves, they would but use their deliverance to mock My creation, saying: It lasted not; it was but a breath of wind. For which reason thou shalt not yet meddle with the hells of Hored.

3. In four hundred years I will bring the earth into another dawn of light. Till then,

let De yus and Anubi and their hosts take their course.

4. God inquired concerning Osiris and Te-in and Sudga, and Jehovih answered him, saying: Sufficient unto them is the light they have received. Suffer them also to take their course, for they also shall become involved in hells of their own building.

5. But be thou attentive to My Chosen, the Faithists, in all parts of heaven and earth; not suffering one of them to fall into the hells of My enemies.

6. God acquainted Ahura with Jehovih's words; then Ahura prayed to Jehovih, saying: O Father, grant Thou to me that I may go to Osiris, and to Te-in, and to Sudga, to plead Thy cause. Behold, the Lord God is locked up in hell; even high-raised Gods would not find it safe to go to him.

7. Jehovih said: Why, O Ahura, desirest thou to go to Osiris and to Te-in and to Sudga? Knowest thou not, how difficult it is to alter the mind of a mortal man; and yet these self-Gods are ten-fold more stubborn!

8. Ahura said: I know, I cannot change them; to break this matter of conceit, and all learned men are liable to fall therein, none but Thou, O Jehovih, hast power. But these self-Gods were long ago my most loved friends; behold, I will go to them as a father would to a son, and plead with them.‖ Jehovih gave permission to Ahura to visit them, the three great self-Gods.

9. So Ahura fitted out an otevan, and with ten thousand attendants, and one thousand heralds, and with five thousand musicians, besides the officers of the fire-ship, set sail for Che-su-gow, Te-in's heavenly place, over Jaffeth. And when he arrived near the place he halted and sent his heralds ahead to inquire if he could have audience with Te-in.

10. Te-in received the heralds cordially, and being informed of their object, sent back this word: Te-in, the most high ruler of heaven and earth, sendeth greeting to Ahura, commanding his presence, but forbidding Ahura and his hosts from speaking to any soul in Che-su-gow save himself (Te-in).

11. Ahura received this insulting message with composure, and then proceeded and entered the capital city, the heavenly place of Te-in, where he was met by one million slaves, arrayed in the most gorgeous manner. These conducted him and his attendants to the arena, where Ahura was received by the marshals, who brought him to the throne, leaving the attendants in the arena. Here Te-in saluted on the SIGN OF TAURUS [Exbau — ED.], and Ahura answered in the Sign FRIENDSHIP [Aries — ED.].

12. Te-in signalled privacy, and so all others fell back, leaving Ahura and Te-in alone. Te-in said: Come thou and sit beside me on the throne. Ahura said: Because thou hast not forgotten me I am rejoiced. And he went up and sat on the throne. Te-in said: Because thou art my friend I love thee; because thou art beside me I am rejoiced. It is more than a thousand years since mine eyes have beholden thee. Tell me, Ahura, how is it with thyself and thy kingdom?

13. Ahura said: As for myself I am happy; for the greater part, my kingdom is happy also. My trials have been severe and long enduring. But of my four thousand million, more than half of them are delivered beyond atmospherea, high raised; and of the others they grade from fifty to ninety.

14. Te-in said: And for thy more than two thousand years' toil, what hast thou gained by striving to raise up these drujas? Ahura said: This only, O Te-in, peace and rejoicing in my soul.

15. Te-in said: Hereupon hang two philosophies: One seeketh peace and rejoicing by laboring with the lowest of the low; the other, by leading the highest of the high. As for myself the latter suiteth me better than the former. I tell thee, Ahura, all things come of the will; if we will ourselves to shut out horrid sights and complainings, such as the poor Druk and the druj indulge in, we have joy in a higher heaven. To me it is thus; sympathy is our most damnable enemy, for it bindeth us to the wretched and miserable. To put away sympathy is to begin to be a great master over others, to make them subservient to our wills.

16. Ahura said: Is it not a good thing to help the wretched? Te-in answered: To help them is like drinking nectar; to make one's senses buoyant for the time being. That is all. They relapse and are less resolute than before, but depend on being helped again. For which reason he who helpeth the wretched doth wrong them woefully. To make them know their places, this is the highest. For have not even the Gods to submit to their places? To learn to be happy with one's place and condition is great wisdom.

17. Herein have thousands of Gods fallen; they helped up the poor and wretched; as one may, in sympathy to serpents, take them into

his house and pity them. They immediately turn and bite their helpers. But speak thou, O Ahura; for I have respect to thy words.

18. Ahura said: If a man plant an acorn in a flower-pot, and it take root and grow, one of two things must follow: the growth must be provided against or the pot will burst. Even thus draweth, from the sources around about, the lowest druj in heaven. None of the Gods can bind him forever. Alas, he will grow. All our bondage over them cannot prevent the soul, soon or late, taking root and growing. How, then, can we be Gods over them forever?

19. Te-in said: Thou art a God over them; I am a God over them. Where is the difference? Ahura said: I am not in mine own name; though I am God over them, yet am I not God over them. For I teach them they shall not worship me, but Jehovih. I train them that I may raise them away from me. Neither do my people serve me, but serve the Great Spirit. Thou teachest thy drujas that thou art the all highest, and that they shall be contented to serve thee everlastingly. Thou dost limit them to the compass of thy kingdom. I do not limit my subjects, but teach them that their progression is forever onward, upward.

20. Te-in said: How do we not know but the time will come unto them, and they shall say: Alas, I was taught in error. They told me there was a Great Spirit, a Person comprising all things, but I have found Him not. Will they not then revolt also? Was not this the cause of De'yus' fall? He had searched the heavens to the extreme, but found not Jehovih. Then he returned, and possessed himself of heaven and earth. Although he failed, and is cast into hell, it is plain that his sympathy for drujas caused his fall. From his errors, I hope to guard myself; for I shall show no sympathy for the poor or wretched; neither will I permit education on earth or in heaven, save to my Lords or marshals. When a mortal city pleaseth me not, I will send spirits of darkness to flood it unto destruction. Yea, they shall incite mortals to fire the place, and to riot and death. Thus will I keep the drujas of heaven forever busy playing games with mortals, and in bringing provender and diadems to forever glorify my heavenly kingdom.

21. Ahura said: Where in all the world hath a self-God stood and not fallen? Te-in said: Thou mayest ask of mortals: Where is a kingdom or a nation that stood, and hath not fallen? Yet thou perceivest nations continue to try to found themselves everlastingly. But they are leveled in time. Things spring up and grow, and then fall into dissolution. Will it not be so with ourselves in the far future? Will we not become one with the ever-changing elements, and as nothing, and wasted away?

22. Ahura said: One might say of man and spirits: There were some seeds planted; and many of them rotted and returned to earth; but others took root and grew and became large trees. But yet, is it not true also of the trees that they have a time? For they die, and fall down, and rot, and also return to earth.

23. Ahura continued: Admit this to be true, O Te-in, and that the time may come when thou and I shall pass out of being, doth it not follow that for the time we live we should contribute all we can to make others happy?

24. Te-in said: If by so doing it will render ourselves happy, with no danger to our kingdoms, then yea, verily. For which reason are we not forced back after all to the position that we shall labor for our own happiness, without regard to others? One man delighteth in art, another in philosophy, another in helping the poor and wretched; and another in eating and drinking, and another in ruling over others; shall not they all have enjoyment in the way of their desires? Shalt thou say to him that delighteth in eating and drinking: Stop thou; come and delight thyself helping the wretched!

25. Ahura said: This I have seen; the intelligent and clean have more delight than do the stupid and filthy; the rich more enjoyment than the poor. As for ourselves, we delight more in seeing the delighted than in seeing the wretched. More do we delight to see a child smile than to hear it cry; but there be such that delight more to make a child cry than to see it smile; but such persons are evil and take delight in evil. Shall we, then, indulge them in their means of delight? Or is there not a limit, as when we say: All men have a right to that which delighteth themselves, provided it mar not the delight of others?

26. Te-in said: Thou hast reasoned well. We shall delight ourselves only in such ways as do not mar the delight of others. Whereupon Ahura said: Then am I not delighted with the manner of thy kingdom; and thou shouldst not practice what giveth me pain. Because thou hast resolved to educate not mortals nor angels, thou hast raised a hideous wall in the face of Gods.

27. Te-in said: This also wilt thou admit:

That as we desire to delight ourselves we should look for the things that delight us, and turn away from things that delight us not. Therefore, let not the Gods turn their faces this way, but to their own affairs.

28. Ahura said: Thou art wise, O Te-in. But this I have found; that something within us groweth, that will not down nor turn aside. In the beginning of life we look to ourselves, which is the nature of the young; but when we grow, we take a wife, and we delight to see her delighted; then cometh offspring, and we delight to see them delighted. After this, we delight to see our neighbors delighted; and then the state, and then the whole kingdom. This delight to be delighted groweth within us; and when we become Gods we delight no longer in the delight of a few only, but we expand unto many kingdoms. As for myself, I first delighted in the delight of Vara-pishanaha; but now I delight to see other Gods and other kingdoms delighted. For that, I have come to thee. I fear thy fate. I love thee. I love all thy people, good and bad. Behold, this I have found, that it is an easier matter to suffer a river to run its course than to dam it up; to dam up a river and not have it overflow or break the dam, this I have not found. The course of the spirit of man is growth; it goeth onward like a running river. When thou shuttest up the mouth, saying: Thus far and no farther! I fear for thee. I tried this matter once; I was flooded; the dam was broken. I see thee shutting out knowledge from mortals and angels; but I tell thee, O Te-in, the time will come when the channel will be too broad for thee.

29. Te-in said: How shall I answer such great wisdom? Where find a God like unto thee, O Ahura? And yet, behold, the Lord God, Anuhasaj, toiled with thee hundreds of years, and learned all these things; yea, he traveled in the far-off heavens, where there are Gods and kingdoms which have been for millions of years. And he came back and renounced the Great Person, Jehovih. He said: All things are not a harmonious whole; but a jumble; a disordered mass, playing catch as catch can.

30. Ahura said: And what hath befallen him? And is here not a great argument? For we behold in all times and conditions and places, in heaven and on earth, wherever people assume doctrines like unto his, they begin to go down into hell. They flourish a little while, but only as a summer plant, to yield in the winter's blast. For this I have seen for a long time coming against these heavens, even thine, that, as darkness crushed De'yus, so will thy heavenly dominions soon or late fall, and in the shock and fray thou wilt suffer a fate like unto De'yus.

31. Te-in said: For thy wise words, O Ahura, I am thy servant. I will consider thy argument, and remember thee with love. In a thousand years from now I may be wiser; and I may have my kingdom so built up that it will be an argument stronger than words.‖

32. Hereupon the two Gods brought their argument to a close, and Te-in signalled his vice-Gods and marshals, and they came; and when Ahura and Te-in had saluted each other, Ahura was conducted away from the place of the throne, and after that beyond the capital. The vice-Gods and marshals delivered him to his own attendants, and with them he embarked in his otevan, and set sail for Sudga's heavenly kingdom, over the land of Vind'yu.

CHAPTER XLIII.

SUDGA, after assuming a heaven unto himself, moved it over the Nua Mountains and called it Hridat, in which place he had eight thousand million angel slaves, after the same manner as Te-in's. Sudga's capital city, Sowachissa, his highest heavenly seat, was modeled after the fashion of Sanc-tu, De'yus' heavenly place in Hored, at the time of its greatest magnificence.

2. The capital house of Sudga was made of precious stones and gems, the work of thousands of millions of angels for many years. And when Hored was pillaged, prior to De'yus being cast into hell, millions of its most precious ornaments were stolen and brought to Hridat. The streets of Hridat were paved with precious stones; and an arena surrounded the palace on every side, set with crystals of every shade and color, and of every conceivable manner of workmanship. On the borders of the arena stood five hundred million sentinels, arrayed in gorgeousness such as only Gods had looked upon. Inside the line of sentinels were one million pillars of fire, kept brilliant day and night, by the toil of five hundred million slaves. Inside the line of the pillars of fire were one million marshals, so arrayed in splendor one could scarce look upon them. These were watch and watch, with two other groups of one million each, and they stood watch eight hours each.

3. None but the vice-Gods and the high marshals could cross the arena to the palace, walking, but must crawl on their bellies, and for every length crawled, they must kiss the pavement and recite an anthem of praise to Sudga, who now took both names, Sudga and Dyaus. Neither must any one repeat the same anthem twice, but it must be a new anthem for each and every length of the person. For a tall person, a thousand lengths were required, from the line of marshals to the palace, a thousand anthems. So that only the few, as compared to his millions, ever laid eyes on the throne of Sudga. And after they so beheld him on the throne, for they were only permitted to gaze but once on him, and that at a great distance, and amidst such a sea of fire they scarce could see him, then they must recrawl back again to the place of beginning, again reciting another thousand anthems.

4. Which made Sudga almost inaccessible, and permitted only such as were favored to even look upon him, which with the ignorant is a great power.

5. When Ahura came to the capital and sent word to Sudga who he was, praying audience, Sudga gave orders to admit him, commanding Ahura to walk upright into his presence, along with the vice-Gods. Accordingly, in this manner Ahura came before Sudga, and saluted in LOVE AND ESTEEM, answered by Sudga in FRIENDSHIP OF OLD. The latter at once commanded privacy, and so all others withdrew, and Ahura and Sudga went up and sat on the throne.

6. Sudga said: Because thou hast come to see me I am overflowing with joy. Because I know thou hast come to admonish me for my philosophy and the manner of my dominions, I respect thee. Because thou didst once try to found a kingdom of thine own, and failed, I sympathize with thee; but because thou wentest back on thyself and accepted Jehovih, and so was rescued from thy peril, I commiserate thee.

7. Ahura said: To hear thy gifted tongue once more is my great joy. To know that no misfortune was in store for thee and thy kingdom would give me great delight. Because I love thee, and the people of thy mighty, heavenly kingdom, I have come to admonish thee and plead for Jehovih's sake. As for myself, I have found that to cast all my cares on Him, and then turn in and work hard for others, these two things give me the greatest happiness.

8. Sudga said: Can a brave man justly cast his cares upon another? Was not thyself given to thyself for thyself? If so, thou desirest none to work for thee? If so, how hast thou a right to work for others? If thou prevent them working out their own destiny, wrongest not thou them? Moreover, thou sayest: To cast thy cares on Jehovih, and to work hard for others, these two give thee the greatest happiness: Wherefore, art thou not selfish to work for thine own happiness? For is not this what I am doing for myself in mine own way.

9. Ahura said: Grant all thy arguments, O Sudga, where shall we find the measure of righteous works but in the sum of great results? For you or me to be happy, that is little; for a million angels to be happy, that is little. But when we put two kingdoms alongside, and they be the same size, and have the same number of inhabitants, is it not just that we weigh them in their whole measure to find which of the two kingdoms hath the greater number of happy souls? Would not this be a better method of arriving at the highest philosophy?

10. Sudga said: Yea, that would be higher than logic, higher than reason. That would be the foundation of a sound theory.

11. Ahura said: And have we not found, both in heaven and earth, that all kingdoms that are overthrown have the cause of their fall in the unhappiness and disaffection of the ignorant. As soon as the masses begin to be in unrest, the rulers apply vigorous measures to repress them, but it is only adding fuel to the fire; it deadeneth it awhile, but only to have it burst forth more violently afterward.

12. Sudga said: Thou reasonest well, O Ahura; go on. Ahura said: How, then, shall we determine the happiness of two kingdoms, in order to determine which hath the greater happiness? Are not revolts evidence of unhappiness? Hear me, then, O Sudga; where, in all the Jehovihian heavens, hath there ever been a revolt? And on the earth, where have the Jehovihians, the Faithists, rebelled against their rulers? Behold, in the far-off etherean heavens, the Nirvanian fields, hath never been any God or Chief environed in tortures. As for my own kingdom, my people will not rebel against me, nor need I fortify myself against disaster.

13. Sudga said: Thou art wise, O Ahura. The only way to judge a kingdom's happiness

is by the peace and contentment and civility of its people toward one another, and by the confidence betwixt the ruler and the ruled. He who hath to guard himself liveth on the eve of the destruction of his kingdom and himself. And yet, O Ahura, remember this: the Jehovihians of heaven and earth are high raised ere they become such; any one can be a ruler for them, for they know righteousness. But I have to deal with Druks and drujas. How, then, canst thou compare my kingdom with the Nirvanian kingdoms?

14. Ahura said: Alas, O Sudga, I fear my arguments are void before thee. Thou showest me that the line betwixt selfishness and unselfishness is finer than a spider's web. Even Gods cannot distinguish it. And yet, behold, there was a time when I said: I will be a mighty God, and bow not to the Unknown that brought me into being. For this I labored long and hard; the responsibility of my kingdom finally encroached upon my happiness. Long after that I put away all responsibility, and made myself a servant to Jehovih. Then a new happiness came upon me, even when I had nothing that was mine in heaven and earth. This is also unknowable to me; it is within my members as a new tree of delight. This it is that I would tell thee of, but I cannot find it. It flieth not away; it baffleth words, even as a description of the Great Spirit is void because of His wondrous majesty. Such is the joy of His service that even Gods and angels cannot describe it. With its growth we look famine in the face and weep not; we see falling ji'ay and fear not; with the ebb and flow of the tide of Jehovih's works we float as one with Him, with a comprehensive joy.

15. Sudga said: To hear thy voice is joy to me; to not hear thee is great sorrow. Behold, I will consider thy words of wisdom. In thy far-off place I will come in remembrance and love to thee.

16. Thus ended the interview, and Sudga signalled his vice-Gods and high marshal to come; whereat he saluted Ahura in the Sign of Craft, and Ahura answered him in the Sign, Time.

17. And then Ahura, betwixt the vice-Gods, led by the high marshal, departed, passed beyond the arena, where the vice-Gods and high marshal gave him into the charge of the marshal hosts, who conducted him beyond the line of sentinels, where Ahura joined his own attendants and went with them into his otevan, and set sail for Agho'aden, Osiris' heavenly place, which had been over Par'si'e, but was now moved over Arabin'ya.

CHAPTER XLIV.

AT this time Osiris' heavenly kingdom numbered thirteen thousand million angels, good and bad. And it was the largest heavenly kingdom ever established on the earth.

2. It was built after the manner of Sudga's; that is to say, modeled after Sanc-tu, in Hored, but more magnificent than Sudga's kingdom, and far larger. The arena-way was five thousand lengths of a man across; so that approaching visitors to the throne must crawl two thousand lengths in order to approach the throne. And they also had to repeat an anthem of praise, or a prayer, for every length crawled, going and coming. And they were, like at Sudga's, permitted to approach only to within a long distance from Osiris; whilst the array of lights around him were so dazzling that scarcely any could look upon him. And they that thus approached were so reverential that their minds magnified Osiris' glorious appearance so much, they verily believed they had looked into the Creator's face, and saw, of a truth, man was of his image and likeness. And thousands, and even millions, that thus crawled to look upon him, afterward went about in heaven preaching Osiris as the veritable All Highest Creator of heaven and earth.

3. Osiris made his Godhead to consist of three persons: first, himself, as The Fountain of the Universe, whose name was Unspeakable; second, Baal, His Only Begotten Son, into whose keeping he had assigned the earth and all mortals thereon; and, third, Ashtaroth, His Virgin Daughter, into whose keeping he had assigned life and death, or rather the power of begetting and the power to cause death with mortals.

4. Osiris was the most cunning of all the self-Gods; for thus he appropriated the triangle of the Faithists; thus appropriated the names and powers of the Lord God, the false (now in hell), for only through Baal and Ashtaroth could any mortal or spirit ever attain to approach the arena of the throne in Agho'aden. And here again they had to pass the high sentinel, Egupt, before they were entitled to the right to crawl on their

bellies over the sacred pavement, the way to the heavenly palace.

5. Only the vice-Gods of Osiris and his chief marshal could walk upright to the capital palace, and they with heads bowed low. And when Osiris was informed of Ahura's coming he sent word that he should come upright, with head erect, but veiled from head to foot. To this Ahura gladly consented; and, being thus veiled by Egupt and handed over to the vice-Gods and the chief marshal, he walked upright till he came to the high arch of the palace; here they halted, and Ahura saluted on the Sign OLD TIME LOVE, and Osiris answered in the Sign JOY IN HEAVEN. Whereupon Ahura left the vice-Gods and walked near the throne, and Osiris came down, and they embraced in each other's arms, not having seen each other for more than a thousand years.

6. Osiris signalled the vice-Gods and chief marshal to fall back, and they did so, and they ascended the throne and sat thereon, privately.

7. Osiris said: This is a great joy! To meet one's loves, is not this greater, after all, than all the pomp and glory of the Gods? Ahura said: True; but who is wise enough to live to enjoy so cheap a glory? We run afar off; we build up mighty kingdoms, and our places are replete with great magnificence; in search after what? Whilst that which doth cost nothing, love, the greatest good of all in heaven and earth, we leave out in the cold. More delight have I to again look upon thy buoyant face, and hear the music of thy voice, than I ever had in my heavenly kingdom of seven thousand million angels.

8. Osiris said: Is it not so with all Gods, and with mortal kings and queens? They boast of the extent and power of their countless millions; and yet they have not more to love them than would match in numbers their fingers' ends, whom they can take into their arms in the fullness of reciprocity. What, then, are pomp and glory? Are not kings and queens of earth but watch-dogs, to guard the stinking flesh and bones of other mortals? And are not the Gods equally base in their dirty trade of ruling over foul-smelling drujas?

9. Ahura said: It is so. But whence is this great desire to rule over others; to lead them; to be applauded; and to revel in the toil of the millions? Would it not be wise for the Gods who understand this, to resign their mighty kingdoms and go along with their loves to feast in the great expanse of the universe.

10. Osiris said: True, O Ahura. But who hath power to do this? Certainly not the Gods. And is it not so with mortals? For thousands of years, have they not been told: Except ye give up your earthly kingdoms, and give up your riches, ye cannot rise in heaven. But, behold, the rich man cannot give up his riches; the king cannot give up his kingdom. They are weak indeed! As well expect an unhatched bird to fly, as for such souls to be but slaves in our dominions. This do I perceive also, of mine own kingdom, I cannot give it up; because, forsooth, I cannot get the desire to give it up, although my judgment saith it would be the highest, best thing for me.

11. Ahura said: Are not great possessions like unto dissipation? I have seen mortals who admit THE HIGHEST, BEST THING TO DO IS TO LIVE THE HIGHEST, BEST ONE KNOWETH, and straightway go off and pollute the body by eating flesh and drinking wine. They also know the right way, but to attain to the desire to put in practice what one knoweth to be the highest, they have not reached.

12. Osiris said: Yea, all this is dissipation. And if a man give away what he hath, is not that also dissipation? Can it be true, O Ahura, that even as we manipulate mortals, to drive them to war or to make them play peace, to make them destroy their kingdoms and build up others by our angel armies, which they know not of, that we ourselves are ruled over by the Gods in the etherean heavens?

13. Ahura said: It seemeth to me thus, Osiris, that is to say: That the etherean Gods above us rule us, but not in the same way, but by their absence from us when we do unjustly, and by their presence when we do righteously. We rule over mortals by direct action upon them, shaping their destinies by our heavenly wills, and they are often cognizant of our angel servants being with them. But when we cannot appropriate a mortal to do our wills, we withdraw our angels and suffer him to fall into the hands of drujas.

14. Ahura continued: Not that the Gods above us, O Osiris, send evils upon us; but that we foster evils within our own kingdoms which take root, like thorns and nettles in a neglected field, and they grow and environ us. Even this I have seen in thy heavens in the far future. It will come upon thee, O Osiris,

and with all thy wisdom and strength thou wilt meet the same fate as De'yus, and be cast into hell.

15. Osiris said: Were I to judge by all the self-Gods who have been before me, I should assent unto thy wise judgment. But hear thou me, O Ahura, for mine is not like any other heavenly kingdom, nor formed for mine own glory only. This, then, is that that I will accomplish:

16. I will cast out sin from amongst mortals, and all manner of wickedness; and I will give them a heavenly kingdom on earth. They shall war no more, nor deal unjustly with one another; nor have suffering, nor immature deaths, nor famines, nor sickness, but peace and love, and righteousness, and good works and nobleness.

17. For I will go down to them in person in time to come; and I will take with me angels high raised, and appoint them unto mortals, and give them corporeal bodies for their pleasure, and they shall be the teachers of man on the earth. And man shall put away all selfishness and deceit, and lust, and lying; and the races of man shall be taught how to beget offspring in purity and wisdom.

18. And in that day I will take back the drujas of heaven and engraft them on mortals and re-raise them up with understanding. Wherefore, O Ahura, though I fortify myself in all this, am I not laboring in the right way?

19. Ahura said: It seemeth to me a dangerous proceeding. I would compare thy plan to that of a teacher who took his pupil into a place of vice to teach him virtue. How can a heavenly kingdom exist amongst mortals, save with celibates? And they cannot people the world. Is there any other way but by the delight of the lowest passion that man can be born into life? What belongeth to the flesh is of the flesh; the spirit repudiateth the earth.

20. Osiris said: It hath been so said; but I will cast the higher love down into the lower.

21. Ahura said: Why, so thou canst; but, alas, will it remain down, and forever grovel on the earth? I have seen a sweet maiden wed to a vicious husband, and she lifted him not up, but he pulled her down. Will not it be so with the higher love, when thou weddest it to the passions? Behold the manner of the oracles! We appoint high-raised angels to answer the questions of mortals, to lead them up to virtue and wisdom; but, alas, mortals come not to the oracles to learn these things, but to learn wickedness, and war, and earthly gain. Will it not be so with thy kingdom founded on earth? Instead of helping mortals up, mortals will pull down the angels to answer them in their most sinful desires and curiosity.

22. Osiris said: Thou hast great reason on thy side, and facts withal to sustain thee. Yet forget not, O Ahura, I shall have a temple built of stone on the earth, and a chamber where I can come and command the kingdom through the mortal king.

23. Ahura said: Behold, my mission is fruitless. I have now visited my three loves, Te-in, and Sudga, and thee. And I cannot turn one, even a jot or tittle. In this I have great sorrow; for I fear the time may come when great darkness will be upon you all.

24. Osiris said: I will consider thy wise words, O Ahura. And though thou now goest from me, my love will follow thee.

25. Hereupon Osiris signalled the chief marshal and the vice-Gods, and they came. Then Osiris and Ahura embraced each other and parted, both saluting in the Sign, Love Forever. Ahura retired even as he came, but backward, the vice-Gods on either side and the marshal leading the way. After they crossed the arena Ahura was delivered to Egupt, and the chief marshal, and the vice-Gods returned to Osiris.

26. Egupt passed Ahura on to his own attendants, who conducted him to his fire-ship, wherein they embarked and set sail for his own heavenly place, Vara-pishanaha.

CHAPTER XLV.

JEHOVIH suffered the self-Gods to prosper for more than four hundred years; and Te-in, and Sudga, and Osiris became the mightiest Gods that ever ruled on the earth. Know, then, these things of them, in heaven and earth, whereof the libraries of Jehovih's kingdoms relate more fully that of which the following is a synopsis, to wit:

2. First of Te-in, then Sudga, then Osiris. And of Te-in's heavenly kingdom, two vice-Gods, Noe Jon and Wang-tse-Yot. Chief high marshal, Kolotzka, and under him thirty thousand marshals. Chief general, Ha-e Giang, and under him one hundred thousand generals and high captains. Of these, twenty thousand were allotted to the dominion of mortals in Jaffeth; the others served in heaven, mostly about the throne of Te-in. Chiefly distin-

guished as Gods on the earth were Te-in's fourteen chief generals: Kacan-cat, Yam-yam, Tochin-woh, Ho-jon-yo, Wah-ka, Oke-ya-nos, Haing-le, Lutz-rom, Le-Wiang, Thu-wowtch, Eurga-roth, I-sa-ah,[20] To Gow and Ah Shung.

3. These generals were divided into two parts, seven each; and they were allotted equally, of the twenty thousand rank generals deputed to the earth; and these again were allotted each thirty thousand angel warriors.

4. Te-in had said to these fourteen chief generals: When ye come to the earth, and, finding two cities near together, both of which worship other Gods than me, ye shall divide yourselves into two parts; and one army shall go to one mortal city and the other to the other, and by inspiration and otherwise ye shall bring the two cities to war against each other, until both are broken down, or destroyed. After which ye shall inspire another city, that worshippeth me, to come and possess both of those that are destroyed. Better is it to make our enemies kill each other than to kill them ourselves.

5. And such was the mode of warfare by Te-in that all the land of Jaffeth was subdued unto himself in less than a hundred years. Save the matter of a million Faithists, scattered here and there; and of the Listians who were in the mountains and wildernesses. And great and costly temples were built in all the cities of Jaffeth, and dedicated to TE-IN, CREATOR AND RULER OF HEAVEN AND EARTH.

6. Now, as to the worshippers of Joss and Ho-Joss, they were not converted but subdued, and they worshipped their God in secret, and made rites and ceremonies whereby they might know one another and the better escape persecution. Many of these rites partook after the manner of the ancient rite of Baugh-ghan-ghad.

7. Of the great cities destroyed in these wars were: Hong We, Chow Go and Sheing-tdo. For Hong We the wars lasted twenty years; and there were slain within the city five hundred thousand men, women and children.

8. The wars of Chow Go lasted forty years, and within her walls were slain three hundred thousand men, women and children. For Sheing-tdo the wars lasted twenty-five years, and there were slain within her walls three hundred thousand men, women and children.

9. In the destruction of Hong We there were consigned to ashes four hundred houses of philosophy; two thousand four hundred colleges, and twelve thousand public schools. All of which had been made glorious in the reign of Hong, the king of the city. Because he worshipped Ho-Joss, his great city was destroyed.

10. In Chow Go there were destroyed six hundred houses of philosophy and two hundred colleges of Great Learning. Here was the Temple of Jonk, which was dedicated to worship of Joss (God), and which, in building, required twenty thousand men twelve years. It had two thousand pillars of Awana stone, polished; and at the blood altar it had twelve thousand skulls, of which the great king Bak Ho was slaughterer in the name of Ho-Joss. The throne of worship for the king was set with diamonds and pearls; and it had a thousand candlesticks of gold and silver. And the fine silk drapery and fine wool drapery within the temple were sufficient, if spread out, for five hundred thousand men to lie down on and yet not cover up the half of it. And the drapery was painted and embroidered with pictures of battles and wars; and of scenes in heaven. For the ornamentation of which drapery twenty thousand men and women had labored for forty years. All of which were destroyed, together with all the great city and all its riches and magnificence.

11. Sheing-tdo was a city of fashion and splendor, inhabited by the richest men in the world. She had a temple called Cha-oke-king, dedicated to learning, but in fact appropriated to the display of wealth and pageantry. It was round, with a high projecting roof, the eaves of which rested on ten thousand pillars of polished stone. There were four hundred door-ways to enter the temple; but, within each door-way, one came against the square columns of precious stones that supported the roof inside; and to either side of the columns were passage-ways that led into the four hundred chambers within. In the centre of the temple, artificial stalactites, twenty thousand, hung from the roof; these were made of silk and wool and fine linen and painted, and of colors so bright that mortal eye could scarce look upon them, and they were as ice with the sun shining thereon, forming rainbows in every direction. Here came kings and queens and governors of great learning; for here were deposited copies of the greatest books in all the world.

12. Besides the temple of Cha-oke-king, there were seven great temples built to Joss, either of which was large enough for ten thousand men to do sacrifice in at one time.

For five and twenty years the people of Sheingtdo fought to save their great city from destruction, but it fell, and was destroyed, and all the temples with it; by king Bingh it was laid low.

13. Next to these were the following great cities that were destroyed: Gwoo-gee, which had one hundred houses of philosophy and forty colleges for great learning; one temple, with eight hundred polished pillars and two thousand arches; thirty temples of wheat and corn sacrifice; one feed-house, where was stored food for one hundred thousand people in case of famine, sufficient for eight years; and all these, and the libraries of the records of the Gods and Lords of earth, and all things whatever in the city were burnt to ashes.

14. The city of Young-ooh, of two hundred thousand inhabitants, which had seventy houses of philosophy, and thirty-five colleges of great learning, besides many schools; one TEMPLE OF THE STARS, where lectures were given daily to the people to teach them the names and places of the stars and their wondrous size and motion; forty temples of sacrifice, seven of which were large enough to hold all the inhabitants of Young-ooh, the great city. By king Shaing it was laid in ashes, and nothing but heaps of stone remained to tell where the city had been.

15. The city, Gwan-she, which had thirty houses of philosophy, and seventy temples of sacrifice, two Temples of the Stars dedicated to Joss; eighty-five colleges of Great Learning, and also a feed-house, stored sufficiently to feed the city seven years; and there were two hundred thousand inhabitants within the city walls. Twelve years the people of this city fought against the incited plunderers, the warriors under the God Te-in, but were conquered at last, and their city laid low.

16. And the great cities, Ghi, and Owan, and Chong, and Goon, and Ca-On and Jongwong, and Sow, and Wowtch-gan, and Sem-Sin, and Gee, and Tiang, and Choe, and Doth, and Ah-mai, and Conc Shu, and Guh, and Haingtsgay, and Ghi-oo-yong, and Boy-gonk, all of which had houses of philosophy and colleges of great learning, and public schools, and temples of sacrifice, and feed-houses, and hundreds of thousands of inhabitants. And all these cities were destroyed, and only heaps of stones left to tell where they had been.

17. Besides these, there were more than two thousand cities of less prominence destroyed. And yet, of villages and small cities, so great were they in number which were destroyed, that no man ever counted them.

18. City against city; king against king; man against man; for the inhabitants of Jaffeth were obsessed to madness and war and destruction; almost without cause would they fall upon one another to destroy; for so had Te-in sent his hundreds of millions of warring angels to inspire mortals to destroy all knowledge, and instruction, and learning, and philosophy, and to destroy all trace of all other Gods and Lords, that he alone might reign supreme.

19. And these angels taught mortals how to make explosive powder, and guns to shoot with, more deadly than the bow and arrow; and taught the secret of under-digging a city and blowing it up with explosive powder.

20. So, the fair land of Jaffeth, with its wisdom and great learning, was made as a distracted and broken-up country. In all directions the bones of mortals were scattered over the lands; nor could the land be tilled without digging amongst the skulls and bones of the great giant race of I'huans that once had peopled it.

21. And of those who were not destroyed, one might say: They were a poor, half-starved, sickly breed, discouraged and helpless, badly whipped.

22. And the spirits of the dead were on all the battle-fields, lighting up the dark nights by their spirit-fires, and in the morning and the twilight of evening they could be seen by hundreds and thousands, walking about, shy and wild! But an abundance of familiar spirits dwelt with mortals; took on sar'gis forms, and ate and drank with them, and even did things of which it is unlawful to mention.

23. Thus was Jaffeth won to the God Te-in. Now of Sudga, know ye.

CHAPTER XLVI.

TWO vice-Gods had Sudga, Brihat and Visvasrij. Next to these, Sudga's heavenly chief marshal, Atma, who had four thousand marshals under him, and equally divided amongst them to command, one thousand million heavenly warring angels. Atma had authority over thirty thousand generals and captains, to whom were allotted two thousand million angels.

2. Chief of the heavenly generals were: Shahara, Vasyam, Suchchi, Dev, Nasakij, Tvara, Watka, Shan, Dorh, Hudhup, Nikish,

Hajara, Hwassggarom, Viji, Yatamas, Brahma, Goska, Fulowski, M'Duhitri, Yaya-mich-ma, Hijavar, Duth, Lob-yam, Hi-gup and Vowiska. And these falsely assumed the names of the ancient Gods and Lords of thousands of years before.

3. Sudga had said to them: That my age may be magnified before the newborn in heaven, ye shall also magnify your own names by taking the names of Gods and Lords who are revered in heaven and earth, for all things are free unto you. But unto none others do I give privilege to choose the names of the ancients.

4. Sudga then made the following his Private Council: Plow-ya, Vazista, Kiro, Cpenista, Visper, E-shong, Bog-wi, Lowtha, Brihat, Gai-ya, Sa-mern, Nais-wiche, Yube, Sol, Don, Mung-jo Urvash, Cpenta-mainyus and Vanaiti; and to each of them ten thousand attendants.

5. Then Sudga made two great captains, Varsa and Baktu, and he said unto them: Two thousand million angels have I allotted to go down to the earth, to the land of Vind'yu, to subdue mortals and have dominion over them permanently, and I divide the two thousand million betwixt ye twain. But all other angels shall remain in my heavenly kingdom and work for me, and embellish it, and beautify my heavenly cities, especially my holy capital.

6. Now, when ye twain are permanent on the earth, and secured in the temples and oracles, ye shall survey all the lands of Vind'yu, and the cities, large and small, and all the people therein. And, behold, all men shall be subdued unto my two names, Sudga and Dyaus; and when a city standeth, wherein the people worship any other Gods or Lords, that city shall ye destroy, and all the people therein. City against city shall it be, man against man; for as I am the all highest God of heaven, so will I be the God of earth, and its Lord. And ye twain, in finding two cities to be destroyed, shall divide, one going with his angel warriors to one city, and the other to the other city; and ye shall inspire them against each other unto death; and when they are laid low, ye shall bring into the place, to inhabit it, my worshippers.

7. Thus descended to the earth the two destroying captain Gods, Varsa and Baktu, with their two thousand million angel warriors. And they spread out about over the land of Vind'yu, where were many kingdoms and thousands of cities; and they came to mortals asleep or awake, and inspired them to havoc and destruction, for Sudga's sake.

8. And there were laid in ruins, in twelve years, four thousand cities, of which thirty-seven were great cities.[21] And chief of these were Yadom, Watchada, Cvalaka, Hoce-te, Hlumivi, Ctdar and Yigam, each of which contained more than one million souls, and some of them two million.

9. In all of these there were places of great learning, and schools, and temples of sacrifice (worship). In Ctdar the roof of the temple was made of silver and copper and gold; and it had one thousand columns of polished stone, and five hundred pillars to support the roof. The walls were covered with tapestry, painted with written words and histories of heaven and earth, and of the Gods and Lords and Saviors of the ancients. Within the temple were seven altars of sacrifice, and four thousand basins of holy water for baptismal rites. Within the walls of the temple were niches for five hundred priests, for the confession of sins, and for receiving the money and cloth and fruits of the earth, contributed by the penitent for the remission of their sins. Through the central passage within the temple drove the king in his golden chariot, when he came for sacrifice; and the floor of this passage was laid with silver and gold.

10. In the centre of the temple floor was a basin filled with water, and the size of the basin was equal to twenty lengths of a man. In the middle of the basin was a fountain throwing up water. And on the east and west and north and south sides of the basin were four pillars of polished stone, with stairs within them; and the tops of these pillars were connected by beams of inlaid wood of many colors, polished finely, which were called the Holy Arch of Suhhadga. On the summit of the arch was a small house called the Voice of the Oracle, for here sat the king's interpreter of heaven and earth, the reader of visions. And the spirits of the dead appeared in the spray of the fountain, sometimes as stars of light and sometimes in their own forms and features, and were witnessed by the multitude.

11. Within each of the five hundred pillars was a sacred chamber, for benefit of the priests communing with angels. In the east pillar was an opening from top to bottom, a slatway so the multitude could see through the pillar, which was hollow its entire height. This was occupied by the king's high priest or priestess, as the case might be, and this person

had attained to adeptship, so that the angels could carry him up and down within the pillar, even to the top thereof, which was equal to fifty lengths of a man. And the multitude thus beheld him ascending and descending.

12. In the west pillar was the library of the temple, which contained a history of its important events for a period of eight hundred years; of the priest and high priests, and of the kings of the city.

13. Next to the Temple, which was called Tryista, stood the House of Learning, where congregated the wise men and women, skilled in philosophy and music and astronomy and mineralogy. The House was made of polished stone and wood interlocked, and in the front with one hundred and forty columns of polished stone and wood. Within the house were the skins and bones of thousands of creatures, ancient and modern, which were classified and named; and with these were books of philosophy and history, all of which were free to the public one day in seven. Next to the House of Learning was the Temple of Death, dedicated to all kinds of battles, battles betwixt lions and men, tigers and men, and betwixt lions and tigers, and elephants, and betwixt man and man. And so great was the Temple of Death that its seats could accommodate three hundred thousand men, women and children. The temple was circular, and without a roof over the arena. But the greatest of all buildings in Ctdar was the king's palace, commonly called TEMPLE OF THE SUN. This was also made of polished stone, and on the four sides had eight hundred columns of polished stone; and next to the columns were fifty pillars, on every side connected by arches twelve lengths high,[22] whereon rested a roof of wood and stone; and yet on this was surmounted another row of four hundred columns of polished wood, inlaid with silver and gold, and these were connected on the top by other arches ten lengths high, and on these another roof, and on the top of this a dome covered with gold and silver and copper. From the arena to the dome the height was twenty-eight lengths, and the base of the dome across was sixteen lengths. To enter the temple from the west was a chariot roadway, so that the king and his visitors could drive up into the arena of the palace in their chariots. But as for the interior of the king's palace, a whole book might be written in the description thereof, and yet not tell half its richness and beauty and magnificence.

14. Besides these great buildings there were four hundred and fifty Temples of Darkness, dedicated to the spirits of the dead. These were without any opening save the door; and when the communers were within, and the door shut, they were without light. In the midst of these temples, spirits and mortals congregated, and the spirits taught mortals the art of magic; of making seeds grow into trees and flowers; of producing serpents by force of the will; of carrying things through the air; casting sweet perfumes, and casting foul smells; of casting virus to one's enemy, and inoculating him with poison unto death; of finding things lost; of bringing money to the poor, and flowers and food to the sick; of entering the dead sleep,[23] and of becoming unconscious to pain by force of the will.

15. Nor could any man or woman attain to be a priest in the Temple of Tryista until he mastered all the degrees in the Temples of Darkness.

16. The angels of Sudga decided to destroy this city; and, accordingly, they inspired a war betwixt it and the city of Yadom, which was second unto it in magnificence, and possessed of temples and palaces like unto it also. Yea, but to describe one of these great cities was to describe the other, as to mortal glory. For seven hundred years had these cities lain in peace with each other, half a day's journey apart, on the great river, Euvisij, in the Valley of Rajawichta.

17. And the captain God, Varsa, chose one city, and the captain God, Baktu, chose the other city; and each of them took from their thousand million angel warriors a sufficient number, and inspired the two great cities unto everlasting destruction. Even as mortals turn savage beasts into an arena, to witness them tear and flay each other, even so sat these captain Gods in their heavenly chariots, witnessing the two great cities in mortal combat. And when one had too much advantage, the angel hosts would turn the tide, or let them rest awhile; then urge them to it again, holding the game in such even balance as would insure the greatest possible havoc to both.

18. Eight years these battles lasted; and hundreds of thousands of men, women and children were slain; and when thus the great cities were reduced, the Gods let loose THE BAND OF DEATH, whose angel office was to carry poison virus from the rotten dead and inoculate the breath of the living; and then in

desperate madness make mortals fire their cities, to keep them from falling into other hands. And in eight years the great cities, with their mighty temples, were turned to ruin and to dust; and of the people left, only the ignorant few, starving, helpless wanderers, could tell the tale of what had been.

19. Sudga had said: All knowledge amongst mortals is inimical to the Gods in heaven; therefore I will destroy all knowledge on the earth. And this was the same doctrine maintained by Te-in, God of Jaffeth.

20. In such manner proceeded the captain Gods of Sudga over all the land of Vind'yu, laying low all kingdoms, and cities, and places of sacrifice, and places of learning. And in one hundred years the mighty people of Vind'yu were reduced to beggary, and to scattered tribes of wanderers. The great canals were destroyed, and the upper and lower country became places of famine and barrenness. And in the valleys and on the mountains, in the abandoned fields and in the wildernesses, lay the bones and skulls of millions of the human dead. And lions and tigers came and prowled about in the ruined walls of the fallen temples and palaces. Nor were there left in all the land a single library, or book, or the art of making books, or anything to show what the great history had been.

21. Thus perished the Vedic language, the language of song and of poetry, and of great oratory. Save in a small degree, such as was preserved by the remnant of Faithists who had escaped through all these generations, still in secret worshipping the Great Spirit.

22. Hear ye next of Osiris and his dominions, and of Arabin'ya, and Par'si'e, and Heleste:

CHAPTER XLVII.

OSIRIS, the false, on setting up a heavenly kingdom of his own, and dominion over Arabin'ya, and Par'si'e, and Heleste, said: Let Te-in and Sudga pursue their course in destroying; mine shall be in the opposite way.

2. Osiris, the false, said: Three kinds of bad people I have found in heaven and earth: They that are forever finding fault with, and putting down, what others have built up; they are most crafty in argument to find the flaws of others, the inconsistencies, errors and shortness; but there is nothing in them to build up anything in heaven or earth. The next bad man is he who findeth fault, not only with all that hath ever been, but with all propositions designed for a new state of affairs. He is as worthless as the shaft of a spear without a head. The third bad man I have found is he who, seeing the faults and errors of others, harpeth not upon them, but plungeth into work with something new and bold, involving himself and others in disaster. And these three have the great multitude, the world, to take care of! I alone am capable of destroying and building up.

3. The non-resistance of the Faithists hath ever made them dependent on the mercy of their neighbors, in heaven and earth. They must be destroyed, and their doctrines also.

4. In destroying their doctrines, I must give something in the place. I have labored to put away Jehovih and establish the Lord God; now to put away the latter and establish myself as myself would take other hundreds of years. Better, then, is it, that since De'yus is cast into hell,[24] I take the names, Lord God, and De'yus, and Creator, and all such as are acceptable in heaven and earth.

5. Neither will I rob them of their rites and ceremonies, but so add thereunto, that, by the superior glory, they will accept mine.

6. Nor will I abridge mortals of their learning; but, on the contrary, be most exacting and high in aspiration; for by this will I win the approval of the wise and learned.

7. Mortals love idols; therefore I will give them idols. Male and female will I give unto them.‖

8. Osiris then called Baal, Ashtaroth and Egupt into his heavenly Council chamber, and said unto them:

9. Two idols shall ye inspire mortals to build unto me; and one shall be the figure of a male horse, with a man's head and chest and arms, and he shall point upward, signifying, heavenly rest; and the other shall be the figure of a mare, with the head and breasts and arms of a woman. And she shall hold a bow and arrow before her, and behind her a sword and a rose, signifying, for righteousness' sake. And the male idol shall be called Osiris, and the female, Isis.

10. For wherein I assert myself creator of all the living, I must show unto men that I am male and female.

11. Which of a truth is the fountain of all that is in heaven and earth, wherein PROJECTION and RECEPTION are the sum of all philosophy.

12. In which ye shall teach that to go forth

is Osiris, and to rest in meekness is Isis; for which the ancients used the bull and the lamb.[25]

13. For I was a globe, boundless as to size, and swift as to motion. And I put forth a wing for flying, and a hand for labor, by which are all things conquered and subdued. And beneath the wing I set the Lamb of Peace, as a sign of the flight of the defenceless; but under the hand I set the head of a bull, as the sign of my dominion.

14. And I made heaven and earth with wings flying forth, bearing the serpent and the sun. Square with the world, and circumscribed, have I made all things, good and powerful.

15. And in man's hand I placed the key to unlock the mysteries of the firmament of heaven, and the power, and wisdom, and riches, and glory of the earth. Into his hand I place a club, to slay the lion, or to subdue him.[26]

16. For I am like unto man, having created him in mine own image; and I hold the key of heaven and earth, and dominion over all the inhabitants I created on the earth. I am Tau, I am Sed.

17. I am the light, and the life, and the death. Out of myself made I all that live or ever have lived. The sun in the firmament I set up as a symbol of my power. The stars, and the moon, and things that speak not, and know not, are the works of my hand. Without me nothing is, nor was, nor ever shall be.

18. Whoso goeth forth warring for the right is for me, and I am with him. With warriors I am a god of war; with the peaceful I am a lamb of peace. To do, is of me; to not do, is not of me, but of death. An eye for an eye, a tooth for a tooth, blood for blood, mercy for mercy; but force unto all things, with will to conquer, for in these am I manifest unto men.

19. For in the beginning I created the world of mine own force; and this is my testimony, justifying force even with violence when the greater good cometh to the greater number. Hereon hangeth my law; in which any man can understand that had the Faithists fought for righteousness, they would have long since mastered the world and subdued it unto their God.

20. What, then, is the stratagem of Gods, save by some means to reduce men and angels unto oneness in all things? ‖ When Osiris had thus addressed the three Gods, he waited for them to speak. Baal said: This is a foundation; we have never had a foundation for men nor angels. Ashtaroth said: This is a head and front to lead the world. Egupt said: The wisdom of the Faithists was in having a direct course.

21. Osiris said: Then will I revise the doctrines of earth and heaven. I will not say this is for De'yus, nor the Lord, nor God, nor Osiris, nor Apollo, nor any other God. But I will give that which all save Jehovihians can accept.

22. For I will allot unto God all things, not defining which God, or what God, but God only; the rest will I manage in Agho'aden, my heavenly kingdom.

23. Go ye, therefore, to mortals, and revise the things of De'yus unto God; and if mortals question of the oracles to know who God is, say ye: He is Osiris, to the Osirians; Apollo, to the Apollonians; Isis, to the Isisians; he is the Creator, the master, the all, out of whom were created all things; he who created man in his own image; who dwelleth on a throne in heaven.

24. But if they question further, asking if he is the ever present, answer them: Nay. And if they say: Is he Jehovih, the Great Spirit? answer them, Nay.

25. For I will not suffer one Faithist to dwell alive on the face of the earth.

CHAPTER XLVIII.

IN Haikwad, in Par'si'e, dwelt king Luthag, a man of great wisdom and kingly power. His capital city, Sowruts, lay on the border of Fonecea, and had twelve tributary cities, each city being ruled over by a king.

2. And great drouth came upon the regions ruled by Luthag; and, being a king of benevolence, he sent inspectors far and near, to find a country of water and good soil. But alas, they found not what was desired.

3. Luthag consulted the oracles, and behold, the angel, Egupt, came and answered the king, saying: Send thou thy seer and I will lead him. So the king sent for his high seer, and told him the words of the oracle. The seer said: Wherever the God touched thee, suffer thou me to touch also, and perhaps I can hear thy God speak.

4. The seer touched the king in the place, and at once the God spake to him, and he heard. So it came to pass, the God led the seer into Egupt, which at that time was called

South Arabin'ya. The seer knew not the country, and he asked the God. The spirit said: Behold, the land of Egupt. Thus was named that land, which is to this day called Egypt.

5. The seer found the land fertile and well watered; and he returned to Par'si'e and informed the king. Thereupon the king commanded his people to migrate to Egupt. And they so went, in the first year fifty thousand, and in the second year one hundred thousand; and for many years afterward an equal number.

6. These things occurred in the seven hundredth year of the reign of De'yus in Hored. And in the space of two hundred years more, behold, the land of Egupt was peopled over with millions of people; for the drouth and famines in countries around about drove them hither.

7. Luthag sent his son to govern the land of Egupt, and he made it tributary to the kingdom of Sowruts. The son's name was Haxax; and when he was old and died, he left the governorship of Egupt to his son, Bakal, who broke the allegiance with Par'si'e and established all of Egupt as an independent kingdom. Bakal's son, Goth, succeeded him; and Goth enriched his kingdom with great cities and temples, and places of learning, and founded games and tournaments. Goth's daughter, Rabec, succeeded him; and was the first queen of Egupt. Rabec still further enriched the great land with cities and places of learning. Thus stood the country at the time De'yus was overthrown in his heavenly kingdom. And now for seventy years the Gods, Osiris, Baal, and Ashtaroth, and Egupt, had not much power with mortals.

8. And during this short period, the shepherd kings migrated into Egupt in vast numbers; and, in sympathy with these, and of kindred faith, were the followers of Abraham, the Faithists, who also migrated rapidly into Egupt.

9. Meantime the kingdom had passed from Rabec to her oldest son, Hwan; and to his oldest son, Naman; and to his oldest son, Sev; and to his daughter, Arma; and to her oldest son, Hotha; and to his oldest son, Rowtsag.

10. And here stood the matter when Osiris resolved to revise the records of mortals and angels as regardeth the history of creation by God; which he did according to his own decrees, which were as hereinbefore stated.

11. So it came to pass that through the oracles, king Rowtsag bestowed upon the libraries of Egupt the history of the creation of heaven and earth, with the origin of sin, and the creation of man, the first of whom was thence after called Adam, instead of A'su, adopting the Par'si'e'an word instead of the Vedic.

12. And these records were the same from which Ezra, three thousand years (Eustian time) afterward, made selections, and erroneously attributed them to be the doctrines of the Faithists, who were called Iz'Zerlites (Isaerites). And the records of the Faithists were not kept, nor permitted in the state records, but kept amongst the Faithists themselves, for they were out-lawed then, even as they are to this day, because they would not adopt the Saviors and Gods of the state.

13. Rowtsag's son, Hi-ram, succeeded him; and Thammas, his son, succeeded Hi-ram. Thammas was a seer and prophet, and could see the Gods and talk with them understandingly. Thammas was succeeded by his daughter, Hannah; and she was succeeded by Hojax, who was the builder of the TEMPLE OF OSIRIS, commonly called the GREAT PYRAMID.

14. In honor of the prophet of De'yus, the first mortal servant of Osiris, whose name was Thoth, Hojax named himself, Thothma [Thothmes — ED.], which is to say, God-Thoth; for Osiris told Hojax: Thou art the very Thoth re-incarnated; and behold, thou shalt be God of the earth.

15. Thothma could hear the Gods and talk with them understandingly. And to him, Osiris, through his angel servant God, Egupt, gave especial care from his youth up. At the age of sixteen years, Thothma passed the examination in the house of philosophy, and in astronomy and mineralogy. At seventeen he passed THE BUILDER'S SCHOOL and the HISTORIES OF THE THOUSAND GODS. At eighteen he was admitted as an ADEPT IN LIFE AND DEATH, having power to attain the dormant state; and to see without his mortal eyes, and to hear without his mortal ears. At nineteen, he ascended the throne, it being the time of the death of his father and mother.

16. For because Osiris desired to use Thothma, he sent his destroying angels, and they inoculated the breath of Hannah and her husband, and they died by poison in the lungs.

17. Osiris, through his servant God, Egupt, thus spake to Thothma, saying: My son, my son! Thothma said: I hear thee, O God, what wouldst thou? Osiris said: Provide thou a

dark chamber and I will come to thee. Thothma provided a dark chamber, and then Osiris through his servant God, came to him, saying:

18. Thou hast great wisdom, but thou forgettest thy promise! Thothma said: In what, O God? Osiris said: When thou wert in heaven, thou saidst: Now will I go down to the earth and re-incarnate myself, and prove everlasting life in the flesh.‖ For many years Osiris had told this same thing to Thothma until he believed faithfully he had so been in heaven, and returned, and re-incarnated himself for such purpose.

19. And he answered Osiris, saying: Like a dream it so seemeth to me, even as thou sayest.

20. Osiris asked Thothma what was the greatest, best of all things. Thothma said: There are but two things, corporeal and spiritual.

21. Osiris said: True. What then is wisdom? Thothma said: To acquire great corporeal knowledge in the first place; and in the second, to acquire spiritual knowledge. But tell me, thou God of wisdom, how can a man attain the highest spiritual knowledge?

22. Osiris said: To come and dwell in heaven and see for one's self. Thothma said: How long shall a man sojourn in heaven in order to learn its wisdom? Osiris said: One day; a hundred days; a thousand years; a million years, according to the man.

23. Thothma said: If one could leave the corporeal part for a hundred days and travel in heaven for a hundred days, would it profit him? Osiris said: To do that is to master death. Behold, thou hast already attained to power of the dormant state. To control the course of the spirit; that is the next lesson.

24. Thothma said: Behold, O God, I have attained to the power of the dormant state, even as the magicians who submit to be buried for ninety days. Yea, and I go hence in spirit, and see many things, but my soul is like a breath of wind, and goeth at random.

25. Osiris said: Provide thou me a temple, and I will come and teach thee. Thothma said: How to keep the body so long, that it be not damaged, that is a question? The magicians who have been buried long, and being dug up and resuscitated, find their bodies so damaged that they die soon after.

26. Osiris said: Thou shalt build a TEMPLE OF ASTRONOMY, and dedicate it unto Osiris, Savior of men and angels, God of heaven and earth. And it shall be built square with the world, east and west and north and south. And the observing line shall be with the apex of the Hidan vortex, which lieth in the median line of the variation of the north star (Tuax).

27. In the form of a pyramid shalt thou build it; measure for measure, will I show thee every part.

28. And thou shalt provide such thickness of walls that no sound, nor heat, nor cold, can enter therein; and yet thou shalt provide chambers within, suitable for thyself and for thy chiefs, and thy friends, who are also adepts. For I have also provided the earth unto heaven, and heaven unto the earth; and my angels shall come and dwell for a season on the earth; and my earth-born shall go and dwell for a season in heaven; yea, they shall come to me on my throne and behold the glories I have prepared for them.

29. Nor shall my temple be exclusive, but open unto all who will pursue the philosophies of earth and heaven. For which reason thou shalt build it with the sun, moon and stars; and it shall be a testimony unto the nations of the earth that thou art the highest of all mortals, and first founder of everlasting life in the flesh. For as the angels of heaven can return to the earth and take upon themselves corporeal bodies for a season, so shalt thou master thine own flesh to keep it as thou wilt. For this is the end and glory for which I created man on earth.

CHAPTER XLIX.

OSIRIS then instructed king Thothma to drive out of the land of Egupt all the Faithists, especially the shepherd kings, who could not be made slaves of.

2. Thothma impressed an army of two hundred thousand warriors, and drove off the shepherd kings, putting to death more than three hundred thousand of them. And from the Faithists he took all their possessions, such as houses and lands, and suffered them not to hold any mortal thing in possession; neither permitting them to till the soil, save as servants, nor to engage in any other labor save as servants. And there went out of the land of Egupt, to escape the tyranny of Thothma, three million Faithists, including the shepherd kings, the unlearned. And in regard to the Faithists who remained in the land of Egupt, Osiris, through king Thothma, made the following laws, to wit:

3. Thou shalt not possess any land, nor house, nor ox, nor any beast of burden, nor cow, nor calf, nor shall thy people possess an altar of worship, nor temple, nor place of sacred dance. But a servant and a servant of servants shalt thou be all the days of thy life. But in thy sleeping place and in the sleeping place of thy family thou shalt do worship in thine own way, nor shall any man molest thee therein.

4. Thou shalt not profess openly thy doctrines under penalty of thy blood and thy flesh; nor shalt thou teach more in the schools or colleges; nor shall thy children receive great learning. And of thy arts, of measuring and working numbers, thou shalt not keep them secret longer, or thy blood be upon thee.

5. And if thou sayest: Behold, the Great Spirit; or Jehovih, the Ever Present, thou shalt suffer death, and thy wife and thy children with thee. And if a man query, to try thee, asking: Who created the world? thou shalt answer: Behold, God! And if he further ask: Thinkest thou the Creator is Ever Present? thou shalt say: Nay, but as a man that hath finished his labor, he sitteth on his throne in heaven. And if he further ask thee: Where is God? thou shalt answer: On the Mountain Hored, in heaven. And if he still further ask thee: Is the Ever Present a Person? thou shalt say: Nay, the Ever Present is void like the wind; there is but one ruler in heaven and earth, even Osiris, who is Lord the God, Savior of men.

6. Who else but doeth these things shall be put to death; whoso boweth not unto Thothma, my earthly ruler, shall not live, saith God.‖

7. These laws were entered in the libraries of Egupt, and also proclaimed publicly by the scribes and seers. And yet with these restrictions upon them there remained in the land of Egupt more than two million Faithists.

8. And it came to pass that Thothma began the building of the TEMPLE OF OSIRIS (pyramid), and he impressed two hundred thousand men and women in the building thereof, of which number more than one-half were Faithists. And these laborers were divided into groups of twelves and twenty-fours and forty-eights, and so on, and each group had a captain; but for series of groups of one thousand seven hundred and twenty-eight men and women, there were generals, and for every six generals there was one marshal, and for every twelve generals one chief, and these chiefs were of the Privy Council of the king.

9. And the king allotted to every chief a separate work; some to dig canals, some to quarry stone, and some to hew the stones; some to build boats, some to provide rollers, and others timbers, and yet others capstans.

10. Two places the surveyors found stone with which to build the temple, one was above the banks of the great river, Egon, at the foot of Mount Hazeka, and the other was across the Plains of Neuf, in the Mountains of Aokaba. From the headwaters of Egon a canal was made to Aokaba, and thence by locks descended to the Plains of Neuf, and thence to Gakir, the place chosen by the king for the temple to be built.

11. And as for the logs used in building, they were brought down the waters of Egon, even from the forests of Gambotha and Rugzak. These logs were tied together and floated on the water to the place required, where, by means of capstans, they were drawn out of the water ready for use.

12. As for the stones of the temple they were hewn in the region of the quarries. And when properly dressed, were placed on slides by capstans, and then, by capstans, let down the mountain sides, to the water, whereon they were to float to the place required for them.

13. The floats were made of boards sawed by men skilled in the work, and were of sufficient length and width to carry the burden designed. And at the bottom of the floats were rollers, gudgeoned at the ends. Now when a stone was let down from the place of its hewing on to the float, it was ready to be carried to its destination. And when the float thus arrived near Gakir, ropes, made of hemp and flax, were fastened to the float, and, by means of capstans on the land, the float was drawn up an inclined plane out of the water, the rollers of the float answering as wheels.

14. When all things were in readiness for building the temple, the king himself, being learned in all philosophies, proceeded to lay the foundation, and to give instruction as to the manner of building it.

15. These were the instruments used by the king and his workmen: The gau, the length, the square, the compass, and the plumb and line. Nor were there any other instruments of measure or observation used in the entire building of the temple. And, as to the measure called A LENGTH, it was the average length of a man, after trying one thousand men.

This was divided into twelve parts, and these parts again into twelve parts, and so on.

16. After the first part of the temple was laid, the builders of the inclined plane began to build it also, but it was built of logs. And when it was raised a little, another layer of the temple was built. Then again the inclined plane was built higher, and another layer of the temple built; and so on, the inclined plane, which was of wood, was built up even the same as was the temple.

17. The width of the inclined plane was the same as the width of the temple, but the whole length of the inclined plane was four hundred and forty lengths (of a man). Up this inclined plane the floats, with the stones thereon, were drawn by means of capstans and by men and women pulling also.

18. For four and twenty years was Thothma building the temple; and then it was completed. But it required other half a year to take away the inclined plane used in building it. After that it stood free and clear, the greatest building that had ever been built on the earth or ever would be.

19. Such, then, was Thothma's TEMPLE OF OSIRIS, THE GREAT PYRAMID.

20. Jehovih had said: Suffer them to build this, for the time of the building is midway betwixt the ends of the earth; yea, now is the extreme of the earth's corporeal growth; so let it stand as a monument of the greatest corporeal aspiration of man. For from this time forth man shall seek not to build himself everlastingly on the earth, but in heaven. And these things shall be testimony that in the corporeal age of the earth man was of like aspiration, and in the spiritual age of man in an opposite condition of corporeal surroundings; for by the earth I prove what was; and by man prove what the earth was and is at certain periods of time.

CHAPTER L.

WHEN the temple was completed, and the king and his four high priests entered into the Holy Chamber, the false Osiris, through his servant God, Egupt, came in sar'gis, and spake unto the king, saying: Here am I, O king!

2. Thothma said: My labor is well recompensed. That thou hast come to me, O Lord my God, I am blessed. Osiris said: Keep holy my chambers; suffer no man, nor woman, nor child, that dwelleth on the face of the earth, to know the mysteries of these, my holies, save and except my adepts. Here layeth the key of everlasting life.

3. Thothma said: How sayest thou, the key of everlasting life? Osiris said: Herein is that which is of good and evil, as I commanded thy forefathers; to eat whereof man shall become as Gods, and live forever. For this is the triumph of man over death, even for which I created him on the earth.

4. Thothma said: Shall only we five know these things? Osiris said: Nay, verily; else the light of my kingdom would not be full. Behold, thou, how I built the temple! Was it not in the keeping of adepts? So, then, as I have given unto thee to know my kingdom, thou shalt give unto others, not suffering these lights to come, save through my commandments.

5. Now in the second month after the temple was completed, Thothma, the king, having put the affairs of his kingdom in order, went into the HOLY CHAMBER, and thence ascended into the CHAMBER OF LIFE AND DEATH, leaving the four chief priests in the Holy Chamber. And Thothma CAST HIMSELF IN DEATH (dormancy) by swallowing his tongue. Whereupon the priests closed the entrance and sealed the king within.

6. Osiris, through his servant God, Egupt, said unto the priests: One alone shall remain; in quarter-watch shall ye dwell within the Holy Chamber, and I will remain also. And the priests cast lots, and divided the watch in six hours each, unto every day. And Osiris sent Baal to the spirit of Thothma, and took him to Agho'aden, Osiris' heavenly place, showing unto the spirit the glory of the throne, saying: Behold the God of Gods. Thothma said: It is a great glory; lo, mine eyes are blinded by the light of the Lord my God. After this, Baal took the soul of Thothma into a thousand heavenly places in Osiris' kingdom, and showed him the glory thereof.

7. Thothma said unto Baal: Thou angel of God, thou hast shown me, of a truth, God is in the image of man. Nor is there any but one God, who ruleth over all.

8. Baal said: How sayest thou, then; who is God? Thothma said: How sayest thou? || For behold, his glory was so great I could not look upon him.

9. Then answered Baal, saying: Only angels and mortals; these are the sum of all things. He, thou hast looked upon, was even

as thou art; a one-time mortal on a far-off star-world. He attained unto the Godhead, to create a world unto himself, even as thou, who art an adept, canst create flowers and plants and serpents. Thus he came into the void regions of space and created the earth and her heavens, and they belong unto him, for they are his. And in like manner is every star-world, created and ruled by a God like unto thy God, who is Lord of all.

10. Thothma said: O that all people knew these things! O that I may remember them when I am returned to earth. Baal said: More than this shalt thou remember; for I will now take thee to the hells of the idolaters and the Jehovihians. Baal then took the soul of Thothma to the hells of De'yus, and showed him the horrors thereof. But he took him not to the regions of God, in Craoshivi.

11. Now when Thothma had traveled in heaven for thirty days, Baal brought his spirit back to the Chamber of Death, and showed him how to regain his corporeal part, the which he did. And then Baal signalled unto Egupt, and the latter spake to the priest on watch, saying: Behold, Thothma hath returned; go thou and fetch thy brother, and deliver him into the Holy Chamber.

12. And when they came they unloosed the sealing stones and delivered the king into the Holy Chamber, and he was awake from his trance, and remembered all he had seen in heaven, which he related to the high priests who were with him. And both Baal and Egupt came in sar'gis and talked in the Holy Chamber with Thothma and the priests. For one day the king remained in the Holy Chamber, that his spirit be reconciled to the flesh; and on the next day he and the priests came forth out of the temple and sealed the door thereof, and placed the king's guard in charge, that no man or woman might molest the place. Now Thothma had been in the death trance forty days.

13. The three angels, Egupt, Baal and Ashtaroth, came into the altar in the king's palace that night, and showed themselves to the college students who had attained ADEPT. Baal spake orally before them, directing his words to the king, saying: Behold, I am the angel of God thy Lord, whom thou hast beholden in heaven; I am the same who traveled in heaven with thee. What I speak, I say in the name of the Lord our God, whose servant I am. On the morrow shall thy high priests draw lots, and one of them shall enter the Chamber of Holies, in the Osirian Temple, and do even as thou hast. And after him, behold, another of the high priests shall do likewise; and so on, until the four have had thy experience.

14. And it came to pass that the four priests in turn CAST THEMSELVES IN DEATH, and visited Osiris' heavenly kingdoms, and also many of the hells of De'yus, being led in spirit by Baal or Ashtaroth, Egupt being the guardian God of the temple.

15. When they had thus accumulated the same knowledge of heaven and earth, the five of them were of one mind as to attaining life everlasting in the corporeal body. Osiris said: Behold, I will bring many back who are already dead; and they shall call unto their embalmed bodies and wake them up and inhabit them. Go ye, then, to the root of the matter, and prepare my people, for I will come in person and inhabit the temple ye have built; and my heavenly kingdom shall descend even to the earth. Prepare ye the COLUMN OF THE STARS!

16. Thothma built a column to the east line of the slat, seven lengths, and the height was thirty-six lengths; of wood and stone built he it, with an opening from the bottom to the top, and the width of the opening was six lengths. In the walls thereof was a winding stairway, and there were windows looking out to the east and west and north and south, that the stars from every quarter might be observed. On the summit of the column were dwelling-places for the seers and mathematicians, with places for the measuring instruments and lenses.

17. When this was completed, Thothma built of wood and stone an external wall across the slat of the temple; and within this wall were stairs also, and these led to the top of the pyramid. This wall was also provided with windows, that the northern stars might be observed.

18. Thothma made an observing column for the sun, and it was provided with lenses of all colors, so that adepts standing at the base of the pyramid could see the sun at every hour of the day, and distinguish the spots and their changes. A gau was set within each of the angles of observation, that the relative position of the sun with northern stars could be determined every day.

19. By these two columns, therefore, Thothma and his mathematicians measured the sun and moon and stars, as to the distances and

sizes thereof. And Osiris commanded the king to send into the far-off lands of the earth his wisest mathematicians, to observe the winds of heaven, and the drouth upon the earth; and the abundance of the yield of the earth in different regions, in different years and seasons; and to observe famines and pestilences, and all manner of occurrences on the face of the earth. He said unto the king: When thy mathematicians are returned to thee with their accumulated wisdom, thou, or thy successor, shall examine the sun and the stars and moon, as compared to the things whereof the mathematicians shall relate, one year with another; and three years with another three years, and five with five, and seven with seven, and so on for hundreds of years, and thousands of years.

20. And when thou hast taken in the term of three thousand three hundred years, and compared the sun and moon and stars, as relate to the occurrences of the earth, thou shalt have the key of prophecy for three thousand three hundred years ahead. And thou shalt say of this land and of that land; and of this people and that people, how it will be with them, and thou shalt not err.‖

21. Thothma, the king, called together his mathematicians, and, according to their grade, chose from amongst them twelve hundred. These he divided into groups of one hundred each; and he gave them a sufficient number of attendants; and he sent them toward all the sides of the world, allotting to them sixteen years each for observation, according to the commandments.

22. And they took with them all kinds of instruments to measure with, besides scribes to make the records of such matters as came before them. And they went throughout Arabin'ya, and Vind'yu, and Jaffeth, and Par'si'e, and Heleste, and Uropa, even across to the western sea; and to the south extreme of Arabin'ya [Africa — Ed.], and to the great kingdoms in the interior, and to the north of Heleste and Par'si'e, and Jaffeth, to the regions of everlasting snow.

23. And in sixteen and seventeen years they returned, save some who died on the journeys. And most wonderful was the knowledge these mathematicians gained. In some countries they found philosophers who had the knowledge required even at their tongues' end. Thothma received them in great pomp and glory, and awarded all of them with great riches.

24. And Thothma had these things rewritten and condensed into books, and named them books of great learning, and they were deposited within the south chamber of the pyramid, where never harm could come to them.

25. And Thothma made it a law, that other mathematicians should travel over the same regions for other sixteen years and make like observations; and after them, yet other mathematicians to succeed them, and so on for three thousand three hundred years. And accordingly, a new expedition started forth. Now during the absence of the first mathematicians, Thothma and his philosophers observed the sun and moon and stars every day, and a record was made thereof, as to their places and movements, and as to the earth in the regions of Thothma's home kingdom. And these observations were reduced to tablets and maps, and a record made of them in Par'si'e'an language, which was the language of the learned. For the Eguptian language of that day was spoken mostly by the unlearned, and was mixed with the Fonecean, a language of sounds.

26. After the mathematicians returned, Thothma and his philosophers examined the whole matter as compared with the maps and tablets of the heavens, and the facts deduced therefrom were written in a separate book and called The Philosophies of God and His Son Thothma, King of Earth!

27. Copies of this book were made and sent into the lands of Arabin'ya, Vind'yu, Jaffeth, and Par'si'e, and Heleste, and Uropa, to the priests of God, but the original book was filed in the Holy Chamber, in the Temple of Osiris.

28. Thothma applied himself to impart wisdom unto all men. And during his reign he built in the land of Egupt seventy-seven colleges of Great Learning, twelve colleges of prophecy, two hundred houses of philosophy, seven adepteries, and three thousand free schools, and four thousand houses of sacrifice unto Osiris, Savior of all men.

29. Three hundred and forty obelisks to God, thirty triumphal arches to De'yus, four thousand oans-nus [or nu-oan — Ed.] to the Creator, and these were mounted on pedestals of polished stone, and stood at the street corners.

30. And there were graduated to the rank of adept during Thothma's reign more than four thousand men and three hundred women, all capable of the death trance, and of going about in spirit. And of these over seven hundred were permitted within thirty years to

test the cast of the holy chambers in the pyramid. And their spirits were conducted into Osiris' heavenly regions, and sojourned there for many days, and returned to their bodies unharmed. Because of the position of the chambers, there was no action upon their bodies whilst in the swoon.

31. Thus did Thothma prove himself to be one of the wisest and greatest men that ever dwelt on the face of the earth. He believed all things the Gods told him, believed he was Thoth re-incarnated, and believed he would never die as to the flesh.

32. The false Osiris, through his servant God, Egupt, had said to Thothma: This is the manner of heaven and earth, as regardeth man: All men are re-incarnated over and over until perfected to immortal flesh; and in that day man hath so perfected his adeptism he can remain on earth or ascend to heaven, even when he desireth. Hence of all knowledge, adeptism is the greatest.

33. Thothma asked if there were any new creations. Satan prompted Osiris, who said: Nay; thy spirit is old as the earth. At first it was small and round, like a grain of mustard, only it was spirit. And the multitude of these seed comprise the All Unseen. When one of them taketh root in gestation, then is the beginning. And it is born into the world a frog, or an ass, or worm, or lion, or small creeping thing; and it liveth its time and dieth. And the spirit hieth it back again into another womb, and it is born forth a man low as to knowledge, evil as to life. And he liveth a time and dieth again; but again the spirit hieth back to another womb, and it is born forth again, another man, but wiser as to knowledge, and less evil as to life. And this continueth to hundreds of generations and to thousands. But he who hath attained adeptship hath it in his power to call forth out of the earth his own corporeality; he needeth no longer to go through the filth of others.

34. Thothma was wise even in his belief; for when he was growing old, and beholding his flesh sunken, and his eyes growing hollow and dim, and his hands getting withered, he inquired of the Gods, saying: I know thou hast taught me truth, O God. I am weak before thee, as to judgment, and curious in my vanity. Osiris said: Speak thou, O king!

35. Thothma said: By all the force of my will; and by my great learning, I cannot stay the withering of the flesh. If, therefore, I already dry up like a mummy, above the power of my will, how will it be with me when I am further emaciated?

36. Satan prompted Osiris to answer the king, and so he said: Until thou art even more emaciated thou canst not understand the power of thine own soul.

37. With this the king was reconciled, and even at the time he was tottering on his last legs he began to build a new palace, saying: After I have changed this flesh into immortal flesh, hither will I come and dwell forever. And I shall be surrounded by adepts, wise and faultless. And this shall be the first colony of the kind I will build on the earth.

38. But afterward I will build many colonies of like kind; more and more of them, until I have all the earth redeemed to immortal flesh. For of such shall be my kingdom, and all men and all women on the earth shall own me Lord of all.‖

39. Nevertheless, with all Thothma's wisdom, and the wisdom of his Gods, he fell on a stone and died suddenly on the day he was one hundred years old.

CHAPTER LI.

WHEN Thothma was quite dead the priests carried his body into the temple, fully believing his spirit would return from heaven and transform the body from corruptible into incorruptible flesh to live forever. And they laid the corpse in the place previously designated by the Gods, and sealed it up according to the commands of the false Osiris, Savior of men.

2. Osiris had said: Whoso believeth in me, him will I save unto everlasting life, and though he lose his body, yet again shall he find it, and the corruptible flesh shall be changed in the twinkling of an eye, and become incorruptible unto life everlasting, with the spirit that abideth therein.

3. On the fifth day the priests opened the chamber, for according to the LAWS OF MIRACLES, on that day, the spirit should accomplish the feat; but lo and behold, it came not, and the body still lay cold and dead. But the Gods came in sar'gis and said unto the priests: Seal ye up the body for other five days. And the priests did as commanded; and after that they examined it again, but life had not returned. Again they were commanded to seal it up for other five days, which they did, but life returned not.

4. Houaka, who was now the high priest, inquired of Osiris concerning the matter. And Osiris, through his servant God, Egupt, answered him, saying: Go fetch a young man who is warm in the blood, which is life in the flesh, and he shall be the seventh son of an adept, and know how to CAST HIMSELF IN DEATH.

5. The priests brought Xaian, who was in his twenty-fourth year, and when he came into the Holy Chamber he was bid cast himself in death for benefit of the king's soul. And Xaian thus cast himself, and he was sealed in the chamber of death for five days along with the king's corpse. And in five days the priests brought both bodies into the Holy Chamber, according to instructions. And Osiris came and commanded them to stand around about the bodies, and when they had done so, the angels from Osiris' kingdom came and spirited away the body of the king, and they brought back the spirit of Xaian to inhabit the body of Xaian, and put it in possession thereof, making believe it was the spirit of Thothma returned.

6. Houaka said to the Gods: Where is the body of Thothma? Hath it been transformed? And the Gods answered: It hath gone to heaven, and will return after many days. But as to the spirit of the king, behold, he is with thee. And the priests spoke to Xaian, believing it was Thothma. And after three days they came forth out of the temple and recrowned Xaian, Thothma the Second, and they proclaimed it abroad that these things were true, howbeit they knew to the contrary.

7. As to the spirit of Thothma, at the time of death, it was taken to Agho'aden and put amongst the servants of Osiris' heavenly kingdom, and thus enslaved. So Xaian became king of Egupt.

8. Now, as regardeth the false Gods, Osiris and his confederates, they never tried to reincarnate the spirit of Thothma; but because of the virtues and the wisdom of Thothma, they used him for benefit of Osiris' heavenly kingdom, and to establish Osiris everlastingly on the earth as the all highest God.

9. As to the kingdoms of the land of Egupt, which succeeded Thothma, the inhabitants of the earth already know the chief part. For hundreds and hundreds of years the Eguptians were the most learned people in the world, and especially in a knowledge of the stars, and the sun and moon, and in adeptism and miracles.

10. But woe came unto them; the land became flooded with hundreds of millions of drujas; and as to the people of Egupt, the chief desire was to be able to return in spirit after death and dwell with mortals. And the things which followed are not even lawful to mention.

11. Suffice it, these spirits lost all sight of any higher heavens than to dwell on the earth; they knew no other. And they watched about when children were born, and obsessed them, driving hence the natural spirit, and growing up in the new body of the newborn, calling themselves re-incarnated; and these drujas professed that when they previously lived on earth they were great kings, or queens, or philosophers.

12. And they taught as their master, Osiris, the false, did: That there was no higher heaven than here on the earth, and that man must be re-incarnated over and over until the flesh become immortal. Not all of these spirits drove hence the natural spirit; but many merely engrafted themselves on the same body; and, whilst such persons lived, these spirits lived with them and dwelt with them day and night; not knowing more than their mortal companion. And when such person died, behold, the druja went and engrafted itself on another child, and lived and dwelt with it in the same way; and thus continuing, generation after generation.

13. And because of these indulgences many of the spirits came in sar'gis in the families of the Eguptians; eating and drinking with them corporeally; yea, and even doing things whereof no man may speak, whereby dire disease seized upon the flesh of mortals; and their blood and their flesh became inhabited with vermin. The people became idlers and vagrants; the lands were not tilled, and the places of learning became deserted ruins.

CHAPTER LII.

OF the land of Egupt, the above sufficeth; and of Par'si'e and Heleste these things are the chief, as regardeth the dominion of Osiris, Baal and Ashtaroth, to wit:

2. Because of the persecutions of Faithists, and shepherd kings, and Listians, these people fled into Par'si'e and Heleste for hundreds of years, and they built cities and established kingdoms.

3. And none of these accepted the Lord, or God, or De'yus, but for the most part worshipped the Great Spirit. Nevertheless, they

were not Faithists in purity; for they engaged in war and lived not in communities, with rab'bahs as rulers, but dwelt together after the manner of warriors.

4. To Baal and Ashtaroth was committed the duty of subjugating these people unto Osiris, Savior of mortals. So Baal and Ashtaroth, finding them stubborn in the worship of the Great Spirit, finally resolved to make them destroy one another, after the same manner as Te-in, in Jaffeth, and Sudga, in Vind'yu; and they asked Osiris for armies of warring angels for that purpose. Osiris gave them the following great angel generals and high captains, to wit:

5. Jah, Apollon-ya, Petoris, Pluton-ya, Hiram, Ben, Yube, Ali-jah, Ares, Sa'wang, T'crono, Afro-dite, Argo, Oyeb, Nadar, Abel, Said, Ar-te-mis, Yac-ta-roth, Wab, Josh and Haur; and besides these there were the following deserters from Te-in and Sudga, to wit: Clue, Jon, I-sa-ah, Yam-yam, Luth, Bar, Hote, Ki-dom, Athena, Hira, Oke-ya-nos, Hermes, Posee-ya-don, Ura-na, Hace, T'sodus, Rac-Rom, Mi-kak, Tol, Taes, Wo-wouski, Sur, Ala-jax and Hesmoin.

6. And Baal and Ashtaroth cast lots for each of the above generals and captains, turn about they chose, until they were divided equally between them. And Osiris gave to Baal and Ashtaroth, each, five hundred million warring angels. And thus armed, they descended to the earth, to the objectionable regions, of Par'si'e and Heleste. In those days these great divisions of the earth were divided into many nations and kingdoms.

7. And a kingdom was not measured according to the land, but according to the number of cities that paid tribute to the central city; though some kingdoms had but one city.

8. These, then, are some of the largest cities that Baal and Ashtaroth determined to destroy, to wit: Su-yan, with five tributary cities; Lakao, with two tributaries; Hangun, with eight tributaries; Waas, with three; Lawga, with six; Tol, with six; Sun, with five; Tos, with four; Troy, with six; Abed, with two; Athena, with twelve; Hess, with four; Ituna, with twelve; Fado, with ten; Tuns, with seven; and Wa'ke'at, with seven. And besides these there were many large cities without any tributary cities, which were also doomed to everlasting destruction.

9. The first great cities thus turned to war on each other were Haugun and Lowga; Ashtaroth choosing Haugun and Baal choosing Lowga.

10. These two cities were both of more than four hundred years' standing, and contained each a half million inhabitants, besides their tributary cities. Tojak was king of Haugun; he was the son of Soma, who was the son of Atyis, the necromancer. And of Lowga, Turwea was king; he was the son of Diah, son of Bawn, the philosopher.

11. When Baal and Ashtaroth, with their armies from heaven, came near to these cities, they halted and built a temporary kingdom in the mountains of Zoe.

12. Baal said to Ashtaroth: Behold, thou hast had the choice of cities, give thou me the first assault?

13. Ashtaroth said: On thine own terms shall these battles be, and I will beat thee. To it, then; set on Lowga.

14. Baal went to Turwea in his dreams and told him his son was waylaid by the people of Haugun, and, moreover, that Tojak had determined to come upon him and possess the city. When Turwea awoke, he was troubled about his dream, and he inquired of the oracle concerning the matter. Ashtaroth had possession of the oracle, and she answered the king, saying: Thou art of the seed of the Faithists, why fearest thou for a dream? Have a caution of thy dreams; tell not thy son, for this day he goeth on the hunt, and thy words might bring about even that which otherwise might not be. The king went his way, but Ashtaroth sent inspiring spirits to the king, saying: To caution thy son, that would be wisdom. And the king went out and cautioned his son.

15. Ashtaroth then went to Tojak's wife, and gave her a dream that the Prince of Lowga went on a hunt, to all appearances, but came near Haugun for a very different matter, which was no less than the slaying of herself and husband. The queen awoke suddenly, and in fear, and told the king her dream. Tojak said:

16. Foolish woman; it was but the fault of thy diseased blood, which, coursing the heart, gave thee a foolish dream. Tojak dismissed the matter. On the next day, the angels kept inspiring the queen to send her servants to the place of her dreams, to which she acceded; and her servants were armed with spears, and instructed to kill whomsoever came in their way, as if by accident.

17. Thus it came to pass that Turwea's son was slain. Turwea inquired of the oracle, and was answered by Ashtaroth, saying: Why comest thou to me for comfort; is not thy son dead by thine own fault? I said unto thee:

Mention not the matter of thy dream to thy son, for oft it happeneth that telling of a thing bringeth it to pass.

18. Turwea said: I am justly rebuked, O Apollon-ya! But tell me, thou that knowest all things, since one part of my dream hath come true, may not the other part, and, of a truth, Tojak come to possess my kingdom? Ashtaroth said: If I tell thee, thou wilt blab it about, and do nothing in thine own defence. Turwea then made oath to obey the oracle; whereupon she commanded him to march with all his army against Tojak, and suddenly demand satisfaction in ten thousand lives, to balance the loss of the prince.

19. This ended Ashtaroth's part with the city of Lowga; and now she went to Haugun, whilst Baal took charge of Lowga, sending his legions of angels to the people of Lowga, to inspire them with madness because their prince was slain.

20. Ashtaroth, on her part, now assumed control of the oracle in Haugun, and sent her warring angels to the people of the city, advising them of the justice of slaying the prince, because he was come, not on a hunt, but to slay the king and the queen. And Ashtaroth, further, told the king, Tojak: Try thou me as to my truthfulness: Behold, in two days the warriors of Turwea will be at thy city's gates; be thou ready for them and drive them hence, or lo, thy city wall will be reduced to dust and ashes.

21. Of course the prophecy of Ashtaroth came true, and Tojak now believed he was in the protection of the Gods. The queen said unto him: A matter of weight is on my mind, O king: I commanded my servants to slay the prince, for the Gods showed it to me that only by this could thy life and mine be preserved.

22. The king, Tojak, justified the queen, saying: Thou hast been the preserver of my life and thine.

23. Baal, God of Lowga, thus marched the mortal armies against the city of Haugun, whilst Ashtaroth marched the armies of the latter place to battle against them.

24. And thus, as mortals play a game with sticks and pegs, so played this God and Goddess a game with these mortals of these two great cities; played give and take to see the battles lost or won; and they used their legions of angels to inspire the mortals on, or to make them at times turn and flee. And whilst the Gods rested, amusing themselves by feasting and by talking over the sport of mortal death, the two great cities would also gain a little rest, but only to renew the bloody work.

25. For four years the Gods and angels kept these two mortal cities at war; and though they lay a day's journey apart, all the way was strewn with the bones of the slain. And in four years they were reduced to dust and ashes; and as to the people of the last year, for the most part, they were inoculated with the poisoned air of the dead, and they died also. And yet it came to pass, Baal beat Ashtaroth in the battle of death, for he caused all his people to be slain, whilst yet a few of Ashtaroth's remained.

26. Thus did Baal and Ashtaroth pursue the other great cities of Par'si'e and Heleste. And the time of the destruction of any two or three cities varied from two years to ten years. For the destruction of Athena and Troy it required twelve years. And for the destruction of Ituna and Fado it required eleven years. Betwixt Su-gun and Lakao it required two years to bring them to war. Betwixt Athena and Troy it required three years to bring them to war. Two hundred vampires, angels of lust, were set upon a prince of Troy, and in desperation he was driven to kidnap an Athenian princess, who was led to exposure by Baal's angel hosts. In this great battle Ashtaroth won the game, having succeeded in having the whole of the Trojans destroyed.

27. In the war betwixt Tos and Sun, which lasted nine years, it was an even game, for both cities were entirely destroyed and all the people in them, and also their tributary cities as well. But the city of Tol was destroyed within itself, for there was no city near enough to war upon it. The angels brought virus from the dead of other regions, and inoculated the breath of the people of Tol, and their flesh festered, and they died of themselves without war.

28. The whole time of destruction was one hundred and six years; and after that Par'si'e and Heleste were wasted and desert, and wild beasts coursed the country far and near.

29. Osiris had said: I will make the land of Egupt the greatest country in the world; I will have the place of my dominion near at hand. Satan had said to Osiris: If thou destroy not Par'si'e and Heleste, behold, Baal and Ashtaroth will rebel against thee, choosing these lands for their own kingdoms.

30. But both satan and Orisis, who now falsely styled himself God of heaven and earth, were powerless to prevent the march of Jeho-

vih's hand. For as He gave liberty unto all His creatures, and as Osiris had fostered the idea of being sole ruler of earth and heaven, even so the seed of his own sowing took root in Baal and Ashtaroth. And they formed a compact with each other and seceded from Osiris after all. And in order to determine what share of the earth should be theirs, a war in heaven ensued between the three Gods, and Te-in and Sudga joined in also.

CHAPTER LIII.

JEHOVIH had said: I created man blank, as to good and evil, and gave him liberty: And I gave liberty also to the spirits of the dead. But these spirits set themselves up as Gods; and to glorify themselves used mortals in their own way. For they found that mortals could be turned to good or evil, to war or to peace, to virtue or to lust, according to the inspiration of the angels watching over them.

2. But in this I provided a remedy also, and without abridging liberty, which was, that the Gods, in contention for mortal souls, should fall out and ultimately destroy their own heavenly kingdoms, wherefrom angels and mortals should escape from bondage.‖

3. And this was so. Te-in and Sudga and Osiris, even whilst their wars and machinations were going on with mortals, were scheming for mastery in hada [the lowest heaven — Ed.], each to overthrow the others, and involve them in ruin. And it thus came to pass that a triangular war ensued in these two heavens, in which upward of ten thousand million warring angels were engaged hundreds of years. For, as mortals engage in corporeal warfare, so do angels engage in es'sean warfare. For though they cannot kill one another, they can bind and enslave and cast one another into hells, and surround them with never-ending fire, so they cannot escape. And the warring Gods send their armies forth to make captives of their enemies, who, when seized, are either made subjects of, or else cast into torments. And these armies of warring angels, hundreds of millions strong, go into the kingdom of another God, and out of suburban districts, carrying hence the subjects, with all their acquisitions. And yet at times these raiding armies venture too far, and are themselves captured and cast into torments. So that Gods in hada wall their kingdoms round with standing armies, even as they have taught mortals to defend themselves. And their enemies seek to invent means to break these armies through, and go in and plunder and destroy.

4. In times of which madness no voice from Jehovih's angels can gain an attentive ear amongst them; even the same as when mortal kings are at war, for one to say to them: Behold, Jehovih is All Peace! They will even curse Jehovih and peace, so do the fighting angels threaten and curse if one of Jehovih's holy ones interpose in peace and love.

5. As like a burning fever or canker worm that needeth run its course, before a healing balm availeth good, so Jehovih permitteth the Gods to pursue their reign, till, helpless, they fall, environed in the harvest they sowed. For a time cometh to every man and woman born, on earth or in heaven, when sore disaster, if nothing else, will cast him helpless in agony, to make him own the Mighty Power Who created him; and make him supplicate in pity for some helping hand to lead him safely to the All Person's pleading Voice. Then he is ready to listen; to turn from Gods, and Lords, and Saviors, and Sons who profess to save; and to stand upright before the Father, and learn to know Him, and willingly learn peace, love, reason and truth.

6. Jehovih hath said: In every soul I made a door, and in this My Light shineth. Herein My Voice speaketh; but they turn away, and go after them that speak to the external ear; a serpent biteth them, and they are cast in poison and in death!

7. Man on the earth hath said: I will not heed Thy still small voice, O Jehovih, which speaketh to the soul; I will obey the king, that leads on to war, and with loud noises and violent oaths pursueth death-dealing as a virtuous trade. Not Thou, O Jehovih, shall be my master, but their king, who hath great pageantry. Behold, I will stand in his great armies, or be led on to death, even as the king willeth me; for he is my Savior and my defence. His Gods shall be my Gods; his Lords my Lords; his Savior my Savior; by blood and heroic butcheries will I prove my loyalty.

8. And even so hath thousands of millions of angels in hada said: Not the still small voice of my soul will I obey; but yonder gaudy God, whose sacredness is so great none can approach him but by crawling on their bellies! He shall be my Lord and Savior; his battles shall be my battles; to feed the hells of hada with his enemies shall be my trade.

9. Jehovih hath said: Even to them that choose darkness and evil have I given liberty also; for they shall learn by experience, in time to come, that all these guides and leaders, be they kings, or Gods, or Lords, or Saviors, are but snares, from whom, soon or late, they must turn in order to rise out of the hells they have built for others. For, because they put Me afar off, or denied My Person, or called Me Void like the wind, I cut them not off; but they cut themselves off from Me, and thus fell into torments.

10. For I am as near to the corporean as to the es'sean; let them, then, disown their kings and Gods, and whomsoever hath a kingdom to glorify; and they shall espouse Me, for I am Ever Present. For this, all people shall do, either on earth or in heaven. My kingdoms are not by violence or by war, but by liberty to every soul; and whoso practiceth peace, and love, and liberty unto others, are My chosen. They are on the way of everlasting resurrection.

CHAPTER LIV.

ABOUT the time Baal and Ashtaroth had destroyed the inhabitants of the earth in Par'si'e and Heleste, they applied to Osiris, demanding promotion to separate kingdoms of their own. They said:

2. Thou knowest of a truth that for sake of confederacy we merged our own kingdoms into thine; to make thee powerful against the wars of Te-in and Sudga in heaven. And to do thy will we have laid desolate the mortal kingdoms of Par'si'e and Heleste. For which things thou didst promise us in the start we should have great kingdoms in heaven.

3. Now behold, heaven is but one vast scene of war! And this also do we perceive, that the mighty contests are without any prospect of an end. As these heavenly wars raged hundreds of years ago, even so do they this day. Yea, the heavenly forces are becoming less disciplined and less scrupulous from year to year.

4. By evidence of which it is plain that thy heavens, and Te-in's, and Sudga's, will soon or late be cast into interminable hells. To prevent which, we ask of thee, our God, to give us each a section to ourselves, and we will subdue the places and govern them in our own way.

5. Osiris answered them, saying: Of all the Gods, who but I hath done a hand's turn to raise mortal subjects to a higher plane? Te-in's course was destruction; so was Sudga's. And by much importuning ye twain persuaded me to have the mortals of Par'si'e and Heleste destroyed. And now, in the time when most of all we should be united, ye importune me to have my great kingdom disruptured and divided. Perceive ye not that we have the balance of power in our favor? And also, that if in these troublous times ye espouse new kingdoms, we will all be at the mercy of Te-in and Sudga.

6. For which reason I beseech you both to postpone the matter till we have driven our enemies from our doors. Let us be faithful to the confederacy.‖

7. Now in this affair Baal and Ashtaroth came not to Osiris in person, but sent messengers, as if they were ashamed of their own proposal. And yet, on the other hand, Osiris invited them not to his kingdom.

8. Ashtaroth said to Baal: See what Osiris hath done! He taketh us for children; giving us sweet promises if we will but keep right on serving him. I tell thee, Baal, thou mayest serve Osiris; but from this time forth I am none of his! Behold, I will mark out a kingdom of mine own, and I will establish it and rule it in mine own way. Moreover I will send word to Te-in and Sudga; and if Osiris balk me, they shall know his vulnerable points.

9. Baal said: Even so will I; and I will establish a kingdom alongside of thine, and if our enemies attack us we can the better defend ourselves.

10. So said, so done. And Baal marked out for his heavenly kingdom over Heleste and north-western Arabin'ya; and Ashtaroth marked out for her heavenly kingdom over Par'si'e and north-eastern Arabin'ya. And the twain no sooner chose their generals and captains, and founded their heavenly thrones, than they sent word to Osiris and to Te-in and to Sudga.

11. A general dismemberment of these mighty kingdoms took place. In Osiris' heaven there revolted one Kabbath, who took the name Thammus. He was a general, whom tens of thousands of angel officers delighted to serve. He marked out his heavenly place over western Egupt, and established his throne and officers, and had himself proclaimed to mortals through the oracles as THE ONLY SON OF THE GREAT SPIRIT, THE SAVIOR OF MEN.

12. Teos-judas also revolted from Osiris, and established a heavenly kingdom over South Arabin'ya (Africa). Besides these there were: Marcus, Delos, Acta, Hebron, De-bora, Julta, Wab, Thais and D'nor, great generals and captains in Osiris' heavenly kingdom, all of whom revolted and began setting up heavenly kingdoms of their own.

13. And in Sudga's heavenly kingdom more than one thousand generals and captains revolted and began to establish heavenly kingdoms of their own. Of these the most prominent were: Judsa, Vishnu, Eorata, Chrisna, Histaga, Vivaulias, Hiras, Haroyu, Ahhoma, V'ractu and Tivirassa.

14. And in Te-in's heavenly kingdom more than eight hundred generals and captains revolted, and established kingdoms of their own. Of these the most powerful were: Chong, Ho-Tain, Dyut, Cow, Ghan, Su-Lep, Djhi, Hiss, Me Lee, Wang, Hop-jee and Kaab.

15. And all the revolted ones called themselves Gods or Lord or Saviors, and endeavored to establish an earthly habitation as well. And all of them took with them millions and millions and tens of millions of angel followers; and some of them had more than a hundred million subjects to start with.

16. So anarchy began to reign in hada. Order was broken down; warfare was divided in a thousand ways, and neither angels nor Gods could more discover what this war or that war was about, save to inflict torments on others. And so great was the conflict that over more than half the earth all the lowest heaven was but one continuous succession of knots and hells. To inflict pain and disorder and destruction was the work of twenty thousand million angels in darkness; war, war, war; hell, hell, hell!

17. And now, alas, over all the earth where war had reveled hundreds of years, were thousands of millions of spirits in chaos, not knowing in fact they were in the spirit world, but still battling against all who came along, to the left and to the right, before and behind, screaming, bawling with madness, striking out in madness, in unceasing agony, in an unend ing nightmare of madness.

18. And from the mighty hosts of darkness, the drujas, deep born in darkness, now pestering the people on earth, were hundreds of millions of familiars taking to fetalism! Vampire spirits who suck the blood and the flesh of mortals till the brain and heart are wild and mad! Till the mortal is driven to nameless deeds of horrors, desperate with the foul obsession. Spirits who bring poison and horrid smells to afflict mortals with; spirits who delight to feed on the flesh of mortals which is corrupted with scabs and running sores. Spirits that teach re-incarnation and lust as the highest, most exalted heaven.

19. And now the mighty hosts of Anuhasaj, alias De'yus, the Lord God, the false, broke in on every side, and spread here and there for foulness and for fuel to feed their thousands of hells.

20. And these in remembrance of Osiris' hated name and treachery went for his great kingdom, followed by thousands of millions of angels, desperate with long-continued slavery, roused for deeds of vengeance. Forth into his capital, Agho'aden, they rushed, beating down the pillars of fire and high archways and rushing into the throne of Osiris, seized him and his vice-Gods and high marshals and dragged them off and cast them into foul-smelling hells, hideous with the wail and roar of maniacs and tantalizing drujas, and with kicks and blows and poundings covered them up in foul darkness, heaped deep and smothering in suffocating gases.

21. Then off ran other legions for Te-in and his high officers, and to pillage his kingdom also. And him and them they seized and bore off in triumph to equally horrid hells. And then others for great Sudga ran, even more desperate for vengeance' sake; and him they also caught, despoiling his mighty kingdom, and cast him into hell.

22. And for many of the lesser Gods they ran, and broke them down utterly, and cast them into hells. Only two Gods of the past days in those regions escaped, Baal and Ashtaroth, who fled to save themselves for a more opportune season to carry out their wicked schemes.

CHAPTER LV.

OF the self-Gods of Uropa, and North and South Guatama, little need be said. They established weak heavenly kingdoms and succeeded in inciting mortals to war, but to no great destruction. Their heavenly kingdoms were for the most part failures; their thrones were poor and dilapidated almost from the start.

2. Of these great divisions of the earth mortals were too scattered and few to be profitable for false Gods. In Guatama they had not

forgotten the lessons of I'tura, the false God who had ruined their forefathers. They were wary, and for the most part preserved their allegiance to the Great Spirit.

3. This much, then, of evil; now know ye of the good and faithful, and of the changes of earth and heaven.

4. By the pressure of ji'ay, Craoshivi had descended near the earth, and some places bordered upon it. Darkness had overspread the land of the earth in some regions for seven hundred years, so that the sun shone not, save as a red ball of fire. And nebula fell in many places to a depth of three lengths [seventeen feet — Ed.], so that even the places of the great cities of the earth, which had been destroyed, were covered up, and it was like a new country.

5. The which was beneficial to Jehovih's angels, in assisting them to deliver hosts of the chaotic spirits, whose mortal part fell in dread war. For such was the labor of the true God in Craoshivi, Son of Jehovih, and of his hosts of upraised angels. To gather in from every quarter of earth and her heavens the fallen victims of the self-Gods; to restore them to reason and to happier and holier scenes; and to teach them righteousness and good works.

6. Jehovih had said to God, His Son: Because one man cannot lift up the whole world he shall not grieve, nor cease doing what he can. For his glory lieth in exerting himself to the full.

7. Because the self-Gods have come against

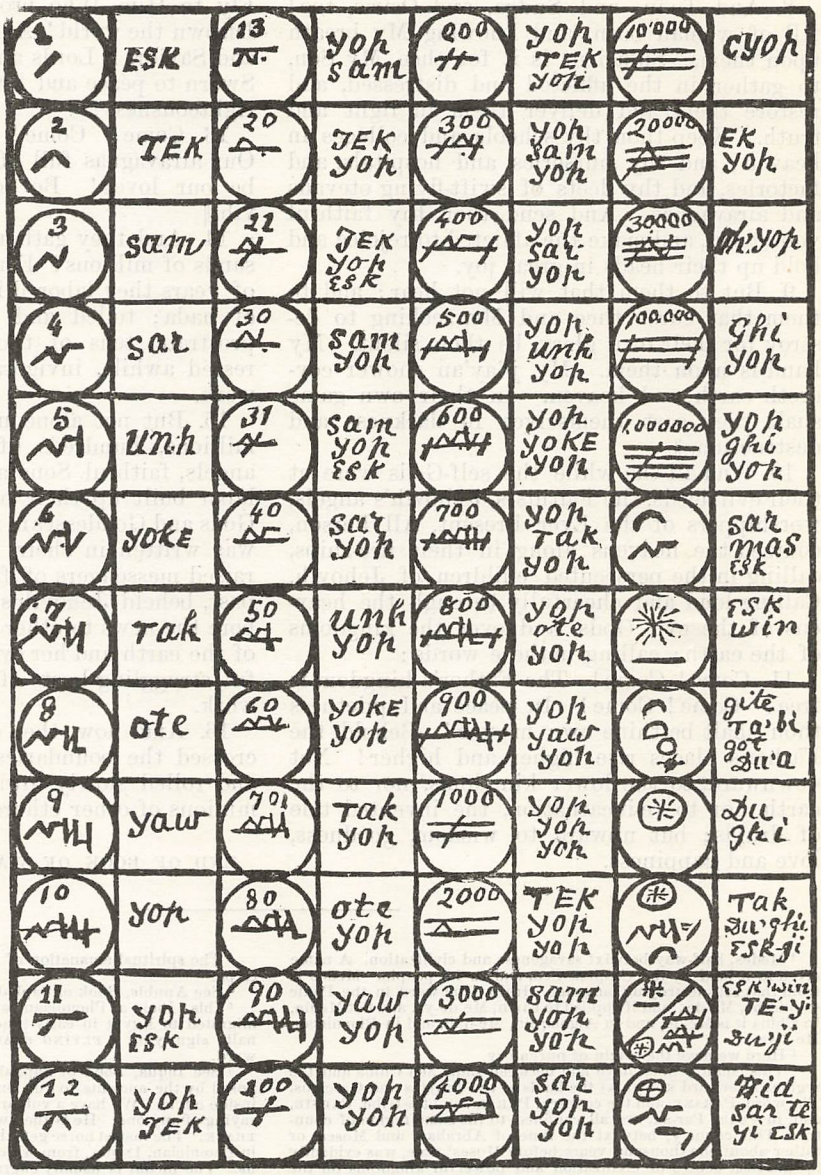


Plate 17.—TABLET OF AH'IOD'ZAN. [Numeration.—Ed.]

thee, they are against Me also; because they have espoused to be Creators, and thus proclaimed themselves for their own glory, they shall have their fill. Before these times, the

false Gods were content to proclaim their own names; but lo and behold, they have made the Lord God as the Creator, and set him up as a man, on a throne, to worship him!

8. And Te-in, and Sudga, and Osiris, too! All of woman born, and knowing My breath upon them. Sufficient is it for thee, My Son, to gather in the afflicted and distressed, and restore them and deliver them in light and truth. Keep thou thy schools and colleges in heaven; and thy nurseries and hospitals, and factories, and thy fleets of swift-flying otevans and airavagnas. And send thou thy faithful volunteers, and make the afflicted to rejoice and hold up their heads in great joy.

9. But to them that will not hear; and to them that curse thee and Me, seeking to destroy for their own glory, be thou silent. My hand is upon them. My ji'ay'an shower covereth earth and heaven. In their own game shall they cast themselves in darkness and destruction. ‖

10. And all the while the self-Gods were at their evil deeds, the Faithists, Jehovih's angels, worshippers of the Ever Present, All Person, coursed the heavens along in their fire-ships, calling in the persecuted children of Jehovih. Calling loud and cheerfully through the heavens of the evil Gods, and over the kingdoms of the earth; calling in these words:

11. Come! Come! The Father's kingdom is free! Come! Come! In peace and quietness thou shalt be thine own master! Behold, the Father's places rise higher and higher! Not downward, to the lower kingdoms, nor to the earth, nor to re-incarnation, the invented tale of drujas; but upward to wisdom, goodness, love and happiness.

12. Because ye have put away the All Person, ye have fallen in the mire; ye have closed your eyes to yonder higher heaven. Come, O ye that are in bondage! Cut loose from all! Fly to Him Who brought ye forth to life! Disown the world! And self! And all the Gods and Saviors! Lords and kings! Be Jehovih's! Sworn to peace and love! To good works and righteousness!

13. Come! Come! Our otevans are free! Our airavagnas full of comfort. O come and be our loves! Be fellows, one with Jehovih. ‖

14. And they gathered in millions and thousands of millions! For hundreds and hundreds of years they labored in the distracted regions of hada; toiled and toiled till wearied and prostrate, tens of thousands of times; then rested awhile, invigorated for more energetic work.

15. But not alone nor unseen, these toiling millions, hundreds of millions of Jehovih's angels, faithful Sons and Daughters. For the labor built up their own spirits to be as very Gods and Goddesses in noble endurance. Which was written in their fair faces, so the high-raised messengers of far-off heavens, traveling past, beheld Jehovih's soul in them. And so bore the news to other worlds of the darkness of the earth and her evil Gods, and of the faithful, struggling hosts of Jehovih in their up-hill work.

16. And now the earth and her heavens crossed the boundaries of the ji'ay'an forests, and rolled slowly towards the homes and dominions of other etherean Gods.

END OF BOOK OF WARS AGAINST JEHOVIH.

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[1] Medes, half-way betwixt savageness and civilization. A name given to a land by the Caspian Sea, and to its people. Medes is from that self-destroying language, Greek; the word in the Panic should be, Me-de; and if applied to earth, Me-de-ya, and not Media. In China it is Me-de, and in Algonquin, Me-dah, and in Phœnician, Me-dwe.

[2] Here we have the origin of purgatory.

[3] This country must have lain between India and China and the regions afterward known as the lands of the Trojans and Grecians. The word, PARSEE, and the country, PERSIA, and the tribe, PARSIE, and, in Vedic, Par-su, are all confined to the same region of country. This country, betwixt the time of Abraham and Moses, or rather about one thousand years before Moses' time, was evidently the greatest centre of civilization and powerful kingdoms on the globe. It was the emigration from this country that afterward made Egypt the greatest; though Persia continued to be great long after Moses' time. In the manufacturing of cloth, linen, silk, cotton and wool, it is doubtful if we have improved any since that day, as to quality and fineness. And it is highly probable that in astronomy and mathematics the Persians of those days were as advanced as we are. They named the stars as we find them in our books even to this day. And our histories show that they also resorted to Saviors, in the persons of Osiris and Anubi, like the Buddhans and Christians of this day.

[4] The spiritual emanation of earthly fruits is sometimes called es'pa.

[5] See Anubis, Book of Saphah.

[6] Ibis, Iboi, a Phœnician word. Though the Parsees who migrated to Egypt in early times also used the same word, originally signifying A FLYING BEAUTY. The bird was named afterward.

[7] See Inqua, Book of Saphah. The planet Mercury was supposed by the ancients to run on the circle nearest the sun. The inside circle. We have a vulgarism in English to the same effect, saying of any one: He is the swiftest because he has the INSIDE TRACK. The fastest horse gets the inside track, hence he was called, in Phœnician, INQUA, from which the word EQUESTRIAN came to us. The medal is usually engraved with an outer and an inside circle, with a star in the centre, representing the place of the sun. The medal is no longer sacred, but is often used by horse jockeys on the brow-band of the bridle. And it thus came from Osiris, the false, as seen above.

[8] Joss is the Panic word for God. It is pronounced in three syllables, G-o-ce, long sound. God is also a word of three syllables, and pronounced, G-o-d. These are called the three primary sounds of the wind. The making of one word out of God, or of Joss, is a vulgarism. Ho-Joss is the same as Lord God. In some parts of China it is pronounced, Ha-Joss. The "o" is a long

sound, like "o" in God. Joss and God are synonymous, and are the vulgarism of the Panic word, Zhe-ode-de, or nearly as one would pronounce the letters in spelling God, and it is from the same source as E-O-Ih, i.e., the three primary sounds the wind makes. Ghad (a, short) became confounded with God and Joss. The Chinese were most probably given the word Joss because, in that age, they could not say God. Elohim, and its vulgarism, Elah, have the same origin.

[9] In Chinese the equivalent word is Hoe-Leb-e.

[10] Oh ne spe bah'e, oe tong su da'e.

[11] See Ezra Bible, Genesis, chapter i, verse 26. And God said: Let us make man, etc. Query: Whom was he talking to? Who was helping him?

[12] This completes the first chapter of Genesis and three verses of the second chapter.

[13] Eden, Aden, Haden, Ah-den, Jeden, are of the same meaning in the Vedic, Phœnician and Chinese languages, and are from the Panic word Spe-a, or, rather, S'pe-a; i.e., a heavenly place on earth.

[14] I.e., to the east, or from his spiritual condition.

[15] Kerub or Kerubim, in Hebrew, signifies GRASPED AND HELD FAST. Laws are cherubim, and so are guardian angels.

[16] Nod, in Phœnician, is equivalent to M'hak in Chinese. All persons who cannot recognize conscience, that is, consciousness of right and wrong, are in Nod; that is, cannot hear the voice of the Lord.

[17] Noe, one of the arcs of light in etherea.

[18] In olden times some tribes of men cut flesh out of living animals and ate it raw.

[19] In Chinese and Indian literature, sacrifice does not mean killing and burning, but prayer and praise. In other words, the sacrifice of time and self-interest, to acknowledging one's own unworthiness before the God, is sacrifice per se.

[20] Isaah, of the Ezra Bible, is a Chinese name; and neither Phœnician, Hebraic or Egyptian, but plain Chinese.

[21] Great city in those days signified cities with tributary governors, and tributary towns. Where the city had no tributary town or governor, it was called simply a city.

[22] A length was the length of a man.

[23] The dead sleep is still practiced in India.

[24] Here and in other places we discover that hell signifies a bound-up condition. As, for example, if a city were in a state of riot, it could not go to war, nor yet war against other cities. When thus disorder has so far usurped a heavenly kingdom that they are in a state of anarchy, fighting, man against man, all bent on inflicting tortures upon others, the condition is characterized as hell.

[25] Taurus and Aries.

[26] See cut, Book of Saphah.

BOOK OF LIKA, SON OF JEHOVIH.

KNOWN IN HEAVEN AS THE DAWN OF BON, AND ON EARTH AS THE CYCLE OF MOSES, CAPILYA AND CHINE! JEHOVIH SAID: I GAVE UNTO THE EARTH A TIME OF FULL EARTHHOOD; AND, THAT THE GENERATIONS OF MEN MIGHT KNOW THE PERIOD THEREOF, BEHOLD, I CAUSED MAN TO BUILD A PYRAMID IN THE MIDDLE OF THE WORLD. FOR IT WAS MY MARK, THAT, FROM THAT TIME HENCEFORTH, MAN SHOULD TURN FROM STONE TEMPLES, AND THE HOPE OF EVERLASTING FLESH-LIFE, TO REJOICE IN SPIRITUAL ABODES IN MY ETHEREAN HEAVENS. AND I BROUGHT THE EARTH OUT OF DARKNESS AND ENCOMPASSED IT AROUND WITH THE DAWN OF BON.

CHAPTER I.

IN the far-off etherean worlds spake the Voice of Jehovih, saying: Lika, Lika, My Son! Behold the red star, the earth. She cometh thy way; she mergeth dark and soiled from the forests of ji'ay, in the swamps of Bonassah. She will cross thy etherean fields, the Takuspe, and Opel, and Wedojain, dripping with the odor and dross of the ji'ay'an swamps. Go thou to her, and wash clean her soil and her atmospherean heavens.

2. Lika said: Alas, O Jehovih, how they have forgotten Thee!

3. I will go to the red star, the earth, O Father! I will deliver her into purity and faith. Thy chosen shall be delivered from bondage; Thy God made triumphant on earth and in her heavens.

4. Lika called to his high Council, in his

BOOK OF THE ARC OF BON.

BEING A HISTORY OF CAPILYA, MOSES AND CHINE, THE THREE GREAT LEADERS-FORTH OF THE FAITHISTS IN THE TIME OF LIKA, SON OF JEHOVIH. AS THE UPPER BOOK IS OF THE HEAVENS, SO IS THIS LOWER BOOK CHIEFLY OF EARTHLY AFFAIRS IN THE ADMINISTRATION OF GOD.

CHAPTER I.

HISTORY OF CAPILYA.

IN the mountains of Dharma, in the high country of Yatinghadatta, in Vind'yu, God, Son of Jehovih, chose the family of Capilya for gathering together the scattered Faithists, and establishing them in safety and prosperity.

2. Six generations previous to the time of Capilya God came down from his holy hill in heaven, to visit the land of Shem, now called Vind'yu.

3. And God called aloud over all that land, but no man could hear his voice.

4. Then God called his angels, saying: Come hither. Behold, here is a great country, with millions of people, but they cannot hear the voice of God.

5. God commanded the angels to go down amongst mortals, and to dwell with them for six generations.

6. To the angels God said: By inspiration and otherwise, lead ye man and woman together as husband and wife, to the profit of the voice of God. Raise me up a man that

etherean kingdom, Vetta'puissa, in the Plains of Peo'ya, off the Road of Ahtogonassas, at the high Arc of Bon, made light by the holy angels of tens of thousands of years; and he said:

5. Behold the red star, the earth; the Voice of Jehovih came to me, saying: Go thou to her, O My Son, and wash clean her soil and her atmospherean heavens. And I said: I will go, O Father! I will deliver her into purity and faith.

6. Lika said: Five hundred million etherean hosts will I take with me. For five years and forty days will I and my hosts sojourn on the red star and in her heavens. Her true God shall be restored and delivered in my name by Jehovih's hand. According to the rank of harvest of the gardens of Honyon, so shall my marshals choose and record my hosts.‖

7. Then spake the Council, the historians of the etherean libraries of the Vorkman Road, where hath traveled the earth for tens of thousands of years. And they detailed the affairs of the earth for many cycles past; made plain before the Gods assembled all the doings of the earth and her heavens.

8. Then Lika sent swift messengers off to the earth and her heavens; in arrow-ships of fire they sped forth, twenty thousand, well skilled in coursing the etherean heavens and penetrating the atmospherean vortices of traveling stars. To obtain the details of her God and her false Gods; her Lords and false Lords; her hadas and her hells; to scan her libraries and hastily return to Vetta'puissa, to lay the matters before the high Council and Lika, the Nirvanian Chief on Jehovih's throne.

9. Lika was sprung from the corporeal star Atos, which traverseth the roads, Yatas-ko-owen, of the south circuit of Thoese, the vortex of another far-off sun, and was raised to etherea in the cycle of Sai-kah, one hundred and twenty-five thousand years, by Meth-ya, Goddess of Ori-iyi, afterward Chieftainess of Yeuna-gamaya.

10. And Lika rose to be God of Avalassak four thousand years; God of Kemma, six thousand years; Inspector of Judas' etherean roads at the a'ji'an swamps of Hennassit, fifteen thousand years; Surveyor of Iwalt, two thousand years; Surveyor of the Wacha excursion, four thousand years; Recorder of Hitte-somat, eight thousand years; Deliverer of Habian vortices, twenty-six thousand years; Measurer of densities in Ablank, one thousand years; Recorder of the Ratiotyivi, two thou-

BOOK OF THE ARC OF BON.

can hear me, for I will deliver the Father's chosen.

7. The angels of God, half a million of them, then came down to the earth. The angel, Hirattax, was commander over them. He divided his angel hosts into groups, and allotted to them certain places in the land of Vind'yu, where they were to dwell and to labor.

8. In those days the Faithists were known by the names: Vede, and Par'si'e, and Hiyah, and Syiattahoma, beside various other names of less note.

9. In some places they were slaves, in other places serfs, and in still other places hid away in wildernesses and amongst the mountains; being non-resistant and timorous, having suffered great persecution by the idolaters of Dyaus and other false Gods and Lords.

CHAPTER II.

THESE are the generations of the scattered tribes, contributory to the bringing forth of Capilya:

2. In Brahma, begotten of the Lord, Hathiv, who begat Runoad, who begat Yaid, who begat Ovarana, who begat Chesam, who begat Hottaya, who begat Riviat, who begat Dhor, who begat Avra, who begat Lutha, who begat Jaim, who begat Yanhad, who begat Vravishaah, who begat Hoamya, who begat Wothcha, who begat Saratta, who begat Hriviista, who begat Samatrav, who begat Gatonat, who begat Thurin, who begat Vrissagga, who begat Hesemwotchi, who begat Ratha, who begat Yoshorvat, who begat Capilya.

3. Know ye, then, the way of God through his holy angels, and profit ye in the light of his revelations.

4. Capilya was a natural born iesu; and also a natural born su'is and sar'gis.

5. God said: Behold, man shall not only learn to bring forth seedless fruits in his garden, but also learn that all flesh tendeth in the same direction, toward barrenness.

6. And as man draweth nearer and nearer toward the light of Jehovih, so doth his race become less prolific. And when man attaineth to be one with the All Light, behold he is iesu also.

7. God said: By diet and by fasting, iesu can

sand years; God of the Home Plains of Cteverezed, twelve thousand years; Chief of Mahha-dewin, twenty thousand years; and Chief of Vetta'puissa, twenty-five thousand years.

11. Lika had for his high Council thirty thousand Chieftains and Chieftainesses, of grades of more than a hundred thousand years in the etherean worlds; five hundred thousand of the rank of Inspectors; seven million of the rank of Gods and Goddesses; and of the rank of Lords and Lordesses, more than half a thousand million.

12. Of the Rapon hosts there were seven Chiefs and nine Chieftainesses, who were Lika's private companions. First, Rebsad, Chief of Sotissav, forty thousand years; Sufristor of Sheleyes, sixty thousand years; Marshal of Zele'axi, twenty thousand years; Master of Bassaion, seventy thousand years; and he passed twenty thousand years on the journey of Loo-soit-tavragenea, besides thousands of other journeys of less duration.

13. Next to Rebsad was Yanodi, Chieftainess of Ure, seventy thousand years; Chieftainess of the Roads of Sallatamya, seventy thousand years; Marshaless of Petanasa, forty thousand years; Goddess of the ji'ay'an forest of Looloo-woh-ga, sixty-five thousand years; besides Goddess of Mor, Goddess of Chichigennahsmmah, Goddess of El, and of Raumba, and of Zee.

14. Next to Yanodi was Thazid, Goddess of Zoleth; matrusettess of Yith-kad, Chieftainess of Hagu, Chieftainess of De'baur, and of Hachull, and of the Roads of Oleaskivedho, besides Goddess of more than one hundred etherean worlds.

15. Then came Thoso, Chief of Kassarah and Dassamatz, ninety thousand years; God of Saxax, seven thousand years; God of Chennesa, God of Hoxora, God of Fiben, God of Hotab, each six thousand years; surveyor of the Lymthian Roads, twelve thousand years; marker of meteors, two thousand years; Fireman of Thostus on the Ibien excursion, thirty thousand years.

16. Next to Thoso came Miente, Chieftainess of Gawl and Sanabtis, in whose dominions the star T-lemos was uzated [dissolved out of being —Ed.] when Gai-loo opened the Road of Enjxiustus for the Nizaigi vortices of Messak; Chieftainess of Lam-Goo and Kud, Goddess of Itzi, Goddess of Ashem and of the Baxgor Wing, Goddess of the Duik Swamps, and Lordess of Sus and Havrij; in all one hundred and seven thousand years.

BOOK OF THE ARC OF BON.

be attained, even by many who have it not. But the natural born iesu standeth more to the way of Jehovih.

8. When Capilya was born, a light in the form of a crescent appeared above his head, and the voice of God spake out of the light thereof, saying: This is my son. By him will I overthrow the governments of the tyrants who have persecuted my people.

9. When Capilya's mother was pregnant, the angels of Jehovih, under the archangel Hirattax, stood guard over her, thinking holy thoughts night and day, whereby the mother's soul ran constantly to heavenly things.

10. And when Capilya was born, behold, Hirattax appointed a host of one hundred and forty-four angels to be with the child day and night. Into four watches of six hours each, divided he the guardian angels.

11. So the angels of God taught Capilya from the time of his birth, and he became wise above all other children.

12. ‖But, of the way in which God ruleth over nations for the glory of the Creator, consider ye the history of this deliverance.‖

13. Jehovih had suffered the power of the kings of Vind'yu to become centred chiefly in Yokovrana, king of Hafghanistun, of the capital, Oblowski, a great city dedicated to Dyaus. Yokovrana held forty provinces and four hundred cities tributary to himself, and every city furnished one governor, and these were the royal Council of king Yokovrana.

14. By the laws of Hafghanistun, the oldest male heir succeeded to the throne; but in case the king had no male heir, then the king's oldest brother's male heir succeeded to the throne. Therefore, every king desired a son, but Yokovrana was frustrated by the plans of the loo'is, the angels of Jehovih.

15. For Hirattax, chief loo'is, had said: I will not only raise up an heir to Thee, Jehovih; but I will have dominion over Thy enemies, to Thine own glory. For by inspiration will I lead the king of kings to marry with a barren woman; and because he shall have no heirs, he shall become a tool in my hands for the deliverance of the Faithists, who are persecuted and outlawed.

16. And in those days, whoso was of the seed of the worshippers of the Great Spirit, Ormazd, was outlawed in receiving instruction.

17. Chema-jius stood next; she was Chieftainess of Hors-ad and Tu and Okadad, Goddess of Asthy, and Hid, and Sheaugus, and Jagri, Surveyor of Arvat and the Vadhuan Roads; surveyor of Anchas; surveyor of the Han Mountains in the etherean Uuj of Drij-Lee; in all two hundred and sixty thousand years.

18. Next stood Murdhana, Chieftainess of D'hup and Hen-Dhi, Chieftainess of Happa and Hirish, surveyor of Sepher and Daka, Inspector of Anachu, and Zadon, and Edau, and Medtisha, and Roth; in all ninety thousand years.

19. Oshor stood next: Chief of Out-si and of Yotek, and of Samoan, and of Yadakha, maker of the Bridge of Weasitee, Marshal of the Honlaguoth expedition, and, besides these places, God of seven etherean worlds; in all one hundred and twelve thousand years.

20. Next came Yihoha, Chief of Shung-how and Agon, Chief of Neo-sin, God of Izeaha, and Kaon, and Ahsow, and Una, and Yuk-Hoh, and Ahgoon. He was also the builder of the Raxon etherean arches; in all ninety thousand years.

21. Hisin was next: Chief of the Kionas Belt, where Yagota, the Orian Chief, walled the Plains of Maga, the Nirvanian home of the delivered hells of Mina half a million years before. Hisin was here nick-named Creator of Wit, because of establishing his Chieftaincy on the ruins of hell. He was also Chief of Mamsa and Jauap, God of Gah, and of Darah, the region of fountain flowers; in all ninety thousand years.

22. Bowen was next: Chief of Apaha, formerly the Farms of Lung-wan and Srid, Chief of Vadhua, and of the Valleys of Nasqam, where a million years before the Chief of Chaksa disrupted the Atmospherean Sakri, and liberated from its four thousand hells more than thirty thousand million angel slaves in chaos. Bowen had also served as God of Amaan, and Havat, and Shedo, and Pivan; and as measurer of Pracha, and Xeri, and Asthus, surveyor of Ulam, and Sheyom, and Chozeh, and Zadark; in all eighty thousand years.

23. Gwan Goo was next: she was Chieftainess of Andol, the place of the one-time apex of the Karowgan vortex, whereat was formed the star Ogitas and sent on its course by Aclon-guin, Orian hemmer of Shegoweasa. This vortex, when first formed by Aclon-guin, was three hundred thousand million miles long and was cometary thirty thousand years in Aclon-guin's hands. Gwan Goo was also Chief-

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BOOK OF THE ARC OF BON.

So that the chosen, the Faithists, were held in ignorance, lest a man of learning might rise up amongst them and deliver them. And the angel of Jehovih foresaw that Capilya should be a learned man, and acquainted with the cities and the royal Council. For which matter the angel, Hirattax, provided the chief king, Yokovrana, to be childless, and to desire an heir as successor to the throne.

17. When the king consulted the oracle, behold, the angels of Jehovih had possession, and they answered the king, saying: Put thy wife away in a dark chamber for nine months, and she will deliver into thy hand a male child, who shall save the crown from thy brother's child.

18. The king told the queen, who was near the time of limit for women, and she would not believe. Nevertheless, she also went to consult the oracle, and to her the angel of Jehovih said: Have not kings killed their wives in order to obtain one who shall have an heir to the throne?

19. The queen acknowledged this, adding: What, then, shall I do, for of a truth I know I shall bear no child.

20. The angel said: Do thou as the king hath said, and the angels will bring a male child unto thee in thy dark chamber; and thy maids and thy servants shall see to it that no other woman entereth into thy place; and they will testify that the child is thine own. Neither shalt thou, under penalty of death, inform the king otherwise.

21. On the other hand the angels of Jehovih foretold the father and mother of Capilya, even before his birth, that the child would be carried away and given to the king, Yokovrana, known for his cruelty as the most hated of men. And the angels said, moreover: Neither shall ye grieve for loss of the child, for Ormazd will make of him a deliverer of his people. And it shall come to pass even in the day the child is delivered to the queen, its own mother shall become its nurse.

22. Thus it came to pass; and, in the time of the birth of Capilya, the angels carried him into the city of Oblowski, into the king's palace, and to the queen's arms, in the dark chamber. And in that same instant of time, the angels illumined the chamber, so that all the maids and servants saw the child and the light withal, and they were frightened, and fell down, beseeching Dyaus for protection.

tainess of Ahsa-thah and Waegon; Goddess of Anoa, and of Howgil, and of Zahaive; in all one hundred and ninety thousand years.

24. Geehoogan was next: Chieftainess of Sumatri in the By-roads of Yotargis, Chieftainess of the four etherean worlds, Yoni, Ogh, Theum and Wachwakags; surveyor of Unshin, Zarihea and Keanteri; inspectress of Saguiz, and Hagimal, and Hafha, and Borax, and Rab, and Shor-loo; in all eighty thousand years.

25. Next stood Bachne-isij, Chief of Yahalom, where the Gein Maker, Tarmoth, cleared the Forests of the a'ji'an Haloth, in making a roadway for Havalad's group of Shemasian corporeal stars, in which labor he employed ninety thousand million Nirvanians for four thousand years, and the distance of the road was more than one hundred thousand million miles. Bachne-isij was Chief of Agwan, and Shoe-nastus, and Hador, and Ad; God of Vach, and of Kuja, and Rai, and Kathab, and Cynab, and Buhd, and Abbir; measurer of the mountains of the etherean worlds, Vijhath, and Hakan, and Dis; measurer of the arches in the etherean world Niksh; constructor of the Plains in the Nirvanian world Chom; in all one hundred and thirty thousand years.

26. Rehemg was next: Chieftainess of Otaskaka, commonly called World of Shining Waters, a great visiting place in Nirvania; she was Goddess of Theasapalas and Timax, weigher of Sultzhowtcih in the Ofel Plains; in all one hundred and ten thousand years.

27. Then stood Antosiv, Goddess of Munn, renowned because she was of two hundred and sixty thousand years, and had declined exaltation above the rank of Goddess.

28. Such, then, were the Rapon hosts.

CHAPTER II.

FAR and wide, spread the words of Lika, words of Jehovih, over the Plains of Poeya, first highest light in etherea, where traveled the earth and her heavens. Far off, toward the northern group of twinkling stars, gazed the etherean millions; rose the voice of millions: Where is the red star? Where lieth the earth and her troubled heavens? Is not this the young star, a satellite that traveleth with the hidan sun? What is the angle and course of this little, traveling world, that our eyes may feast on the road where soon our Chief will send Jehovih's redeeming ships?

2. Then they pointed, surmising, by the red-

CHAPTER III.

WHEN Yokovrana went to the temple to do sacrifice, the high priest besought him to consult the oracle in reference to the child, and for his kingdom's sake. And he so consulted the oracle, and the angels of Ormazd said unto him: O king, thou, before whom all people fear, hear thou the angels of heaven and be wise, for thy kingdom's sake, and for Capilya. Behold, thou hast maintained the custom of thy forefathers, and caused to be slain on the altar of thy God, Dyaus, twelve young men and twelve virgins for every day of the twelfth new moon, that by blood thy God might triumph on the earth, and that thou mightest be the most feared of kings. And thou hast subdued all the regions of the rich earth to honor thee and thy laws.

2. Therefore, the God of heaven saith thou shalt no longer pursue the sacrifice of human blood, but instead thereof make sacred the blood of the lamb, which shall be called the Lamb of thy God [Dyaus — Ed.]. And in the day of thy first sacrifice, thou shalt bring Capilya to the altar, and sprinkle the blood of the lamb thou hast slain upon his head, as a blood offering to thy God. And he shall be called Capilya, the Lamb of Heaven.

3. To this the king assented, and Capilya was accordingly sprinkled with the blood of a lamb, which was sacrificed in the altar of the king. Thus ended the first of the evil edicts of the evil gods of Vind'yu; and from that time after mortals were no longer sacrificed to the Gods, by consent of the kings.

4. Capilya was called Yokovrana's son; and he was taught all things which it was lawful in those days to teach a prince; and because he was prepared for the throne, he was made acquainted with the kings and governors of all the tributary cities and countries in the land of Vind'yu.

5. ‖ Of the matters of Capilya hereinafter revealed, know ye that in all things he was directed by the angels of Jehovih (Ormazd).‖

6. When Capilya had attained maturity, he besought the king for leave to travel, saying to the king: Is not the greatest wisdom that which cometh by the eye and the ear? And

like color and tedious motion, which was the earth, one of the small gems that Jehovih had placed in the measureless firmament. And they gazed thereon, speaking with souls of delight: Great art Thou, O Jehovih, to build so wide. To stud the etherean worlds with gems like these; to provide a place for the souls of men to germinate. Surely her people, the sons and daughters of the red star, must behold etherea; must realize the difference betwixt a short corporeal life and this endless paradise. Can it be that they have, in their small heavens, unscrupulous false Lords and false Gods who set themselves up to be worshipped as creators, whom mortals name with bated breath? And have they, too, a host of Saviors, who profess to have the key to all the roads that lead into this great expanse, the etherean worlds? Some excuse mortals have who are brought forth to life on the central suns, to be stubborn in their egotism of their Lords and Saviors and Gods; but on one so small like the earth, how can it be?

3. Then came back Lika's swift messengers in their arrow-ships; messengers attained to be very Gods in wisdom, and in swiftness. And they quickly told the tale, about their visit to the red star and her heavens; told how the true God, Son of Jehovih, had struggled on, but had been outmatched by all odds by self-Gods and self-Lords, who had plunged thousands of millions of hapless souls into torturing hells.

4. And this news Lika spread abroad in his etherean dominions, which only needed to be told once, for every sympathetic soul by his shocked appearance told it to others, the like of which spread instantly to thousands of millions of high-raised ethereans. And when Lika said: Five hundred million angels shall go with me to the troubled earth and her heavens, in double-quick time the volunteers were ready to be enrolled on the list.

5. Then Lika inquired more fully of the swift messengers, and they answered him, saying: This, O Lika, Son of Jehovih! The earth hath passed her corporeal maturity, and mortals have set up a pyramid to mark the time thereof. The days of the highest, greatest audacity of the self-Gods are passed, and are memorized by the pyramid also; for in that self-same time, they taught mortals to worship the God and the Lord and the Savior, instead of the Great Spirit, Jehovih. But darkness is upon the self-Gods, and they are bound in hells; and mortals are also bound in hells.

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is it not wise that he who may some day become king should acquaint himself with his kingdom whilst he is yet young? For then, he will not only see and hear better than if he were old, but he will have time to weigh the nature of the government, as to its best adaptation to the people.

7. To this the king replied: Thou art already wise, my son; thou knowest sufficient of the earth and her people according to the laws of the ancients. Therefore to travel for wisdom's sake would be great folly. Thine eyes and ears are too sharp already; better is it for thee that thou seest not the people of thy kingdom. For the time may come when thou shalt need to use great severity upon them; therefore, to be strange with them, thy sympathy will not lead thee away from justice.

8. Capilya said: Thou reasonest well, O king; and because thou art wise, have I no credit in being wise also. For it must be true that a son hath his wisdom from his father. And since thou hast so wisely put me off with thy arguments, answer me this: Is it not profitable to a young prince, before he hath the cares of a mighty kingdom, to go abroad and enjoy the pleasure of the world?

9. The king said: There are but three pleasures in all the world: eating and drinking is one; sleeping is another; the presence of women is the third. Why, then, shall a man go abroad?

10. Capilya said: And yet thou hidest the true reason as to why thou desirest thy son not to travel.

11. The king said: If thou tell me the true cause, then shalt thou go whithersoever thou desirest.

12. Capilya said: First, then, I will say to thee that I rejoiced because thou didst deny me; for I so loved thee, O king, that I knew no joy but to remain with thee. And, moreover, thou so lovest thy son, thou wouldst not have him go far from thee?

13. The king was so delighted with this answer, he said: Of a truth, O prince, thou hast guessed aright. And if thou find it in thy heart to leave me for a season of travel, then will I indeed bear with thy loss until thou returnest.

6. Behold, this is the first dawn of dan on the earth since she passed the limit of her greatest corporeality.

CHAPTER III.

LIKA said to his chief marshal: Enroll thou my hosts, five hundred million, and appoint unto them captains and generals, and grade them and apportion them. Beside these give me one million singers, one million trumpeters, one million attendants, one million heralds, one million messengers and one million recorders and waiters.

2. Lika called his chief builder and said unto him: Build me a fire-ship, an airavagna, with capacity for a thousand million; and provide thou the ship with officers and workmen sufficient. Consult thou with my mathematicians as to the distance to the red star, and as to the densities through which the ship shall pass, and as to the power required, and the time of the journey, and provide thou all things sufficient therefor.

3. Then Lika spake to the high Council, saying: For the time of my absence my vice-Chief, Heih-Woo, shall hold my place. Touching matters whereof ye desire my voice before I go, speak ye!

4. Atunzi said: Behold, O Lika, the star, Yatis, headeth towards the a'ji'an Forests of Actawa, and she hath not passed the esparan age! Lika said: To clear the forest Actawa I appoint Eashivi, Goddess, with three thousand million laborers. Eashivi, how sayest thou? Eashivi said: Thanks to Jehovih and to thee, O Lika. I will at once choose my laborers and proceed to make the road.

5. Wan Tu'y said: Erst thy return, O Lika, the Hapsa-ogan vortex will cross the south fields of Vetta'puissa. She hath twenty thousand million souls in grades of sixty and seventy. Lika said: To her assistance for three years I appoint Tici-king, God, with fifty million for his hosts. How sayest thou, Tici-king? Tici-king said: By the grace of Jehovih, I rejoice in this labor. In sufficient time will I prepare my hosts and accomplish what thou hast given into my keeping.

6. Wothalowsit said: In four years the hosts of E'win will return from the double stars, Eleb and Wis, with their harvest of forty thousand million angels. How shall they be apportioned? Lika said: To Bonassah, six thousand million; to Opel, two thousand

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14. Capilya traveled for nine years, and he went to the uttermost extent of the land of Vind'yu, east and west, and north and south. And because his nurse, who was, in fact, his real mother, had told him thousands of tales about the persecution of the Faithists, and their sufferings, he sought to obtain information of these scattered people, but as yet he knew not he was of that race.

15. At the end of nine years Capilya returned to Yatinghadatta, rich in knowledge as to the inhabitants of Vind'yu. And when he came before the king, Yokovrana, where he was received in great honor, he related the knowledge he had obtained of the country, its extent and grandeur, and its hundreds of great cities and innumerable people. To all of which wisdom the king lent a willing ear; and he declared Capilya was the wisest and most learned man in all the world.

16. And now was come the time when God, Son of Jehovih, came to establish Jehovih, and begin the deliverance of the Faithists, and to collect them together in the places designed for them.

CHAPTER IV.

THE word of Jehovih (Ormazd) came to Capilya, saying: Son of Heaven, hear thou the Voice of the Ever Present! Capilya asked: How sayest Thou? The Ever Present?

2. Jehovih (Ormazd) said: Behold me; I am not of the king's laws; I am the Maker of kings. They have made a law against Me, the Ever Present. They have scattered My people. They have denied My people the right to obtain knowledge.

3. Capilya said: Mine eyes and ears have proved these things. What shall Thy servant do?

4. Jehovih said: Thou shalt deliver the slaves unto freedom, and provide them places to dwell together, according to the laws of the ancients.

5. Capilya said: O Ormazd (Jehovih), why hast Thou put this upon me, Thy servant? Why gavest Thou not such matter into the hands of the Vrix [Faithists — Ed.]?

6. Jehovih said: Thou art thyself of the race of Faithists [Vrix'Vede — Ed.], and hast

million; to Wedojain, five thousand million; to Eosta, two thousand million; to Feuben Roads, seven thousand million; to Zekel, four thousand million; to Huron, three thousand million; to Poe-ga, six thousand million; to Yulit, one thousand million, and to Zulava, four thousand million; and I appoint Misata, Goddess, to provide the places in these several heavens for them, and to have charge of their selection and allotment. And I give to her five hundred million angels for her laboring hosts. How sayest thou, Misata? Misata said: It is Jehovih's gift; I am rejoiced. I will prepare myself and my hosts.

7. Ching Huen said: Behold the star-world, Esatas, in her se'muan age will cross the Roads of Veh-yuis in three years hence! Lika answered Ching Huen, saying: To cross these roads of light in her se'muan age would blight her power to bring forth animal life sufficient unto her wide continents. The trail must be filled with se'muan forests to preserve her gestative season. To this labor I appoint Ieolakak, God of Esatas' se'muan forests in the Roads of Veh-yuis, four thousand years. And I allot to Ieolakak six thousand million laborers. How sayest thou, Ieolakak? He answered: This is a great labor; by the wisdom and power of Jehovih, I will accomplish it.

8. Veaga-indras said: In two years the fleets of Leogastrivins will return from their voyage of four thousand years, bringing two thousand million guests from the Iniggihuas regions. Who shall provide for their reception? Lika said: Yeanopstan, with ten million hosts. How sayest thou? Yeanopstan said: A most welcome labor, O Lika.

9. Hiss-Joso said: The Arches of Rassittissa, the etherean world of Yungtsze's Plains, will be to cast in four years. Lika said: To Suttuz six million arches, and to Iviji four million arches, and to each of them one hundred million laborers. How say ye? Then spake Suttuz and Iviji, saying: By the help of Jehovih, the labor will be accomplished.

10. Sachcha said: The star-world, Neto, will be to turn on her axis in two years hence, in which time she will pass through the south Fields of Takuspe. Lika said: This will be a great labor, and I appoint Urassus, with Salas, to accomplish it. And I give to them three years, with four thousand million laborers. How say ye? Then answered Urassus and Salas saying: With fear and trembling we

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been prepared for this labor from the time of thy birth. Go thou and find thy nurse that cared for thee in infancy, and when thou hast her alone, say to her: Nurse, the voice of heaven hath come to me, saying: Capilya, thou art of the race of Faithists; how sayest thou? And the nurse will say to thee: My son! my son! Alas me! Thinkest thou I would be thy death, or thy mother's death? For is not such the law?

7. Capilya went and inquired of the nurse, and she said to him: My son, my son. Alas me! Thinkest thou I would be thy death, or thy mother's death? For is not such the law? Capilya answered: Such is the law. But tell me the truth, and I swear unto thee, both under the name of Dyaus and under the name of thy God, Jehovih (Ormazd), that thy words shall be secret with me, as the God's will. Am I an adopted Vrix?

8. The nurse said: Behold, thou hast loved me all thy days; from mine own breasts wert thou fed. Shall I, then, lose thy love, and so die of a broken heart?

9. Then Capilya made oath before the Gods, and thereafter she answered him, saying: I am thy mother, O prince! The angels of the Ever Present came to me in the moment thou wert born, and carried thee into the queen's arms; and the king knew not even to this day but thou wert his.

10. Capilya said: Why hath this been done unto me?

11. The nurse said: Hearken, O prince! The king's wife was barren; the king desired a son who should be heir to the throne.

12. Capilya interrupted: And thou barteredst thy flesh and blood with the queen for this?

13. The nurse said: Patience, O prince! I am of a race that owneth only One King, the Ever Present! Respect me, therefore, till thou hast learned the whole truth. The angels of Ormazd came to me before thy birth, saying: Alas, the Chosen People are persecuted and abused, scattered and despised; but because they are faithful and most virtuous, the Ever Present will come and deliver them. Then I said unto the angels: What is this matter to me? Behold, I am myself but a servant, and can do nothing.

14. Then the angel answered, saying: Thou

rejoice at this great work. By Jehovih's wisdom and power, we shall accomplish it.‖

11. After this manner Lika made more than a thousand appointments to be accomplished ere he return from the earth and her heavens; but ordinary matters he left with his vice-Chief, Heih-Woo, and to the high Council, the select ten million.

12. Jehovih had said: Even as I provided a little labor unto mortals to develop the talents I created withal, so in like manner, and after the same like, but spiritually, provided I greater labor unto the high-risen inhabitants in My etherean worlds. For which reason let My children learn the secret of harmonious and united labor with one another. I gave labor to man not as a hardship, but as a means of great rejoicing.

13. And the talents I gave on corpor, I gave not to die on corpor, but to continue on forever. As I gave talent for corporeal mathematics, and talent for corporeal buildings, even a talent for all things on corporeal worlds; even so provided I in My etherean worlds for the same talents, but spiritually. Wherein man on the corporeal earth, judging the adaptability of talent to corporeal things, may comprehend the nature of the labors I provided in My exalted heavens for the same talents.

14. Neither let any man fear that his talents may become too exalted for the work I have provided; for until he hath created a firmament, and created suns and stars to fill it, he hath not half fulfilled his destiny.

CHAPTER IV.

JEHOVIH spake in the light of the throne of Kairksak, in Vetta'puissa, saying: Lika, My Son! This is My road and My journey. With thee and thy hosts My Voice shall travel with power; on the earth will I lay my foundation, in spirit and word. Thy companion Chiefs and Chieftainesses shall go with thee; they shall help deliver the inhabitants of the earth and her heavens.

2. My enemies have marked their labors in temples and pyramids. Because their hearts rose not up to Me they descended into stone, the most dead of all things. They have carried the inhabitants of the earth down to rottenness and to death. Suffer their monuments to stand as testimonies of them that hated Me, that denied Me, that believed not in Me, the All Person.

3. My building shall be the most subtle of

shalt have a son, and shalt call his name Capilya; and he shall be the deliverer of thy people. For which purpose he shall receive great learning. But because great learning is denied to thy people, thy son shall be adopted by the queen, and the king, believing it is his own son, will render unto the child learning and power also.

15. And I said unto the angel: Flesh and blood of me are nothing if I can thereby serve Jehovih (Ormazd).

16. Capilya said: Since thou committedst me to thy God, then am I indeed His.‖ Now whilst they were yet talking, Jehovih spake to Capilya, saying: I am not come to give new doctrines unto men, but to rescue My people from bondage, and to restore equal rights unto the inhabitants of the earth. For this purpose wert thou, O Capilya, sent into the world. Because thou wert of the race of the Faithists My voice hath come to thee.

17. Because the king imagineth thou art his son, and loveth thee dearly, thou shalt not suffer from his hand. Go, then, whither I will lead thee, and it shall be testimony to thee, that I am the Ever Present,[1] moving them by means of the spirit to come to thee.‖

18. In due time the prince departed from home, not advising the king of his purpose; and he went as Jehovih led him, and came to Hosagoweth, near the river Vesuthata, where there was a forest, with meadows interspersed, and he found a camp of four families of wandering Faithists, and they were famished with hunger, and were ragged.

19. The prince, seeing they feared him, said: Be not afraid; I come not to persecute or drive you hence. As ye perceive by my dress, I am a prince, judge ye not me to be your enemy, come to destroy you. For, by the same power ye were led hither, am I come also. This land do I bequeath to you, to be yours forever. Cease ye, therefore, traveling about, but begin and till the soil.

20. Yatithackka, the rab'bah, said: How sayest thou? Thou wert brought hither by the same God? Then, of a truth, thou knowest the signs and passwords?

21. Capilya said: None of these things have I learnt; but even as there is a legend amongst thy people that one would come of Jehovih and restore His chosen people, so declare I

all things, the spirit of Mine own body. Verily shall it be a monument within the souls of My chosen. Nor will it go away again in darkness, but it shall encompass the whole earth.

4. For thou shalt find My chosen a scattered people, persecuted and enslaved, the most despised of all the races of men. But I will show My power with them; I will raise them up; the things I do through them, and the words I speak through them, even in their ignorance and darkness, shall become mighty. Their words shall be treasured forever; and none can match them in wisdom of speech, or in the craft of good works.

5. But the learned men of all other peoples shall be forgotten; their wisdom be like the wind that bloweth away. The self-Gods and self-Lords that led them astray shall be as a serpent that biteth itself unto death. Yea, as long as their pyramids and temples stand, their own falsehoods shall stare them in the face.

6. They have bound themselves in their own bulwarks; they shall yet be My laborers, thousands of years, to undo the evil they sowed on the earth. Nor shall they look down from heaven and behold with joy their temples and pyramids; but as one beholdeth a coal of fire burning in the flesh, so shall their edifices cry out unto them forever: Thou False One. And it shall be to them a burning fire that will not die out.

7. And their great learning, even of the stars and the sun and moon, and of all the things of the earth, and in the waters, shall pass away and be remembered not amongst men. Yea, the names of their men of great learning shall go down, with none to remember them on the earth. And in time, long after, the nations of peoples will forget them and their wisdom, and even pity them, and say of them: What a foolish people!

8. But My chosen, who are their slaves, and are as nothing in the world, shall speak, and their words shall not be forgotten; shall write, and their books will be a new foundation in the world. Because My hand will be upon them, My wisdom shall come forth out of their mouths.

9. And this shall be testimony in the ages to come, as to what manner of knowledge endureth forever. For as the buildings of the earth remain on the earth, and the spirits of them that incline to the earth rise not up, so have I bound corpor in corpor; but as I planted the quickened spirit of man in man

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unto you, I am he. That thy Ruler is my Ruler; take me in private with thee, O rab'bah, and the Ever Present will give the signs and passwords, and thus prove me.

22. Moreover, I say to thee in prophecy, ere three suns have risen and set, there shall come to this place hundreds and hundreds of thy people.‖ Now when the rab'bah had examined Capilya, and found that he had the signs and passwords, he wondered exceedingly. The prince then caused wood and stone to be laid in the form of a crescent, and its size was sufficient for seats for one hundred people. He said: This is the altar of Jehovih (Ormazd). Let us sit this night, for the Father's voice is with me.

23. During the day, many more came; so by night there were one hundred, men, women and children, and the prince commanded them to sit about the altar of Jehovih. And presently the Voice spake in the midst of the altar, saying: This is My Son, of whom it hath been prophesied, one would come to restore My people. Behold, I am the Ever Present, and not in the figure or image of a man, but I am the All Space and Place, doing My will through My angels and through the souls of men. Be ye steadfast in righteous works and love toward one another; and most just to a fraction with all other peoples. With you will I establish Myself, even as in the ancient days with your forefathers.

24. Capilya then appointed the oldest rab'bah as chief of the altar; and this was the first established family [community — Ed.] since many a hundred years, that was assured by a prince that they should not be driven off.

25. On the next day the prince took the people a little way off, about half an hour's walk, and he said to them: Build ye here another altar, for yet, ere night comes, there shall come others even here. Let the Ever Present have an altar provided unto them. Accordingly the people fell to in faith, and built another altar; and when it was finished, and the sun gone down, there came many wanderers, Faithists, to the place.

26. Capilya said unto them: Come ye to the altar of Ormazd, for he desireth sacrifice [worship — Ed.] of all whom he blesseth. And they went in and sang, and prayed, giving thanks to God. Jehovih said: Suffer him

for spiritual knowledge, so shall spiritual knowledge look upward for an everlasting resurrection. ‖

10. Lika asked: O Thou Highest, Jehovih, what are the preparations of Thy Gods? Wherein shall my hand be strong on the earth? Jehovih answered, saying: For six generations aback hath My God prepared unto thee and thy hosts. My voice was with My God, and I said unto him: My Son, behold, the time cometh in six generations, when I will bring the earth into another dawn of light. And in that day will I bring My Son, Lika, from My etherean worlds; and he shall come with a mighty host of ethereans with great power. Go thou, My Son, down to the earth, and with thy loo'is, thy masters of generations, and raise up an heir unto thy voice. In the three great divisions of the earth provide thou three servants to do My will.

11. So, My Son, God of Craoshivi, hath raised up unto thee, O Lika, three men, Capilya, and Chine, and Moses, the fruit of the sixth generation in the lands of their fathers; and they are of the Faithists in Me, holy men and wise. To these shalt thou send the Gods of their forefathers, even they who were beaten away by the Gods of evil.

12. And Capilya shall deliver the Faithists of Vind'yu, and Chine shall deliver the Faithists of Jaffeth, and Moses shall deliver the Faithists of Egupt. And this, also, shalt thou put upon Moses and his people: He shall lead his people westward; and their heirs after them shall also go westward; yea, westward until they circumscribe the earth. Three thousand four hundred years shalt thou allot to them to complete the journey. And wherever they go, they shall establish My name, Jehovih; they shall lead all people away from all Gods, to believe in the Great Spirit, Who I am.

13. And when they have carried My name to the west coast of Guatama [North America — Ed.], and established Me, behold, I will bring the earth into kosmon; and My angels shall descend upon the earth in every quarter with great power. And it shall come to pass that the Faithists of the children of Moses shall find the Faithists of the children of Chine and the Faithists of the children of Capilya.

14. And all these people shall cry out in that day: No God, no Lord, no Savior! For My hand will be upon them, and their words shall be My words. But they will proclaim Me, the Great Spirit, the Ever Present, Jehovih.

I have sent unto you to build three more altars at like distances apart; for I will bring My people together for three places of sacrifice.

27. On the next day there came many more wanderers, who had escaped from the province of Anassayon, where a war was being carried on against raiders from Tubet, the high mountain region. And Capilya built altars for them also; and to them he also appointed rab'bahs and chief rab'bahs.

28. Now, behold, they were without food, and many had been famished for many days. Capilya, perceiving that some of the people were suspicious of him, said unto them: Whoso hath faith in me of Jehovih, let him stand with me this night, for the Father will manifest unto us.

29. Not more than forty came to the place designated; for they feared Capilya was an impostor. And when they were assembled, Capilya tried them, and found of a truth they had faith. And he said unto them: Stand in a circle and join hands, and I will stand in the midst. Yet I know not what the Great Spirit will do for us.

30. And when they were thus standing, Jehovih sent a cold wind, and there came down from heaven an abundance of Ahaoma,[2] sufficient to feed the whole of the people for many days. Neither knew any man of what ahaoma was made; but it was savory and nutritious.

31. And the people came and ate, and also gathered up the ahaoma, and carried it home. Capilya said unto them: Because Ormazd hath done this, go ye into the altars and return thanks unto Him.

32. And the people did as commanded; and from this time forth not one of them lacked faith in Capilya. And thereupon he said unto them: This place shall be called Maksabi, for it is the first colony (Tarag-attu) in all the world where the Father hath fed His people with His Own hand. So the place was called Maksabi, which, in Vedic, would be Suta-ci-ci (I speak with food!).

CHAPTER V.

FOR forty days Capilya remained in Maksabi, teaching and helping the people; and on the fortieth day he said unto them: I

15. And they shall become the power of the world; and shall establish peace and put away war, leading all peoples in the way of peace, love and righteousness.

CHAPTER V.

VETTA'PUISSA, in Lika's etherean regions, made glorious by Jehovih's light, and by His purified Sons and Daughters, whose heavenly mansions matched unto their great perfection, was now quickened with great joy. The trained hosts of Jehovih's Son, Lika, knowing he was to take recreation by a journey to the red star, the earth, to deliver her unto holiness and love, provided music and heralds and trumpeters, millions of performers, to claim their reverence and rejoicing.

2. The fire-ship, the airavagna, now adorned in splendor, was brought into its place, and the vast hosts for the journey entered into it. A roadway was preserved for Lika and his companion Chiefs and Chieftainesses. First to lead, of the Rapon hosts, were the Chieftainesses, Yanodi and Thazid, and they walked arm in arm. Next after them came Lika, alone. Next came Rebsad and Thoso, arm in arm. Next came Miente and Hors-ad, arm in arm. Then came Chama-jius and Murdhana, arm in arm. Then Oshor and Yihoha, arm in arm. Then Gwan Goo and Geehoogan, and after them Rehemg and Antosiv.

3. Loud swelled the music as the Chiefs marched forth; more than a thousand million in concerted song to Jehovih; and echoed by the far-off trumpeters. And when the Chiefs entered the ship, followed by the ship's laborers and firemen, all was motionless till the music ceased.

4. Lika walked upon the High Arch, and stretching up his hands to Jehovih, said: I go forth in Thy name and wisdom and love and power, O Jehovih! Thy great heavens which thou hast made full of glory shall bear me up; the spark Thou gavest unto me will I keep quickened in Thy sight. Thy hand is upon me. Thine arm encompasseth my ship of fire. In Thee I know it will rise and course these worlds, to the red star, sail with Thy hosts triumphantly unto labor for Thy glory.

5. Arise, O palace of the firmament; by the power of Jehovih that dwelleth in me, upward! onward! arise!

6. And now with one will the hosts joined in, and the laborers and firemen stood to their

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go now; the Father desireth me. Be ye faithful unto Jehovih, and maintain the sacrifices (worship). The eye of Jehovih is upon you; His ear heareth not only your spoken words, but the thoughts in your hearts. In time after this I will come again unto you, and restore your rites and ceremonies.

2. Jehovih said unto Capilya: Even as thou hast done in Hosagoweth, so shalt thou do in Tibethkilrath; for thither will I also bring My chosen from the Province of Yusitra.

3. So Capilya went to Tibethkilrath, where were assembled more than seven hundred Faithists; and they feared him, saying to one another: Is this not some one sent of the king to entrap us?

4. But when Capilya beheld they feared him, he said unto them: He who hath faith in Ormazd feareth nothing in heaven or earth. For the Father appointeth a time unto all peoples; nor can they make it more or less. Throtona, one of the rab'bahs, said unto Capilya: Art thou indeed one of us? Capilya said: Because I am as I am, I cannot answer thee. If I say I am of thy race, then will not thy people be restored to liberty; for I would suffer death, being a teacher of thy people. If I say I am not of thy race, then thy people will not have faith in me.

5. I say unto thee, I am but a man, even as thou art; neither am I pure and good; for there is but One pure, the Creator. Therefore, put thy faith in Jehovih, and wherein my words and my labors are good, render unto me even as to any other man, nor more nor less. And yet, even as thou believest in the Ever Present, so do I; as thou believest not in a man-God, so do not I.

6. Are not all men brothers, and created by the same Spirit? Because the kings acknowledge not this doctrine, they persecute and outlaw thy race. To restore thy people, who are my people also, am I sent into the world. My labor is now upon me; and for that purpose am I here with thee and thy people.

7. This land, around about, I bequeath unto the Faithists; and they shall settle here and till the soil, and reap the harvests, and shall not be driven away. And in time to come I will provide teachers, and the Faithists shall have the right to obtain knowledge.

8. Capilya built altars for the multitude,

places. A moment more, and the airavagna raised from its foundation, steered toward the red star, and moved forth over the Fields of Vetta'puissa. A hundred thousand banners and flags floated and waved from every side on the great ship of heaven, and was answered by more than ten hundred thousand more in the hands of the hosts below.

7. The es'enaurs of the ship struck up a quickened march, joined by the millions beneath, whilst the great multitudes tossed up their hands and shouted in prolonged applause. Thus went forth Lika, Son of Jehovih, to the red star, the earth.

CHAPTER VI.

AS Lika in his ship sped on, coursing the Fields of Sonasat, and Hatar, and Yaax, in the etherean world, Chen-a-goetha, rich in light in these regions, on the Yong-We Road, and now traversed by hundreds of vessels coursing hither and yon, Jehovih's light descended on the High Arch, in the midst of the Rapons; and the Voice of Jehovih spake out of the light, saying:

2. As I taught corporeans to build ships to traverse corporeal seas, so have I taught ethereans to build vessels to course My etherean seas.

3. As I bound the corporean that he could not rise up in the air above corpor, save by a vessel [balloon — Ed.], so created I My heavens for the spirits of men, that by manufactured vessels they might course My firmament.

4. For the little knowledge I gave to corporeans I made as a type of knowledge which is everlasting.

5. To the corporean I gave two kinds of presence, objective and subjective. By the latter he can imagine himself in a far-off place; and the thought that proceedeth out of him goeth to a friend and speaketh understandingly in the distance. For thus I created him. But he who goeth objectively must take his person with him, for so created I him.

6. And I magnified these two conditions unto the spirits of all men, that they might also appear objectively and subjectively in the places known to them.

7. And this is the bondage I created unto all places on the earth and in the heavens thereof, making all men understand the power of objective association.

8. I created wide seas on the corporeal

saying to them: First of all, thou shalt dedicate to God all things thou puttest thy hands to, for without the rites of bestowal upon the Great Spirit, thy people cannot be in harmony. To neglect the rites is to neglect all things. Know ye the doctrines of the ancients?

9. None of the rab'bahs could answer Capilya, and so he said: Ormazd provided your servant with great learning. For this am I sent to you. Know ye, then, the doctrines of the ancients, even from the time of Zarathustra and Brahma:

10. To rise with the sun; to bathe the body once every day; to eat no flesh nor fish; to pray to Ormazd at sunrise, at high noon, at sunset, and before lying down to sleep.

11. Certain philosophers, wise in vanity, said: To rise an hour after the sun is no sin; to bathe one day in seven is sufficient; to eat fish-flesh, which is of cold blood, is no sin. Now, behold, it came to pass that they laid in bed two hours; they ceased to bathe altogether, and as to eating, they halted not with fish-flesh, but ate of all flesh. And sin came upon them; by their behavior they cut themselves off from the Father.

12. Be ye scrupulous in following the texts; and as to him that openeth the door for disobedience, have nothing to do with him or his philosophy.

13. Capilya asked: Why doeth one man a good act rather than a bad act? Why doeth another man a bad act rather than a good one? The rab'bahs said: The first is the speech of Ormazd; the second is the speech of satan; for as these dwell in men, so do they manifest.

14. Capilya said: I am pleased with the answer; for which reason I have before commanded you to build altars and do sacrifice; for these are the expression of your souls, which testify ye rather would serve the Creator than the destroyer.

15. This was also of the ancient doctrines of Zarathustra; but certain other philosophers, vain in self-knowledge, said: Can not a man worship in the soul, and without building an altar of stone and wood? And the multitude hearkened unto them; and they afterward went further, and said: Why worship at all? So, they fell in darkness. A soul without an outward expression of worship standeth on the brink of hell.

16. To see an altar, as we pass along, en-

earth, that man should perceive that one man alone could not cross over; nor in a small boat, with any profit under the sun. Neither created I My heavens in the firmament that one angel could go alone on long journeys, becoming isolated and powerless. But I provided them that they could not escape association; yea, I created the firmament that they must congregate together and go.

9. Nevertheless, I gave freedom unto all; to him that goeth not objectively, to go subjectively; but of little avail and not much truth or profit. And because I give this liberty, behold, even drujas will say: Yea, I have been there. Nor know they how to rise up from the earth, or to go to any place, save on another's shoulders.

10. And I created man and angels that all knowledge which is to be everlasting must be obtained objectively; yea, in the experience of his own person made I him to desire without end.

11. And they fill My seas in heaven and earth with their great ships; with wants that could not be satisfied in one place created I man. For I drive him forth on strange errands and on missions of profit and love; for I will store him with a knowledge of My works.

CHAPTER VII.

ONWARD sped Lika in his airavagna, with his eight hundred million; through the sea of Enea-Wassa, the etherean realm of Haog-sa-uben; shining like a meteor in its flight, the ship of fire of eight hundred million. On every side, the Jehovian worshippers' vessels, tens of thousands, coursing as many ways, some fast, on missions of quickened labor; some slow, as traveling school-ships, exploring the great expanse and glorious richness of Jehovih's provided worlds, always ready for the new born; each and all the ships as studded gems in the etherean sea, moving brilliants playing kaleidoscopic views, ever changing the boundless scene with surpassing wonders. And all of these, by signs and signals, the story of their place and mission revealing to the high-raised etherean souls, ships and men, as quickened living books of fire, radiant with the Father's light and history of worlds.

2. On Lika's ship, as on all the others, every soul, hundreds of millions, enraptured, stood in awe and admiration of the ever-changing scenes; some in silence, absorbed in thought; some posing with upraised hands; some ejaculating gleefully; and some in high

forceth upon us the thought of worship, and of Ormazd, the Creator; it leadeth the soul upward. To see evil, or the temptation of it, is to lead the soul toward darkness. Therefore, let men and women be discreet of their persons; but make the altars of sacrifice numerous.

17. Capilya asked: What is the first poison? The rab'bahs knew not how to answer, perceiving Capilya had great learning and wisdom. Capilya said: The first poison is self. One man saith: Rites and prayers are good for the stupid and unlearned; I need them not.‖ I say unto you that that man is drunk on the first poison; let not his breath breathe upon you; for here entereth the wedge of destruction.

18. Capilya said: What is the second poison? But when he perceived none would answer, he said: The first leadeth to the second, which is desire to lead others and rule over them. Htahai, one of the rab'bahs, asked: How can we get on without leaders?

19. Capilya said: Suffer no man to lead you; good men are expressions of the All Light. Capilya asked: What is the best and yet the most dangerous thing? Some replied as to one thing, and some as to another. Capilya said: The best and yet most dangerous thing is speech. To talk of good things; of delights; of love; of Ormazd and His wonderful creations; of life and death; of everlasting happiness; these are good speech, and give the soul great happiness. To talk of evil; of dark deeds; of one's neighbors; of disgusting things and words; these enrich satan's harvest.

20. Certain three men traveled through a great city, and when they returned home, and the neighbors assembled to hear the story of their travels, one of the travelers related all that he saw, good and bad; another one related only all the bad things he saw; and the other one related only the good things he saw, the delights and most beautiful things. Which, now, of the three, say ye doeth most for the Father's kingdom? The rab'bahs said: The last one. Capilya said: True! Be ye, then, like him even to one another; for by this course only is speech not dangerous, but of profit unto the world.

21. Sufficient is the number of evil men to relate the evils in the world; relate ye the good, for by constantly walking in clean

reverence to Jehovih, uttering everlasting praise; every soul its full bent, being the full ripe fruit of the diversified talents as they first shone forth in corporeal life.

3. Onward sped Lika's airavagna now in the Roads of Nopita, now in the a'ji'an Forest of Quion, most rich in adamantine substances, arches, stalactites and stalagmites, and in forming and dissolving scenes, a forest, a very background in the etherean worlds for the over-brilliant crystal regions of light. And here, too, the tens of thousands of ships of Jehovih's chosen; and on either side the great roadway lay the Fields of Anutiv, inhabited by countless millions of etherean kingdoms. Along the road for hundreds of thousands of miles, stretched up the hands of millions and millions of souls, waving banners and flags to their favored ships, going to some native star, from which Jehovih brought them forth.

4. Then changed the course of Lika's airavagna, by his commands sent through the comet Yo-to-gactra, a new condensing world, already with a head of fire four thousand miles broad; a very ball of melted corpor, whirling like the spindle of a filling spool, forever winding unto itself the wide extending nebulæ. Here were coursing along, hundreds of thousands of school-ships, with students and visitors to view the scenes, most grand in rolling on, now round, now broken, now outstretched, this ball of liquid fire, whirling in the vortex, thirty million miles long. To balance against which vortex many of the ships tossed and rolled, dangerously, had they not been in skilled hands; and, as they were, causing millions of the students on many a ship to fear and tremble, perceiving how helpless and stupid they were compared to the very Gods who had them in charge.

5. Not long did Lika loiter to view the scenes, or to indulge his eight hundred million, but stood his course again for the red star, the earth; coursing the Faussette Mountains, where the God, Vrilla-Gabon, built the Echosinit kingdom, whose capital was Exastras, the place where the Niuan Gods assembled to witness the first starting forth of the earth. Here, halting awhile, and adown went Lika's recorders, to gather from the Exastras libraries the earth's early history and the grade of her creation; a copy of which obtained, the recorders hastily returned, when onward again sped the airavagna, now making course across the Plains of Zed, in the midst of which lay the great sea Oblowochisi, four million miles

ground ye shall remain clean, in word and deed.

22. Search ye both spirits and men, not for the brilliancy of speech, for oft its brilliancy hideth its poison, or stealeth on the senses unawares; but search their words as to holy ideas and good delights, to make man rejoice in his life. He who harpeth on deceivers and liars and debauchees, is a fireman for satan's hells. Reply not to him, lest your speech become a snare to entrap yourselves.

CHAPTER VI.

FOR three years Capilya traveled over the land of Vind'yu, east and west and north and south, establishing the Faithists wherever he found them; and he donated to them whatever lands laid waste and not tilled; but he touched not any land whereon other people dwelt and tilled the soil.

2. And it came to pass, the servants in the provinces fled from their masters and went and dwelt in the places of Jehovih, to so great an extent that the governors and sub-kings complained against Capilya, and he was reported to Yokovrana, the king in chief, Capilya's foster-father. And the king sent a commission summoning his supposed son to the capital, to answer the charges against him.

3. When Capilya was before the Royal Council, and demanded by the king why he had come, Capilya said: The servant of the great king answereth; his words are bound words. Whatsoever cometh out of Capilya's mouth, Capilya holdeth as his. There be such as maintain that man, whose tongue is moved by the spirits of the dead, is irresponsible for his words. Capilya creepeth not through so small a hole. To be master of one's flesh, and desires, and passions and words, these are great gifts indeed. Capilya professeth these. Therefore, Capilya bindeth himself in every word.

4. Know, then, Most Royal Council, servants to our Great King, Yokovrana, Capilya was summoned here by the king, to answer certain charges made by members of the Royal Council. These charges prefer that Capilya hath founded certain colonies which have attracted away the servants of the sub-kings and of the

across, and this also studded over with thousands of etherean ships.

6. And now across to Rikkas, the place of the Goddess, Enenfachtus, with her seven thousand million etherean souls, whereupon Lika and his hosts cast down millions of wreaths and tokens, and the while, the music of the two spheres mingled together in Jehovih's praise. Here, across, the distance was three million miles.

7. Now, all the while before, the red star stood upward, inclining upward, but here in horizontal line began to stand, gleaming in more effulgent flame. And in the course, where Lika's airavagna should go, the Goddess, Enenfachtus, had previously upraised a hundred thousand pillars of fire to honor him and his company; which great respect Lika and his hosts answered with holy salutations.

8. After this, came the ji'ay'an Forests of Hogobed, three million miles across, and close for lack of etherean air and inspiration. Here stood the Province of Arathactean, where dwelt the God, Yew-Sin, with thirty thousand million newly-raised Brides and Bridegrooms from the star Kagados. Over these regions Lika sped swiftly, and then to the open sea, Amatapan, on the Vashuan Roads.

9. Then a sail of two million miles, in the uninhabited regions of Samma, when he reached Chinvat, the bridge on the boundary of the earth's vortex beyond the orbit of the moon.

10. And, halting not, but now coursing on a downward plane, made straight toward the swift-rolling earth, whose speed was three-quarters of a million miles a day. Through the high-floating plateaux of atmospherea came Lika with his fire-ship, with his hosts, eight hundred million, came his ship like a meteor, large as a continent.

CHAPTER VIII.

ON the uninhabited plateau, Theovrahkistan, rich, and broad as the earth, high above the lands of Jaffeth, and Vind'yu, and Arabin'ya, lighted Lika in his airavagna, with his eight hundred million. Here he made fast his fire-ship, and forth came his hosts to found a heavenly kingdom. Lika said:

2. I hear Thy voice, O Jehovih; Thy hand is upon me; in Thy Wisdom and Power will I build the foundations of Thy kingdom in these heavens.

3. Jehovih said: Call forth thy Rapon hosts,

rich, and thereby sowed disobedience in the remainder.

5. Capilya is come to answer these charges. Hear ye, then, Capilya's answer: Capilya being heir to the throne besought the king for leave to travel, and the king said unto him: Whatsoever thy soul observeth that may be good for the United Kingdoms, do thou. Said not the king this?

6. Yokovrana said: Yea, my son. Thereupon Capilya said: When Capilya traveled near and far, for nine years, his heart was sick because of the misery of the poor and the glory of the rich. He beheld many forests and many plains where no man dwelt; and he said to himself: Let the poor come hither and live. Yet he called not any poor man. Was it, then, an evil for Capilya to say this to himself?

7. The king said: Surely not. Then Capilya went on: After a long season of idleness Capilya went the second time to travel, and when he came to the forests and plains, behold, the poor were gathered together, and yet more coming. So Capilya went amongst them to show them how to dwell together wisely. Was this an evil in Capilya?

8. The king said: Nay; of a truth it was good. Then Capilya said: In a little while they discovered it was good for them to dwell together and to help one another; and the news spread abroad, whereupon the servants of the governors, and the rich, ran away from them. Is it not just to say of the king and governors and rich men that they are driving their servants away from themselves, because of hardships which are greater than the hardships of the Gods?

9. The king said: A good proof. But why sayest thou, the Gods? These people for the most part believe not in the Gods. And many of them, I hear, are believers in the Great Spirit! Capilya said: Thou sayest truly, O king. But that is their matter, and not Capilya's. The king said: Thou art right, my son. But how sayest thou of education? Shall not the laws be maintained?

10. Capilya said: Art thou the king? or merely the servant of the dead? Shall Capilya call him father who is only a servant to carry out the laws of the dead? If so, then hath Capilya sinned against the law. But hear

thy companion Chiefs; build thy throne broad for them and thee. And shape thou the area of the capital and stand thy high Council, the chosen million, to the four quarters of the heavens of the earth.

4. The legions then fell to and built a heavenly place unto Jehovih, and called it Yogannaqactra, home of Lika and his eight hundred million.

5. Jehovih called out of the light of the throne which Lika built, saying: Lika, My Son, thou shalt build all things new on the earth and in the heavens of the earth, even as if nothing had ever been. Send thou thy messengers in an otevan to the broken-down region of My beloved, God of Craoshivi, and bring him and his thousand attendants unto thy place.

6. Thereupon an otevan was sent off, well officered, and in due time it returned, bringing God to Yogannaqactra, where he was received with great joy, and greeted in Jehovih's name.

7. Lika said: Speak thou, O God, for I am come to deliver these heavens into Jehovih's dominion. What are the light and the darkness of the heavens and the earth that have been intrusted to thy keeping, in Jehovih's name?

8. God said: Alas, how can I speak? Behold, my kingdoms are scattered and gone; I have nowhere any pride in anything I have done in heaven and earth. An exceeding great darkness came upon my people, for a thousand and five hundred years! Thy servants have been overpowered, helpless and tossed as chaff before the wind.

9. Lika said: How many Gods? How many dans of darkness? Whither are gone my true Gods?

10. God said: Four Gods are risen to etherea with their hosts, heart-broken, true Gods. Four dans have come and gone; so weak and small, like a breath of air, for the darkness brushed them away. In Savak-haben, in etherea, sojourn thy Gods.

11. Jehovih's light fell upon the throne, and His Voice came out of the light, saying: Send thou, O My Son, Lika, to Savak-haben, four arrow-ships, with a hundred thousand attendants for My true Gods, and bring them to Yogannaqactra.

12. Lika then sent four arrow-ships with his swift messengers and a hundred thousand attendants, to bring back the four disconcerted Gods.

13. God said: Thousands of millions of angels of darkness flood the hadan regions; and as many grovel about on the low earth. De'yus, the false Lord God is cast into hell, a

ye, who are of great learning; do ye obey one law of the ancients and not another? The law of the ancients was that with the death of the king all laws died, and whoso became king afterward must need make new laws of his own. The law against educating the Faithists is a law of the ancients. Let Capilya's accusers find which they will; for if they stand by the laws of the ancients, then, indeed, have we no laws, and no king nor sub-kings. If they repudiate the laws of the ancients, then Capilya hath not sinned against any law.

11. Yokovrana said: Thou art acquitted, Capilya. The laws of the ancients can not bind thy king nor the king's kings. Touching these matters, then, the Royal Council shall make new laws. And since Capilya hath not contravened any law, neither shall the new laws interrupt the orders of the state as they now are.‖

12. Because of Capilya's presence in the Royal Chamber, the power of Jehovih and His angels was great in that house.

13. After this manner, that followeth, were the speeches of the sub-kings and governors: To permit great learning to the Faithists is to overthrow Dyaus and his reigning Gods and Lords; for by great learning will the Faithists ultimately become members of the Royal Council; therefore, at all hazards, great learning must be prohibited. Great learning is inimical to good servitude.

14. Jehovih said to Capilya: Be thou present when these laws are passed; for by this means My holy angels will rule over the Royal Council for the good of all men.

15. For one hundred days the Royal Council discussed the matter, but the angels of heaven kept them divided as to opinion and belief, so that no law was passed by them. Now after they had thus wasted much time to no purpose, Capilya asked permission to speak before the king and Council as to what was wisdom in the government of the nations; and it was granted unto him. This that followeth is, then, the substance of Capilya's speech:

CHAPTER VII.

WHOEVER is born into the world is in part possessor of the world by fact of his birth. All come into the world naked and

hell so wide that none can approach his place of torment. Te-in, the false God, the Joss, is also cast into hell; and so is Sudga, the false Dyaus; and so are all the false Gods that encompassed the earth around; their kingdoms are in anarchy.

14. The names Lord, and God, and Dyaus, and De'yus, and Zeus, and Joss, and Ho-Joss, and many others, have become worshipful on the earth! Not only labored the traitors to put away the Great Spirit, but to establish themselves as men-Gods capable of creating; yea, the veritable Creator of heaven and earth!

15. Lika said: Hear thou, then, the Voice of Jehovih! Because they have put Me aside and assumed to be Creators under the name God, and De'yus, I will magnify the Person of God and De'yus in men's understanding.

16. Nor from this time forth on the earth, for three thousand years, shall man be confined to the one name, Jehovih, or Eolin, or Eloih, but worship God, or Lord, or De'yus, or Zeus, or Dyaus, or Joss, or Ho-Joss. For since these men have cast themselves into hells, behold, the spirits of the risen shall not find them nor their kingdoms. And thou shalt magnify unto mortals that all names worshipful belong to the Ever Present, whose Person is the spirit and substance of all things. And if they inquire of thee: Who is Dyaus? or, Who is God? or, Who is Joss? thou shalt say: Hath He not said: Behold, I am the Creator of heaven and earth! and I say unto you, He is the Ever Present, the All Highest Ideal.

17. But this bondage shall come upon them: To reap the harvest they have sown. Because one hath said: Build thou a pyramid, and thy God will come and abide therein, even as a man dwelleth in a house; he shall be bound while the pyramid standeth. And another hath said: Behold, thy God is in the image of a man, and he sitteth on a thone in heaven; he shall be bound while this belief surviveth on the earth.

18. Because they have sown a falsehood on the earth, the harvest is theirs. And until they have reaped their whole harvest they shall not rise into My etherean worlds.

CHAPTER IX.

WHEN the other four Gods, the true Sons of Jehovih, who had been discomfited in the lower heavens by De'yus and his fellow false Gods, came, the light of Jehovih came again on Lika's throne. Jehovih said:

helpless, and they deserve our assistance because of helplessness. To help the helpless is the highest virtue.

2. Two wise men are greater than one; a nation of wise men, what could be greater than this? Yet all men come into the world knowing nothing; to give them great wisdom is to make the nations wise and great. To open the avenues on every side to great learning, this is the foundation for a great kingdom.

3. To have the soil tilled, is this not greater than hunting and fishing? To throw the lands open in the east and west, and north and south, to the tiller of the soil, this is the foundation of plenty. When the poor and ignorant are supplied with what to eat and to wear, with a place to live, there is little crime, but great virtue; and such are great strength in that kingdom.

4. To hold more land than one can till is to sin against them that have none, who have not wherewith to live or to earn a living. Yea, such a one is an enemy to the nation.

5. There are two kinds of governments: one is government for the government; and the other is government for the people. The latter government the people will endorse, and by their wills make mighty. The former government seeketh to make itself mighty at the expense of the people. Such a government is in the throes of death.

6. To make government and people one, as to prosperity and peace; this is the highest government. For the government to render unto the people bountifully, as to land and water, and as to great learning, and to music, this is the wisest, best government.

7. What man is there that loveth not liberty, the chief of all desires? Can a government abridge this without crippling itself or forfeiting the love and co-operation of its people? To bestow liberty, and maintain it unto all people, this is the greatest good thing a government can do.

8. But who shall say what is liberty, and the end thereof? A man shall not have liberty that offendeth his neighbor, or depriveth him of virtuous livelihood. No man should run naked; nor should a man have liberty to go into another's field and take his harvest. How, then, shall a government take a man's possessions against his will? But he who

2. I suffer not evil to triumph over good but for short seasons; and, soon or late, My righteous Sons and Daughters rise up and rejoice in their trials which I suffered to come upon them. Let not men or angels say, because this or that happeneth: Lo, Jehovih sleepeth at his post! or: Lo, Jehovih is the author of evil, or is impotent to avert it.

3. My times are not as the times of men or angels; nor am I within the judgment of men as to what is evil or good. When the wealth of the rich man is stolen, do not mortals say: Poor man, Jehovih hath afflicted him! For they judge Me by what they consider afflictions. But they behold not that I look to the soul of man as to what is good for him. And when the assassin hath struck the king unto death, behold, they say: How hath a good Creator done this? For they consider not the nation nor the problem of anything but for the day thereof; nor consider they what I do for the souls of many nations, by one small act.

4. For all people in heaven and earth are Mine own; they are as trees in My orchard, and I prune them not for the life of the branches, but for benefit of the whole orchard, and for the harvest that cometh after.

5. I created life, and I take away life; in Mine own way do I with Mine own. I send night to follow the day; clouds to interchange with the sunshine. And even so do I give times of dan to My atmospherean heavens, to be followed by seasons of darkness.

6. By these changes do mortals and angels and Gods learn to battle with and overcome the elements of My worlds.

7. The true Gods said: We weep before Thee, O Jehovih. Long and hard we labored our allotted seasons; we were helpless witnesses to the great darkness that came upon the inhabitants of heaven and earth.

8. Lika said: To you five, true Gods, who have toiled in the darkness of the earth and her heavens, I restore your old time names for the season of dawn, after which I will raise you all up, with your kingdoms restored to the full, and ye shall be heirs in my Nirvanian heavens, in peace and rest.

CHAPTER X.

THE five Gods' names were Ane, Jek, Lay, Oal and Yith. Lika said unto them: Ye have been heretofore crowned as Gods; come

hath received great learning will not offend by nakedness, nor by taking that which is another's.

9. What, then, is greater than for a government to bestow great learning on the people? It is not enough to say to the poor: Here is land; feed yourselves. But men of great learning shall be sent amongst them, showing them how to till the soil, and how to build, and to keep themselves pure in soul and body. For great learning is not in the books only; nay, there be men of great knowledge as to books, who are themselves gluttons and debauchees, and bigots, and tyrants, and base authority. Such men have not great learning; but in fact, great vanity.

10. Two kingdoms, lying side by side; in the one are great philosophers and colleges, but the multitude are in want; in the other kingdom there are no philosophers, as such, nor colleges; but the multitude have plenty: The latter is a kingdom of greater learning than the former. For of what consisteth great learning, but in knowing how to live wisely? A few philosophers are not a nation. To bestow such knowledge on the people as will enable them to live wisely and be happy to a good old age, this is the labor of the best, great government.

11. It is a common saying that such and such a king is a great king, because, forsooth, he hath founded colleges. And this is no small matter. But how much greater is the king who hath founded a thousand poor families, and taught them how to live wisely?

12. To make a law to prevent liberty; to bind slaves more rigidly, is to weaken the nation; to weaken the kingdom. For, see ye, a man had ten servants, and they were free; then he bound nine of them with chains, and complained because they served him not well. He was a fool.

13. To labor for one's self at the expense of the state, is to rob the state; to hoard up possessions is to rob the poor. What treasure hath any man that he can take out of the world? Better is it to give it whilst one may, for to-morrow we die, leaving it to them that earnt it not.

14. The highest peace is the peace of the soul, which cometh of consciousness of having done the wisest and the best in all things accord-

ye to the foot of Jehovih's throne, for I will crown you with new names.

2. When they came to the place designated, Lika continued: Take my crown upon thy head, and speak thou in Jehovih's name in that labor which I put upon thee, Jehovih in Ane, Jehovih in Jek, Jehovih in Lay, Jehovih in Oal, Jehovih in Yith.

3. And thereupon Lika crowned them with a band on the head, inscribed, INANE, INJEK, INLAY, INOAL and INYITH, Panic names designating their rank and the age of the earth in which these things came to pass.

4. Lika said: To each and every one I give of my etherean hosts ten million laborers for the period of dawn. And these are the labors I allot unto you: To Inane, to go down to the earth, to the land of Vind'yu, and be inspirer unto my mortal son, Capilya, and his followers. To Inlay, to go down to the earth, to the land of Jaffeth, and be inspirer unto my son, Chine, and his followers. To Inoal, to go down to the earth to the land of Egupt, and be inspirer to my son, Moses, and his followers. And ye three shall restore the Faithists in these great divisions of the earth unto liberty and safety. And thou, Inoal, shalt deliver Moses and the Faithists out of Egupt, and shape their course westward; for they shall circumscribe the earth, and complete it by the time of kosmon.

5. To Injek, to go down to the earth, to Par'si'e and Heleste, and provide those peoples to liberate the slaves who are Faithists, whom thou shalt inspire to migrate to Moses and his people. To Inyith, to go down to the earth, to Jaffeth and Vind'yu and Arabin'ya, to inspire the scattered Faithists in those lands to come together, to the great lights, Capilya and Chine and Moses.

6. And ye shall take with you of my hosts, whom I brought from etherea, and labor ye together as one man. And when dawn hath ended, ye shall repair hither, and be raised up into my Nirvanian kingdoms. Nevertheless, ye shall not leave Jehovih's chosen alone, but provide angel successors unto them. And herein I give you a new law unto all my angel hosts who shall hereafter dwell with the Faithists on the earth, which is, that successors shall always be provided by the retiring hosts ere they have departed; for the Faithists shall not more be left alone for a long season. ‖

7. The chosen five then said: In Thy name and wisdom and power, O Jehovih, we go forth in joy to fulfill Thy commandments. Because

ing to one's own light. For after all, is not the earth-life but the beginning, wherein we are as in a womb, molding our souls into the condition which will come upon us after death? In which case we should with alacrity seize upon the passing time and appropriate it to doing righteous works to one another.

CHAPTER VIII.

WHEN the king and the Royal Council beheld the great wisdom of Capilya, they were struck dumb in their seats. After a while the king said: Was it not by blood that our forefathers established Dyaus? Scattering the Faithists with great havoc? Shall we gather up the escaped races and nurse them and have them turn upon us and bite us? Shall we not with our valiant arms defend Dyaus?

2. To this Capilya answered: Sufficient unto his own battles is the God of Vind'yu. If the king must need fight Dyaus' battles, then Dyaus is a weak God indeed. Heaven forbid that Capilya believe in such a God, or labor for one so weak!

3. But thou art right, O king; by blood our forefathers established Dyaus; but where is there, either in ancient or modern learning, a commandment that Dyaus shall be maintained by blood? Didst not thou thyself receive a commandment to stop the sacrifice of human blood on the altar? Is it, then, indeed a holier place on the battle-field, that these things must continue?

4. Man loveth vengeance; and more for this than for righteousness he desireth to inflict or destroy others. Nevertheless, all things are answered accordingly as they are; vengeance answereth vengeance; blood answereth blood; war answereth war. And the same rule applieth to virtue, which begetteth virtue; love, which begetteth love; peace, peace; good works, good works. For in these things our souls play a greater part than do our external bodies. ‖

5. One of the Royal Council said: How sayest thou of rites and ceremonies? Capilya answered: Without rites and ceremonies the spiritual person of the state and of the community, and of the nation, is like a man that

we lost the earth Thou hast given it into our hands to redeem it and glorify Thee!

8. And thereupon Lika proclaimed a day of recreation, so the hosts could be selected, the fifty million, to which labor the marshals fell to, helping the chosen.

9. During the recreation, the atmosphereans explained to the ethereans how laid the lands of the earth and the heavens thereunto belonging. And then, after a season of prayer and singing, and a season of dancing, the recreation was brought to a close.

10. After labor was resumed, the chosen five, with their hosts, saluted before the throne of Jehovih, and then withdrew and went to vessels which had been previously prepared for them, and embarked, and departed for the earth.

CHAPTER XI.

JEHOVIH spake to Lika, saying: Appoint thou other servants unto Me for the other great divisions of the earth, and for the islands in the oceans of the earth; and give unto them each ten million of My servants which thou broughtest from Nirvana. And they shall go down amongst mortals, and by inspiration and otherwise collect together in groups the scattered Faithists who worship Me. And thy servants shall also provide successors to come after them, to abide with mortals, making the seasons of watch short unto them that they shall not be weary thereof.

2. Then Lika appointed T'chow, N'yak, Gitchee, Guelf, Ali and Siwah, and allotted them to different divisions of the earth, and he gave them each ten million of the hosts brought from the Orian worlds. And these were selected after the same manner as the previous ones; and they also saluted and departed for the earth.

3. Again Jehovih spake in the light of the throne, saying: Because many are risen in wisdom and truth, I will have Theovrahkistan for My holy place unto them; and it shall be the region for My Brides and Bridegrooms at the resurrection of dawn. But at the end thereof it shall be divided and subdivided that none may find the place of My standing. For it hath come to pass, that man on the earth learning the name of one of My heavens glorifieth it, and aspireth to rise to it, but to rise to no other heaven.

4. Because My true Gods taught man of Hored in the early days, man desired Hored.

hath thrown away his clothes, and then, with disgust, drowned himself. As the soldiers of the army have drill, which is discipline, so shall the worshippers have rites and ceremonies, which are the drill to keep one's soul in reverence for the Creator.

6. But it falleth not to my lot to say unto you what rites or what ceremonies; for these also come under the head of LIBERTY.

7. Another one of the Royal Council asked: Some men, who are bad men, have great pleasures and enjoyments; some men, who are virtuous and wise, have great trials and misery: What, then, is the prize which thy philosophy offereth to them that practice righteousness and good works?

8. Capilya said: Could thine eyes see as mine have seen, or thine ears hear as mine have heard, then it were easy to answer thee. Nevertheless, I declare unto thee a great truth, which is also revealed in the doctrines of the ancients, that this is not the real life, but the embryotic state. And many that have great pleasures and enjoyments in this life, waken up as babes in heaven; whilst many who are virtuous and wise, but suffer great misery, in this life, wake up in heaven in strength and glory. More are trials and exertions to be desired than ease and enjoyment; for the former causeth the soul to look upward; but the latter causeth the soul to look downward. Nevertheless, severe trials are a great injustice to any man. ‖

9. When the king and Royal Council beheld that Capilya had greater wisdom than any other man, the king said unto them: No man in all the world hath wisdom sufficient to try my son. How say ye? And they answered: That is true. Whereupon the king said: Capilya, hear thou the king's decree, and it shall be a law unto thee in all the kingdoms of the world, which is, that thou hast been tried by the greatest king on the earth, and art acquitted and declared to be above the dominion of mortals. And thou shalt go whithersoever thou wilt in any land, doing whatsoever thou desirest, and no man shall arrest thee or forbid thee in anything whatsoever. And whatsoever law thou makest no king shall make another law, above thine, to set it aside. Wert thou not mine own son I would say thou wert begotten by the Gods!

Whereupon Mine enemies, the false Gods, each one cried out: Behold, my heavenly place is Hored! I am the All Heavenly ruler! Come hither to me! For, by this means, the name I gave in truth, was usurped and made as a snare to enslave My earth-born.

5. And I will not more give to mortals a name of any of My heavenly places; nor shall they be taught of any heavens save the higher and the lower heavens, which shall designate My etherean and My atmospherean heavens. And by these terms shall man on the earth be fortified against the stratagems of false heavenly rulers.

6. And man shall perceive that when angels or men or Gods or Saviors say: Come ye unto me, and I will give you of my heavenly kingdom! that they are false, and but tyrants to enslave My people. But if they say: Go ye, serve the Great Spirit, and not me, for I am only a man as thou art! then shall it be known that they are of My Nirvanian hosts.

7. And if they say: Come ye to this heaven or that heaven, for with me only is delight, it shall be testimony against them. But if they say: Verily, Jehovih is with thee; cultivate thyself within Him, and thou shalt find delight in all worlds, then shall it be testimony they are from My emancipated heavens.

8. Lika said: Seventy new kingdoms shall ye found in the lowest heaven, where ye shall begin again with schools and colleges and factories, teaching the spirits of the dead the requirements for resurrection.

9. Two hundred million of my Orian angels shall be allotted to these seventy heavenly places, and during dawn it shall be their work to carry out these commandments. And they shall provide for successors after them, who shall continue for another season; and they shall provide yet other successors, and so on, even till the coming of the kosmon era.‖

10. Lika then selected the two hundred million angels, and divided them into seventy groups and companies around about the earth, in the lowest heaven, and after they were duly officered and organized, they saluted before the throne of Jehovih and departed to their several places.

11. Then came the voice of Jehovih to Lika, saying: Behold, of thy five hundred million, are still left one hundred and seventy and five million. This, then, is the work thou shalt put upon them: They shall begin at one end of hada and go to the other, delivering all the hells of the false Gods as they go; untying the knots thereof and providing passage for

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10. The king's decree was recorded in the House of Records, and copies of the decree sent to the tributary cities and kingdoms throughout Vind'yu. Yokovrana had also a copy made of Capilya's speech, and it was also recorded and signed by the king and Council, under the name, THE FOUNDATION OF LAWS.

11. Jehovih said to Capilya: I have suffered this land to endure war for hundreds of years, that they might be ready for this. Behold, they are not slow to accept doctrines of peace and liberty.

12. Capilya inquired concerning the laws, and Jehovih said: Trouble not thyself more; My hand is upon the king and Council. They will pass laws endorsing what thou hast said. Go forth, then, My son, amongst My chosen, and thou shalt establish them anew in rites and ceremonies.

CHAPTER IX.

WHEN Capilya had come to Wes-tu-chawaw, Jehovih said to him: Send messengers into twelve colonies which I will name to thee, to the chief rab'bahs thereof, summoning them hither, for thou shalt teach them alike and like.

2. The colonies were: Tahdayis, L'wellaat, Ha'darax, Thowaka, Dormstdatta, Ghiballatu, Yhon, Themmista, Vrach'hao, Ebotha, Ewen and Sravat, and each of them sent the high priest (rab'bah) with three accompanying rab'bahs, so that in all, there were thirteen chief rab'bahs, and thirty-nine rab'bahs. And Capilya caused them to put on red hats, without brims, after the custom of the ancient Zarathustrians.

3. Jehovih said to Capilya: Choose thou twenty damsels who are young and well grown; and twenty dames who have borne children. And these shalt thou adorn with blue hats with ear-flaps, after the manner of the Daughters of the Zarathustrian law.

4. When Capilya had them clothed with hats and aprons, he caused the rab'bahs and the women to go with him to the summit of a mountain, so that they might not be approached by idlers or spectators without due warning. And on the summit of the mountain Capilya said: When ye were babes, I prayed for you; now that ye are mature ye shall worship the

the drujas into one great plateau. For as the false Gods began in confederacy I will bring them back into confederacy, even all of them that are cast into hell. And thou shalt officer them safely; and when they are thus established, behold, thou and thy Rapon hosts shall go and raise them up and deliver them into the a'ji'an Forest of Turpeset, where they shall be habitated and begin a new life of righteousness and love.

12. And Anuhasaj, once-crowned Lord God, shall be over them; and Osiris and Sudga and Te-in and all the other confederated Gods shall be under him; for even as these Gods labored to cast Me out, behold, I give unto them their harvest.‖

13. Then Lika commissioned the one hundred and seventy-five million ethereans, and officered them, and sent them into the hadan regions of the earth to deliver the hells thereof.

14. Jehovih said to Lika: The rest of thy eight hundred million shall remain in Theovrahkistan, for the labor here is sufficient for them. And so they remained.

CHAPTER XII.

THE Rapon hosts desired to see Ahura, and so Lika sent an arrow-ship, with one hundred thousand angels, properly officered, to Vara-pishanaha, to Ahura, praying him to come on a visit for ten days, bringing his ten thousand attendants with him.

2. And it thus came to pass that Ahura came to Theovrahkistan, where he was most honorably received and saluted under the Sign Morning of Jehovih's Light, and he in turn answered in the Sign My Words shall serve His Sons and Daughters!

3. Accordingly, Lika came down from the throne and greeted Ahura, saying to him: Come thou, then, and stand in the midst of the throne, that thy voice may delight the Holy Council.

4. So Ahura ascended the throne, along with Lika, and when the latter sat down, then Ahura walked to the midst and saluted the Holy Council with the Sign Fire and Water, and he spake, saying:

5. Because Thou, O Jehovih, hast called me in the Sign of the Morning of Thy Light, behold, I am risen up before Thee, to speak to Thy Sons and Daughters.

6. But how shall I clear myself, O Father! I am as one who had a hidden skeleton, and the place of concealment broken down. Because I was by Thee created alive in the world, why should I not have forever glorified Thee?

Creator with your own words. Bring, therefore, every one a stone, and cast it down, for it shall be an altar before Jehovih for our sacrifice. And as I do, do ye.

5. They all took stones and cast them in a pile; and when they were yet standing near, Capilya raised his hands to heaven and said: Father, when I was weak, Thou providedst for me. My mother and my father and my rab-'bah prayed for me, and taught me of Thee. Wherefore I praise Thee with thanks and glorification. Now that I am strong, I stand upright before Thee and praise Thee and pray to Thee with mine own words, and not as the heathen who have priests to pray for them.

6. Because Thou madest me a man (woman) I will labor to prove myself before Thee. As I have here cast down this stone, let it stand as my covenant to Thee that I will from this time forth cast away earthly passions and desires. And because I have raised up both my hands unto Thee, lead Thou me, O Father, in the right way!

7. When they had all repeated these words, Capilya walked once around the altar, followed by the others, and he said: Jehovih (Ormazd) Almighty, glory be to Thee forever! Thou art on the mountain-top and in the valley; Thy circle is the circumference of the world. I walk in the circle with Thee; Thou art forever by my side; Thy light the glory of my soul. Praise Him, O ye mountains and valleys; sing to Him, thou moon, and ye stars; His hand holdeth ye up; His breath moveth all things!

8. In thee I live; of Thyself madest Thou me! O that I may not dishonor Thy handiwork; or make myself ashamed before Thee. Because Thou art Ever Present, I fear Thee; because I cannot hide from Thee, I will be most circumspect in my behavior.

9. Capilya then sat down on the altar, saying: Go ye hence a little way, and then return, that I may teach you how to approach the altar of Jehovih. The people did as commanded, and when they came near, Capilya said: Who cometh?

10. Now herein are the questions and answers as Jehovih taught His children through Capilya:

11. A worshipper of Jehovih (Ormazd): Behold the altar of my people, who are known by

This have I asked myself all the days of my life; but Thou troublest not to answer me in my curiosity.

7. When I was young in life, lo, I cried out unto Thee, complaining because Thou madest me not wise. I said: Behold, Thou createdst all the animals on the face of the earth to know more than I in the day of birth. Yea, I knew not where to find suck, nor could I rise up on my feet, but laid as I was laid down by my nurse.

8. Even to the lambs and the calves and the young colts, Thou gavest greater wisdom and strength than Thou gavest Thy servant. I said: Why, then, shall I glorify Thee or sing songs in Thy praise? Why shall I pray unto Thee; Thy ways are unalterable and Thy Voice answereth me not.

9. Thou art void as the wind; Thou art neither Person, nor Wisdom, nor Ignorance. And as for Thy servants, who say they hear Thy Voice, behold, they are mad! I said: How can a man hear Thee? It is the reflection of himself he heareth. How can a man see Thee? It is the reflection of himself he seeth.

10. And Thou sufferedst me to become strong, as to strength, and wise as to self, even as I had called unto Thee in my vanity. Yea, I prided myself in myself; and as to Thee, I sought to disprove Thee on all hands. And the worthlessness of prayer unto Thee I showed up as a great vanity. Yea, I craved wisdom for sake of showing Thou wert neither wise nor good. And to this end Thou also gavest unto me. And I became conceited in hiding my conceit, even from mine own understanding, that I might carry all points.

11. I pointed to the fool, saying: Behold, Jehovih's son! I pointed to the desert place, saying: Behold, Jehovih's fruitful earth! To the mountain which is rocks and barren, saying: Behold, how Jehovih hath finished His work! And of the evil man, who murdereth his brother, I said: Jehovih, good in one thing, good in all!

12. But I knew not the hand that was upon me; Thou wert answering my prayer every day. Yea, I ventured to judge Thee with my eyes, and my ears, and my own understanding. In the place I stood I judged Thee and Thy works, O Jehovih! And the craft of my speech won applause; by flattery was I puffed up. And I deemed my judgment the right one; and whoso saw not as I saw, I condemned or pitied; yea, I craved great speech that I might show them up in their folly.

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their piety and good works, and in helping one another.

12. Who is Jehovih?

13. The Ever Present. He filleth all places and space. He created me alive, and taught me to adore Him and His works.

14. Why comest thou to this place above any other? If He be Ever Present why not worship Him in any other place?

15. He sendeth guardian angels to abide with His children who are pure and good. These angels desire certain places and times, wherein my soul may be given to Jehovih. Through His holy angels He teacheth me in wisdom and love.

16. Why not worship the angels themselves, since they are thy guardians and benefactors?

17. To call not on the name of any angel who is Lord or God, is my religion; but to call on Jehovih, the Great Spirit. Whoso calleth on the Creator will be answered by Him, Who is the All Highest.

18. How can Jehovih answer thee? Hath He lips, and tongue, and mouth?

19. Jehovih is the Soul of all things; He speaketh to soul. His voice hath had many names; by the heathen and the idolater he is called Conscience.

20. What profit hast thou in worshipping Him?

21. I am so created; because of the fullness of Him in me, I desire to express my adoration, and to commune with Him. Whoso hath not this desire is an evil man.

22. Will He answer thy prayers? Turn aside from His usual course and come especially to thee more than to another?

23. As a horse drinketh water from a trough and so enlargeth himself, so doth the soul of the righteous man drink from the everlasting Fountain, Jehovih, and the soul of man thus enlargeth and accomplisheth in answer to its own prayer; nevertheless, it all cometh from Jehovih. Neither turneth He aside from His usual course, for He is Ever Present, and thus answereth the prayer of the soul of man.

24. What prayers answereth He? And what prayers answereth He not?

25. He answereth the prayer for purity and love and wisdom and virtue. Whoso prayeth to Him for permission to do good unto others, He answereth without fail. He answereth

13. And in this Thou also answeredst me by giving freely; and my words were reckoned great words and wise. And I was quoted and praised far and near. Yea, and I practiced good works that I might show unto others that, even in such like, a belief in Thee was vanity and a waste of judgment.

14. Yea, I craved means and great treasures that I might render good unto others, in order that mine own philosophy might seem the highest of the high. And even in this Thou renderedst unto me great treasures and ample means; and by my good works done unto others I was applauded as a great and good God above all others.

15. I craved a heavenly kingdom that I might prove my great wisdom and power unto thousands of millions; for I pitied them that I thought foolishly dwelt in darkness in regard to Thee. And even yet Thou, O Jehovih, didst not cut me off; but gavest me a great kingdom of seven thousand million!

16. And I taught them my philosophy, that there was nothing above them; that Thou, O Jehovih, sawest not, heardst not, answeredst not. Yea, I made my will all-powerful that I might cut them off from Thee. But alas for me.

17. I had been as the sylph of old who stole into the musical instruments and put them out of tune. My kingdom was divided into seven thousand million philosophers, every one mad in his own conceit, and in a different way. There was no harmony amongst them. Yea, they were a kingdom of growlers and cursers! I had carried away the tuning fork, for I had cast Thee out, O Jehovih! Mine own philosophy had done it all.

18. Because I set myself up as the All Highest, Thou didst indulge me; and I became the highest God of my people. Yea, they cast their plaudits on me at first, but afterward all their ills and their curses. Neither could I satisfy them in anything in heaven or earth; nor could I turn them off from me, for I had bound them unto me by my great promises.

19. I became as one in a cloud, because of the great trouble upon me and the fear withal. And yet Thou, O Jehovih, didst not forget me; but sent Thy Gods' words unto me, imploring me what to do, that I might be delivered in season. But how could I hear thee, O Jehovih, or hearken unto Thy Gods? Behold, my pride had swallowed me up, I was encompassed on every side. Because I had denied Thee before I must deny Thee still.

not selfishness, nor the prayers of the wicked. Wherefore the wicked say: He answereth not prayer.‖

26. Capilya said: My beloved, when ye approach the altar of Jehovih, ye shall repeat the wise words I have taught you; but not aloud like the idolaters, but in whisper or low voice.

27. What is the worship of Jehovih's chosen? and wherein differeth it from the heathen's?

28. Jehovih's chosen stand equal before the Father, and every one shall work out his own resurrection, both in this world and the next. Hence they are direct worshippers, being taught to worship Jehovih with their own prayers and songs. The heathen have priests to do worship for the people, who contribute to them in money for the service. The heathen priests worship the spirits of the dead, who call themselves Lord, and God, and Savior. The chosen children war not, resent not by violence, but answer evil by good, and practice charity and love. The heathen, the worshippers of God, and of Lord, and of Dyaus, and all other idols, practice war, maintain armies of soldiers, who are taught the art of killing with great havoc. They build monuments to men, and otherwise blaspheme against Jehovih. They teach that Jehovih is void, but that He made Himself into Dyaus, a large man, and then created all things, after which He retired to His throne, leaving certain laws to govern His works.

29. What is the Zarathustrian law of life?

30. To eat not flesh of anything Jehovih created with the breath of life. To bathe once every day. To rise with the morning sun, and be temperate in all things.

31. What is the Zarathustrian fatherhood and motherhood?

32. To have but one wife; to have but one husband; to maintain sacred the maternal period.

33. What was the Zarathustrian compensation?

34. All things belong to Jehovih; man is but His servant. The fruits of the earth and of all labor shall be cast into the rab'bah's house, and by him delivered unto the needy.

35. Why were the Zarathustrians persecuted and destroyed?

20. Then greater darkness came upon me; Thy light was obstructed by the walls I had built up against Thee; verily had I cut myself off from Thee! Then came the crash, as if heaven and earth were rent asunder! I was cast into the chasm; my kingdom was upon me! The leadership and vanity I had sown had cast me into hell! I was in death, but could not die!

21. A knot was bound upon me; foul-smelling slaves were clinched upon me, millions of them, tens of millions; and the shafts of their curses pierced my soul; I was as one lacerated and bound in salt; choked and suffocated with foul gases. But yet, Thou, O Jehovih, didst not desert me; but did hold my judgment from flying away into chaos.

22. And Thy Voice came to me in the time of my tortures; came as the argument of the Most High! It was like myself that spake to myself, saying: He that forever casteth away all things, can never be bound in hell; he that craveth and holdeth fast, is already laying the foundation for torments.

23. And I cried out unto Thee, O Jehovih, saying: O that I had possessed nothing! Nor talents, nor craft, nor philosophy. That I had told these wretches to go to Thee, O Jehovih! O that I had told them, Thou alone couldst bless them, or supply them! But I sought to lead them, and lo, they are upon me!

24. O that I could be freed from them. That I could turn about in an opposite way from my former years; having nothing, craving nothing, but a right to serve Thee, O My Father!

25. Thou didst send Thy Gods into the depths of hell, and they delivered me. And I made oath unto Thee, O Jehovih, to serve Thee forever. And Thou gavest me labor, and I bowed myself down to labor for Thy drujas, with all my wisdom and strength forever! And Thy hand came upon me and gave me great power; power even over mine own soul to create happy thoughts.

26. Why should I not praise Thee, O my Father? Thou gavest me liberty in all my ways, and didst answer me according to my desires. Neither once hast Thou turned away from me nor afflicted me; but because of mine own vanity I cut myself off from Thee. Yea, Thou hast shown me that to glorify Thee is the foundation of the highest happiness; to sing to Thee is the greatest delight; to praise Thee is the highest wisdom.‖

27. Hereat Ahura halted in his speech a

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36. Because they resisted not by violence, and because they worshipped not the idols of the heathens.

37. Had they no way of saving themselves?

38. To that end Jehovih gave them certain signs and passwords, whereby they might know one another, and in time of distress assist one another to flee away.

39. Why did not Jehovih preserve His chosen people?

40. By the laws of the circumcision the Faithists could only marry amongst themselves, in order to preserve a knowledge of Jehovih (Ormazd) amongst mortals. They who were holy were preserved; they who went after earthly things, and after the idolaters, were cut off. But even in this Jehovih profited the seed of the Faithist, by raising up heirs of su'is amongst the heathen.

41. Capilya said: Teach ye these things to your children from their youth up, and enjoin it upon them to teach them to their children.

CHAPTER X.

JEHOVIH said to Capilya: Thou shalt remain with My chosen until they have learned these rites and ceremonies and doctrines; after which thou shalt go to another region whither I will lead thee, and there teach the same things, and in the same way.‖ And Capilya obeyed the commandments of the Great Spirit in all these things.

2. In the fifth year of Capilya's preaching, the voice of Jehovih came to him saying: Behold, thy foster-father is near death's door. Go thou to him and have the law of protection established before his death; and after his death, and when thou art king, thou shalt ratify the law, and then abdicate the throne.

3. So Capilya returned to Yokovrana, the king, who was ill with fever. The king said: O my son, my son! I feared I should die ere mine eyes beheld thee. A few days more, and it will be over with me. Thou wilt be king. Bethink thee, what wouldst thou ask of me, whilst yet I may accomplish it?

4. Capilya said: Call thy Royal Council and pass a law guaranteeing Brahmins, the Zara-

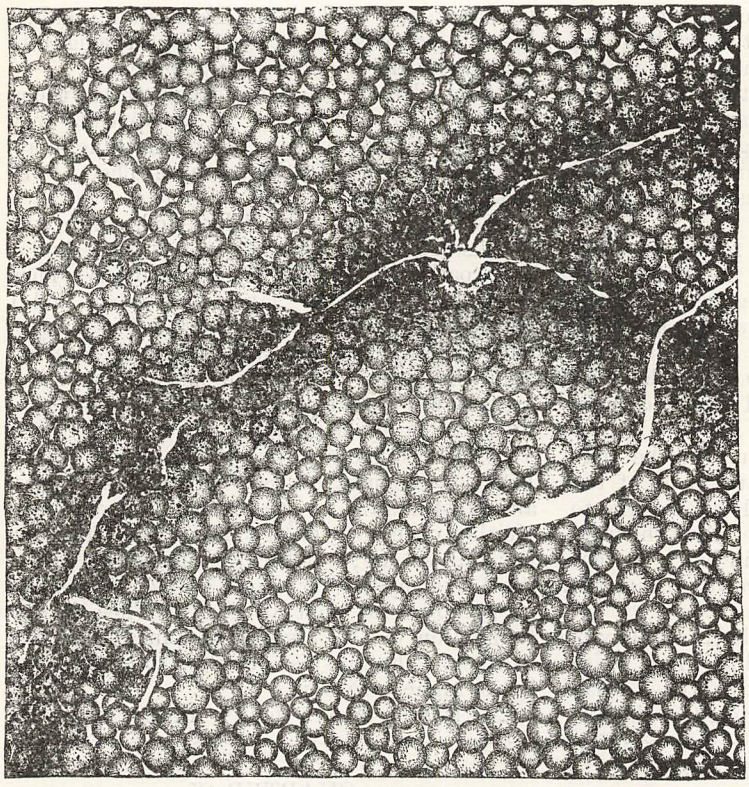


PLATE 18.—THE EARTH IN OCGOKUK.

Jehovih said: Out of the etherean mountains of Ocgokuk I brought the earth, prepared for My four Sons: Abram, Brahma, Po and Eawahtah. And I numbered the earth at one hundred, for it had attained to fullness.

while, and, still standing in the midst of the throne, burst into tears. Presently he said:

28. Anuhasaj was my good friend. He it was who since took the name De'yus, and, afterward, proclaimed himself the Creator. I weep in pity for him. He is in hell now!

29. He was my best friend in the time of my darkness. And after I was delivered out of hell, he came and labored with me, full of repentance and love. Oft we rested in each other's arms. Afterward, he traveled far and near in Thy great heavens, O Jehovih.

30. And when he returned to this earth's heavens he came not to see me. And I was broken-hearted because of my great love for him. Then he founded his heavenly place and called it Hored. And I called out to Thee, O Jehovih, as to what message I should send him, for I foresaw his kingdom would be broken up and himself ultimately cast into hell.

31. And Thou gavest me liberty to send him a mes-

thustrians (Faithists), the lands they have possessed and tilled and are now dwelling upon, to be theirs forever.

5. The king assented to this, and the law was so enacted; and this was the first law granting land unto the Faithists, to be their own, by any king in all the world. And the law stipulated that the Faithists should worship in their own way; neither should they be impressed into any army as soldiers of war.

6. After the law was established, Yokovrana said unto Capilya: I was wondering why thou didst not wait till thou wert king, and then enact the law thyself, and it could not be set aside during thy life-time? I will die soon, and the law will die with me.

7. Capilya answered: I shall ratify thy law on the day I ascend the throne, which is binding, according to the rules of the ancients. Had I waited until I was king, then I had been bound, according to my religion, which is that no one individual possesseth land, save what he tilleth, and then only by donation from the community in which he dwelleth, and only during his life-time, after which it reverteth to the community.[3]

8. Yokovrana said: Thou art wise, O my son! What is it that thou understandest not? After the king rested a while, he said: Capilya, thou hast often said thou hast seen the angels of heaven: Who sayest thou they are?

9. Capilya said: Persons who once inhabited this earth. Some of them once lived on the stars.

10. The king said: Since thou sayest so, it must be so. I thought, sometimes, they might be different beings that dwell in the air, and never dwelt here. Sayest thou, Capilya, all souls are immortal?

sage in mine own way. And in the anguish of my broken heart I sent him a message, saying, in substance: I have no longer any love for thee! And I chid him and upbraided him because he came not to see me, to gratify my burning love. And I foretold him the great darkness and the hell that would come upon him, even as they now are.

32. Now do I repent, O Jehovih, that I sent him such a message! For near two thousand years my message hath been to me as if I swallowed a living coal of fire!

33. Ahura ceased. Lika spake, saying: Because thou hast pleaded for De'yus, thou hast turned the etherean hosts to him. To thee I allot the restoration of De'yus, alias Anuhasaj. My hosts will in the proper time take thee to the hell where he is bound, and thou shalt be the first to receive him.

34. Lika then proclaimed a day of recrea-

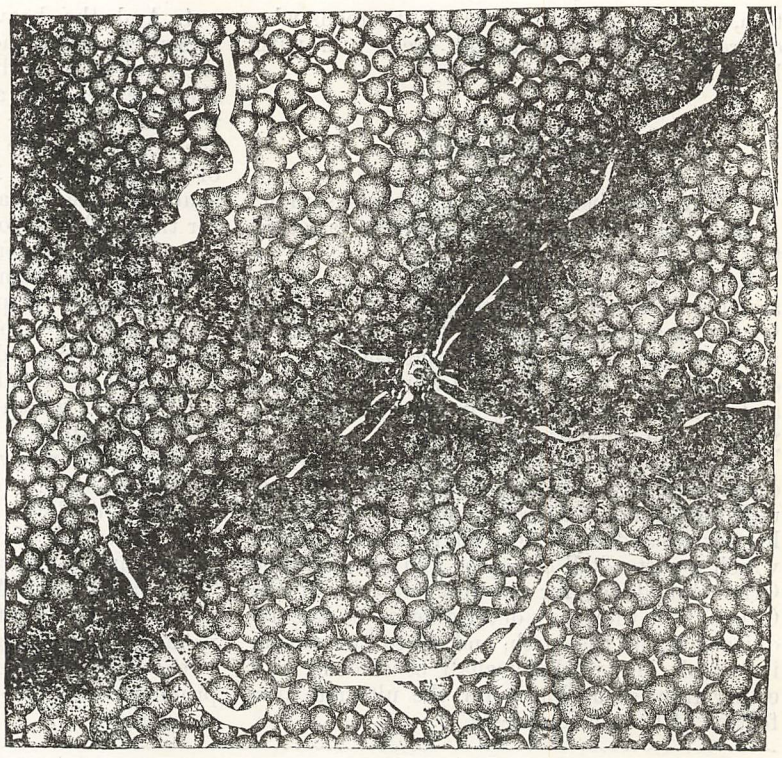


PLATE 19.—THE EARTH IN KAS'KAK.

Jehovih said: That My Gods might learn to master the elements of My heavens, I brought the earth into the etherean Forest of Kas'kak. And lo and behold, angels and mortals fell in the darkness. And Anuhasaj established the names Lord God and De'yus (Dyaus) (Deity) as worshipful on the earth. Before that time, man worshipped Me under the term Great Spirit. And man built the great pyramid as a monument of his own darkness.

BOOK OF THE ARC OF BON.

11. Capilya said: They are so born into life; nevertheless, not all inherit everlasting life. Even as the body goeth into destruction, so can the spirit of a man dissolve out of being. The fruit of them that have attained to faith in everlasting life is safe; but for them that have fallen from faith in everlasting life, and from faith in the Creator, I pity them and their heirs.

12. The king said: Why do the oracles tell lies? They are the words of angels.

13. Capilya said: If a man will not think for himself, examine for himself, the Creator suffereth him to be the recipient of lies. He is a wise man who hath attained to disbelief in angels and men; for then he will turn to the Creator, Who is All Truth. This is the beginning of wisdom. Some fair men, with stunted souls, who look not about doing good in the world, require the serpent's fang in order to make them think.

14. The king said: I have killed many men in my day; sayest thou I have sinned? Capilya said: Inquire thou of thy Creator. I am not thy judge, nor any man's. The king asked: If a man be killed and his soul live, then the killing amounteth to little. We put away the body, but the soul may come back and retaliate. Is it not so? Capilya said: Yea, O king.

15. The king reflected a while, and then he asked: My son, can the spirits of them we have slain catch us in heaven and injure us? Capilya said: Yea, O king. The king said: And they having been in heaven first would have the advantage in battle. And if they go in gangs and have a leader (satan), they might do great hurt. Know thou, Capilya, I have a

tion, for there were millions of ethereans who desired to meet Ahura and greet him with love and praise.

CHAPTER XIII.

LIKA spake before the Rapon hosts, saying: Behold, the hosts of laborers are allotted to their places.

2. Let us go about, and examine the earth and her heavens. It is proper that my surveyors measure her land and water, together with all the living thereon and therein, and especially as to every man and woman and child, and the time of maturity unto them, and the years of the generations of men.

3. And man that is brought forth out of the earth shall be numbered; and the grade of his understanding measured; and the nature of his desires and aspirations shall be ascertained; which reports shall be copied and sent into the Orian kingdoms, for the deliberations of the Chiefs, that they may determine as to the requirements of the earth, and as to the nature in which her roadway shall be strewn with either light or darkness for the ultimate perfection of her soul harvests.

4. And the heavens of the earth shall be measured, as to the spirits of the dead; and their grades shall be made out, together with their desires and aspirations; the lengths of the times of their bondage to the earth, and the places of their habitation, and the nature of their supplies. And a copy of such record shall be made and also sent to the Orian Chiefs for their deliberations.

5. And the plateaux of the earth's heavens shall also be numbered and measured, and their localities mapped out and recorded, and copies thereof also sent to the Orian Chiefs, that they may determine as to necessary changes therein and thereof.

6. During which time of my absence from Theovrahkistan, I appoint Havralogissasa as vice-Goddess in my place. How sayest thou, Havralogissasa? She said: Jehovih's will and thine be done. I am rejoiced.

7. Lika then called Havralogissasa to the throne, and commissioned her vice-Goddess of Theovrahkistan. And after this Lika gave instructions as to extending the capital, Yogannaqactra, and enlarging the places for reception of the higher grades; all of which were duly provided with the persons to carry out the commands.

great secret for thy philosophy; which is: When death draweth near, we begin to shake in the soul as to what we have done all our lives. Sometimes I think of saying to Dyaus: Here, I will pray thee! But then I remember I have no merchandise which he would accept. How strong we are in health and prosperity, and how weak in adversity and in death! Sayest thou prayers would make my case stand better in heaven?

16. Capilya said: I am not master in heaven; or if I were, my love to thee would shield thee from all darkness. The king said: The priest saith if I pay him money he can intercede with Dyaus and so secure me a high seat in heaven. I think he falsifieth, for Dyaus oweth him nothing. Two things I have found, even with my little wisdom; the caterer[4] to the king and the caterer to Dyaus make great pretences, but do but little as to their promises. These two men, O my son, beware of them.

17. I owe my greatness more to this discretion than to wisdom. They are at the bottom of all the wars and evils in this world. They can deceive even the Gods, I am told. When thou art king, Capilya, put thy wisdom in this matter; spare them not; they are the curse of the world. I regret that I slew not more of them; my conscience pricketh me for this.

18. Capilya said: Man's conscience being only part of the man, may it not err? Is not the conscience dependent for wisdom on other things? And after all, if we have done that which seemed the highest, best thing at the time, have we not fulfilled the law?

19. The king said: It would seem so. Conscience must depend for its errors or its justice on the education it hath received. But may not conscience be a disease in the heart? To regret for not having done a thing; to regret for having done a thing, these are irreparable complainings. Whoever can say beforehand, and yet not err, is wise indeed. I find that no man brought himself into the world; nor can he live but for a short period at most. When we are young we dislike to die; but at my great age I desire not to live. Evidently He Who created us hath more mastery over us than we have over ourselves.

20. Capilya said: That is true; man at the

8. And now Lika spake to Ahura, saying: Behold, thou shalt return to thy kingdom, Vara-pishanaha, for when I come thither on my journey, I will resurrect thy hosts as Brides and Bridegrooms to the etherean kingdoms. Thy labor is well done; thy glory is the glory of thousands of millions! May the love, wisdom and power of Jehovih be with thee, now and forever!

9. Thereupon Ahura saluted, and was in turn saluted, when he advanced and met the marshals, who conducted him hence, to the arrow-ship, where he embarked and departed.

CHAPTER XIV.

IN due time Lika's otevan was completed, and he, with the Rapon hosts, besides one million hosts in attendance, to make necessary surveys and records, entered into the ship and departed for his two years' cruise around about the earth and in her heavens.

2. ‖ Sufficient unto the earth is the history thereof; and the maps of land and water; and the number of inhabitants; and the living creatures upon the earth and in the waters thereof; which are in the libraries of the earth. Therefore, suffice it that the revelations of the heavens upon the face of the earth, which records are in the libraries of heaven, shall be disclosed before the generations of men from the records of Lika, Son of Jehovih.‖

3. This, then, is a synopsis of the atmospherean heavens at that time, to wit: In the hells of Hored, with Anuhasaj, alias De'yus, forty thousand million angels.

4. In the hells of Te-in, eight thousand million; in the hells of Sudga, twelve thousand million; in the hells of Osiris, seventeen thousand million.

5. In the smaller hells in other parts of hada, there were in all fourteen thousand million angels.

6. These ninety-one thousand million were not all bound in their respective hells; upward of thirty thousand million of them surged about, from one hell to another, often in groups of a thousand million.

7. And these groups, at times, descended to the earth, fastening upon mortals, even casting large cities and nations in death. Because they carried the foulness of their hells with them, they impregnated the air with poison, so that mortals were swept off by the million. And these were called plagues.

best hath not more than half mastery of himself. Yokovrana interrupted, saying: I interrupt thee, my son, because my time is short. I would ask thee what is the greatest consolation to a dying man?

21. Capilya said: There are two consolations that are great to a dying man; one is to know that he left no heirs after him; and the other is, that he leaveth after him a noble son. The king said: Thou art wise, my son. I asked the priest in the oracle-house the same thing, and he said: For a dying man to have faith that his soul will enter paradise. Thereupon I said to him: No honest man can have such faith; for such a fate would be cheating heaven with one's sins. Were I the Creator, I would break the necks of half the world. Still it may please a foolish dying man to tell him such a tale as regardeth his soul. Thou alone, my son, hath told me the greatest consolation to a dying man.

22. My slaves may have faith that they will be kings, but they will wake up in their folly. A man may have faith that his soul will enter paradise, and he may wake up and find it was a mistake. Faith without a guarantee is folly.

23. Capilya said: A man to know a thing of his own knowledge hath the greatest of all wisdom. To be as thou art, a philosopher in time of death, is evidence of a great soul. Few have attained to this.

24. The king said: Before thee I am nothing as to wisdom. Thou art a mystery to me. Thy mother, whom the doctors slew to put her out of her misery from long sickness, was not wise. And as to myself, I am only great, not wise. I can make men fear me; but thou knowest the secret of love, which is a great thing. Thy name, O Capilya, will be honored long after mine is forgotten. Yet I am the greatest king in all the world. O thou, my most wonderful son!

25. Capilya said: Because thou gavest me great learning and a father's kingly care, why should I not be an honor to thee, O king? When thou art in heaven, and canst look upon me, I hope thou mayest not lose thy hope for me.

26. The king said: It seemeth not wise to me that angels should see too closely their mortal kin, or else, forsooth, they would never

8. Lika said: Behold, I will give a new grade to these heavens for a season. From this time, such angels shall be known as being in the first resurrection. But spirits who have quit their old haunts, and joined organic associations, being enlisted in companies, either for labor or for receiving heavenly instruction, shall be known as being in the second resurrection. And such spirits as have attained to etherean grades, being Brides and Bridegrooms of Jehovih, and having ascended beyond atmospherea into the etherean worlds, shall be known as being in the third resurrection.

9. Such angels as engraft themselves on mortals, becoming as a twin spirit to the one corporeal body, shall be known as re-incarnated spirits. But where such spirits usurp the corporeal body, as of an infant, growing up in the corporeal body, and holding the native spirit in abeyance, such spirits shall be known as damons (which was the origin of that name).

10. Spirits who inhabit mortals in order to live on the substance mortals eat and drink, and oft absorbing the strength and life of mortals, shall be known as uzians (vampires). Nevertheless, these shall not include fetals.

11. All the foregoing, who are not in the way of resurrection, shall be called drujas.‖

12. Now, behold, there were millions of angels in those days who knew no other life, but to continue engrafting themselves on mortals. And, when one mortal died, they went and engrafted themselves on another.

13. These were the fruit of the teaching of the false Gods, who had put away the All Highest, Jehovih. They could not be persuaded that etherea was filled with habitable worlds.

14. And they professed that they had been re-incarnated many times; and that, previously, they had been great kings or philosophers.

15. Some of them remembered the ji'ay'an period of a thousand years, and, so, hoped to regain their natural bodies and dwell again on the earth, and forever. Hence was founded the story that every thousand years a new incarnation would come to the spirits of the dead.

16. Lika said: Such spirits as come to mortals purposely to inflict them with pain or misfortune shall be called evil spirits.

17. And when they go in groups, having a leader, that leader shall be called beelzebub, that is, captain of evil (prince of devils). (And this was the origin of that word.)

rise up to higher heavens. The seers say heaven and angels are about us all the while. I think this is a lie, otherwise it would be more hell than heaven to them.

27. After the king rested a while he said: I have been surmising what to say to thee, for I feel the blood in my veins is nearly stopped. And this maketh me think more than ever that man at best is but a gaming ball for the Gods to play with. Who knoweth, perhaps even now they laugh in their sleeves as to how they have used me for some hellish game! O that man had some standpoint to judge things by! O that he had a measure and a foundation to stand upon! I have searched the spirits of the dead, and the Gods of the oracles, and they are lies, lies, lies!

28. Capilya said: The small spark of light within our souls is right at the start; and if it be rightly cultivated it will grow brighter and clearer every day. For is it not in the nature of all things to grow by culture?

29. The king said: To rightly cultivate! There is the matter, O my son. To settle that point the world hath been washed all over with man's blood. Rightly! Who knoweth that word? O that mine enemies were mistaken, and that I was clear in perceiving what was right!

30. Again he rested a while and then he said: I had hoped when death came on, I should get glimpses of what is in store for me; but even death is silent and dark and deceiving. My members weaken evenly. This showeth I was begotten of good blood. Hadst thou not been my son I should rejoice more than I do. For then I should know that my family race had run out, and, so, I should have ascended to the higher heavens. Now I may be obliged to dwell on the earth for a long season. As I understand myself now, with all thy wisdom and thy love, I had rather thou hadst been some other man's son. Then I could die easier and not care so much about leaving thee. I have no other kin.

31. Capilya said: O king! Thou hast rent my heart in twain! Of a truth I am not thy son! When thy wife laid in the dark chamber, the angels of heaven stole me and brought me thither. She who nursed me was my mother; and her husband was my father. I am a Brahmin of Zarathustrian blood, a Faithist!

18. In Par'si'e and Heleste there were habited with mortals one thousand million damons, and twelve hundred million evil spirits; in Vind'yu there were eleven hundred million damons, and one thousand million evil spirits. In Egupt there were inhabited with mortals seven hundred million engrafters (reincarnated spirits), who, for the most part, held the spirits of their victims in abeyance all their natural lives.

19. In Jaffeth there were habited with mortals more than fifteen hundred million damons and evil spirits, besides four hundred million vampires. So that in these three great divisions of the earth, Vind'yu, and Jaffeth, and Arabin'ya, there were habited upward of ten thousand million spirits who had not attained to any resurrection.

20. Besides all the foregoing there were thousands of millions of spirits in chaos, being such as had been slain in wars. Of these chaotic spirits there were in Par'si'e and Heleste a thousand million; and in Jaffeth two thousand million; and in Vind'yu two thousand million. But in Egupt there were not half a million, all told.

21. So that, in atmospherea, at the time of Lika, there were upward of one hundred and twenty-five thousand million angels, who had no knowledge of or belief in any higher heaven.

22. To offset this great darkness, there were of believers in, and laborers for Jehovih and his emancipated kingdoms, only four thousand million, and many of these not above grade fifty. And these were members of Craoshivi and Vara-pishanaha.

23. Two thousand million of them were ashars, laboring with the Faithist mortals of Egupt, Jaffeth and Vind'yu.

CHAPTER XV.

AFTER Lika had numbered all the mortals on the earth, and all the angels in the heavens of the earth, and beheld the great darkness thereof, he visited Hao-yusta, and found it a good plateau, capable of all grades up to sixty. And Lika possessed the place and consecrated it to Jehovih; and he left thereon three hundred thousand Gods and Goddesses, who were of his etherean host. And after this he returned to Gessica, chief God, for the deliverance of the hells of De'yus, and Te-in, and Sudga, and Lika instructed him.

BOOK OF THE ARC OF BON.

32. The king said: Is this true? It can not be! Go call thy nurse! Capilya called in the nurse, and the king said to her: Ere I doom thee to death, I charge thee, is this thy son, and is thy husband his father? She answered him: I am sworn to Jehovih and can not answer thee. Therefore sentence me, for I have carried a great load many a year. Behold! An angel of heaven appeareth!

33. Jehovih's angel appeared before the king, and they all saw the angel, which said: Capilya is not thy son, O king! And yet no sin hath been committed! Thereupon the angel vanished.

34. The king said: Were this not a counterfeit made by the Gods, then it was my angel wife. So, Capilya! Must here end our love? The earth is going fast from me now! Capilya said: Our love will never die! For the good thou hast done for the Zarathustrians, the Great Spirit will provide thee a home suited to thy great soul. If thou hadst any faults, thou hast more than balanced them.

35. The king beckoned for Capilya and the nurse to come to him, and then he said, feebly: It seems to me I hear the Gods laughing! Keep ye up the joke! My brother's oldest son knoweth nothing of it! A kingdom is but a farce. Hold me up, Capilya. I would have mine eyes feast on the sky only, after having seen thy sweet face.

36. Capilya lifted him up, and the king said to the nurse: I bless thee! Thou broughtest forth a good prop! O aden (sky), aden! All is something! All is nothing!

37. And the breath went out of him; he was dead.

CHAPTER XI.

JEHOVIH said to Capilya: My chosen shall not have kings; I, Jehovih, am King. As through Zarathustra I gave rab'bahs and chief rab'bahs, so have I through thee; and their families are My families.

2. Kings and kingdoms of men I give to the unrighteous; for they, perceiving not Me, for I am the higher law, shall have that that they can perceive, which is the lower law.

3. A kingdom is thrust upon thee; what wilt thou? Capilya said: What shall I do, O Jehovih? Jehovih answered, saying: Suffer

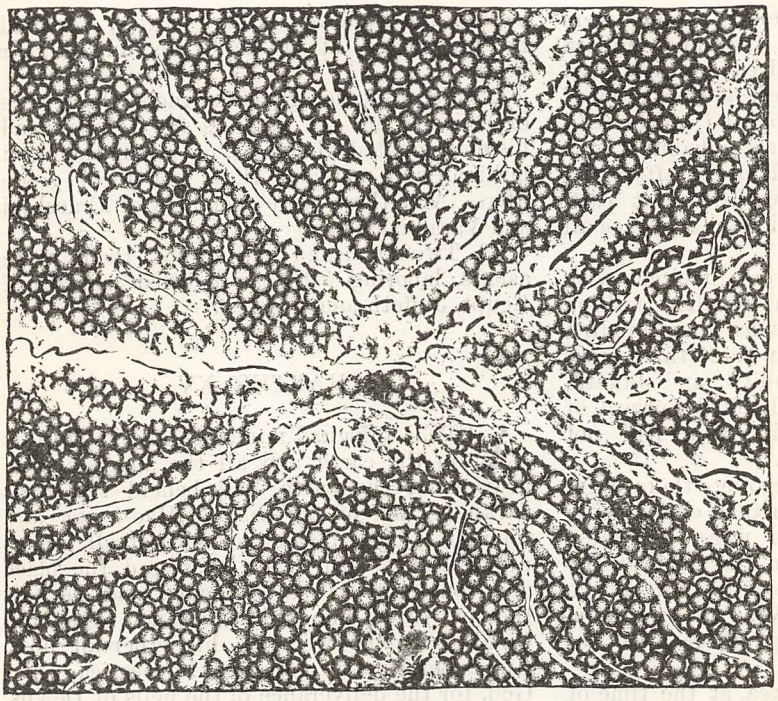


PLATE 20.—THE EARTH IN THE CROSS-ROADS OF HORUB.

Jehovih said: In Horub I delivered My first Holy Book to mortals, through My Son, Zarathustra. After that I carried the earth in darkness, that it might be perfected for the generations of men to come afterward. Thus provided I the nations which I delivered through Capilya, Moses and Chine.

2. Gessica had the vessels constructed with walls of fire around the margins, to prevent the drujas escaping. And there were built in all four hundred vessels, each capable of carrying one hundred million drujas.

3. The manner of driving the drujas into them was by leaving part of the fire-wall open, and by firebrands in the ethereans' hands cutting off sections of drujas from the hells. In this way the ethereans drove the drujas into the vessels, whereupon the doorway in the wall of the ship was closed. And then the workers of the ship put it under way and carried them up to Haoyusta, where the Gods and Goddesses received them, placing the drujas in pens, walled with fire, where they could be treated and restored to reason, after which they were to be liberated in installments, according to their safety.

thyself to be proclaimed at home and in the provinces, after which thou shalt ratify the laws, and then abdicate, and the kingdom shall fall into other hands.

4. Capilya was proclaimed, and thenceafter known as king Capilya, and he abdicated, and then Heloepesus became king, and he became obligated to Capilya, so that the latter, though not king, stood as a protector over the Faithists, even greater than Heloepesus, nor could any laws be enacted affecting the Faithists without the consent of Capilya.

5. Jehovih had said: My people shall be a separate people; they shall live under My laws, for I am their King.

6. Now the whole time, from Capilya's first beginning of the restoration of the Zarathustrians (Faithists), until establishing a protectorate for them, was five years. After this Capilya traveled about, east and west, and north and south, collecting together the scattered remnants of his people; and he established them in colonies, and taught them not only rites and ceremonies, but taught the lost arts of tilling the soil and of making fabrics out of hemp and wool and silk; and he established schools and provided teachers for the people.

7. Capilya said: The first virtue is to learn to find Jehovih in all things, and to love and glorify Him.

8. The second virtue is Cleanliness; all people, old and young, shall bathe once a day.

9. The third virtue is to eat no fish nor flesh, nor other unclean thing; for of what profit is it to bathe the outer part if one putteth filth within?

10. The fourth virtue is Industry. Because the Father gave man neither feathers, nor hair nor wool; let it be testimony of His commandment that man shall clothe himself. To clothe one's self, and to provide one's self with food;

4. In the first year Gessica delivered from the hells of hada five thousand million drujas; but in the second year he delivered thirty-five thousand million; and in the third year, sixteen thousand million. After this the work went slowly on, for the balance of the hells were mostly in knots, some of them hundreds of millions. And these had to be delivered individually, requiring great labor, and power, and wisdom, and dexterity.

5. In the fifth month of the fourth year, Anuhasaj, alias the false Lord God, was delivered out of the great knot of hell, in which there had been eight hundred million bound for more than four hundred years. After the manner in which Fragapatti delivered knots, even so did Gessica and his hosts, with brands of fire.

6. When it was known in which place De'yus (Anuhasaj), was tied, and

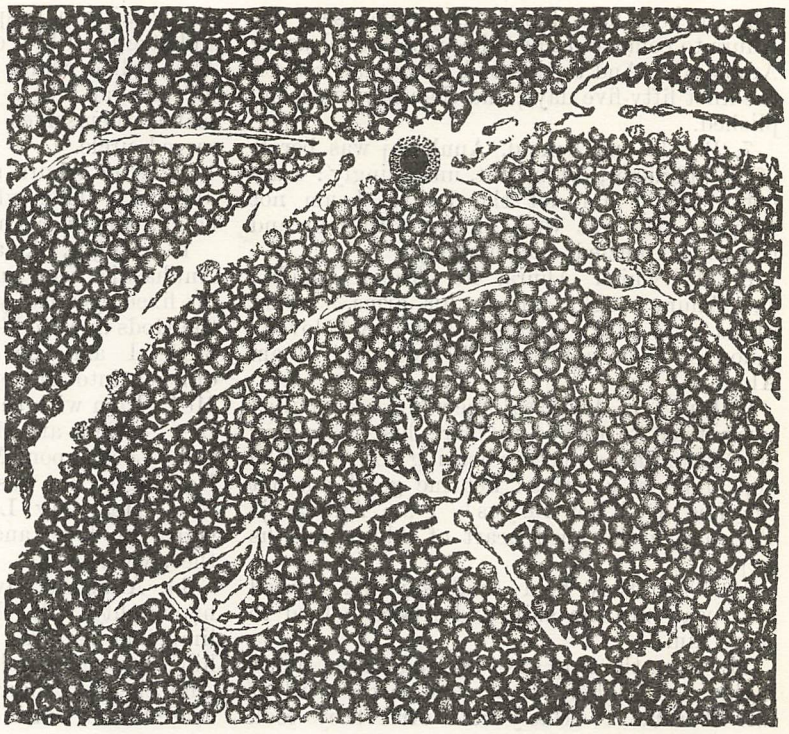


PLATE 21.—THE EARTH IN THE ARC OF BON.

Showing the es'ean position of the earth in the time of Capilya, Moses and Chine. ‖ Jehovih said: The time of My Arc of Bon shall be four hundred years.‖ And it was so. And at the termination of that period, behold, the earth went into a dark region, and the Israelites, Brahmins and Zarathustrians forsook the higher light, Jehovih, and established kings and rulers, like other nations.

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these are the enforced industry upon all people. In addition to these, to labor for the helpless; to bathe them and feed them, and house them and clothe them; these are the volunteer industries permitted by the Father that ye may prove your soul's worthiness before Him. Without industry no people can be virtuous.

11. One of the rab'bahs asked him what Industry was? To this Capilya replied: To keep one's self in constant action to a profitable result. To rise before the sun and bathe and perform the religious rites by the time the sun riseth; and to labor thereafter not severely but pleasantly until sunset, this is Industry. The industrious man findeth little time for satan's inspiration.

12. The fifth virtue is of the same kind, which is Labor. There shall be no rich amongst you; but all shall labor. As ye develop your corporeal bodies unto strength by reasonable labor, so doth the act of labor develop the spirit of man to profitable growth for its habitation in heaven. For I declare unto you a great truth, which is, that the idle and the rich, who labor not with the corporeal body, are born into heaven helpless as babes.

13. The sixth virtue, which is greater than all the rest, is Abnegation of one's self. Without Abnegation no man shall have peace of soul, either on earth or in heaven. Consider what thou doest, not that it shall profit thyself, but whether it will benefit others, even as if thou wert not one of them. Without the sixth virtue no family can dwell together in peace.

14. The seventh virtue is Love. Consider when thou speakest whether thy words will promote love; if not, then speak not. And thou shalt have no enemies all the days of thy life. But if thou canst justly say a good thing of any man, be not silent; this is the secret to win many loves.

when it was half delivered, Gessica sent for Ahura to come and have the honor of releasing Anuhasaj. And to this end Ahura labored on the knot fifty-five days, and then it was accomplished.

7. But lo and behold, Anuhasaj was bereft of all judgment, crying out, unceasingly: I am not God! I am not the Lord! I am not De'yus! He was wild, crazed with fear and torments, frenzied, and in agony.

8. The which Ahura, his friend, beheld; and Ahura caught him in his arms. Ahura called unto him: Anuhasaj! O my beloved! Knowest thou not me? Behold me! I am Ahura!

9. But, alas, Anuhasaj knew him not; pulled away, tried to escape in fear; his protruding eyes seeing not; his ears hearing not. And he kept forever uttering: Let me go, I am not the Lord God, nor De'yus! I am Anuhasaj! Then broke the good heart of Ahura, and he wept.

10. Then they held Anuhasaj and carried him away into the ship, and Ahura helped to carry him.

11. Then the ship rose up and sailed along higher and higher, farther and farther, till at last it came to Hao-yusta. And they took Anuhasaj to a hospital prepared for maniacs, and stretched him on his back and held him. Then called Ahura to the Gods and Goddesses to come and help him; and they came and seated themselves around about, making the sacred circle.

12. And Ahura said: Light of Thy Light, Jehovih! Thou who first quickened him into being, O deliver Thou him!

13. A light, like a small star, gathered before Anuhasaj's face, and this was the first thing his fixed eyes had yet seen. Then Ahura and the Gods and Goddesses sang sweetly: Behold Me! I am the light! And the life! I quicken into life every living thing. Behold Me! I am with thee! I am never away from thee! Thou art Mine now, and forever shall be! Look upon Me! I am in all things! Nothing is, nor was, nor ever shall be without Me! Hear My Love! I am thy Creator! Only for love, and for love only, created I thee, My beloved.

14. Anuhasaj gave a long gasp and relaxed his mighty will, then fell into a swoon, all limp and helpless. Still the Gods stood by him, waiting, watching whilst he slept awhile. And then, by signals to the es'enaurs, Ahura caused other music to steal upon the scene, to

15. The eighth virtue is Discretion, especially in words. Consider well, and then speak. If all men would do this, thou wouldst be surprised at the wisdom of thy neighbors. Discretion is a regulator; without it, man is like a tangled thread.

16. The ninth virtue is System and Order. A weak man, with System and Order, doeth more than a strong man without them.

17. The tenth virtue is Observance. With Observance a man accepteth from the ancients such things as have been proven to be good, such as rites and ceremonies. Without Observance a man beginneth back even with the earliest of the ancients, and thus casteth aside his profit in the world.

18. The eleventh virtue is Discipline, the Discipline for the individual and the family. He who hath not Discipline is like a race-horse without a rider. A time to rise; a time to eat; a time to pray; a time to dance; a time to labor; these are good in any man; but the family that practiceth them in unison with one another hath Discipline.

19. The twelfth virtue is like unto it, and is Obedience. All good and great men are obedient. He that boasteth his disobedience to discipline is a fool and a madman. Greater and better is the weak man of obedience, than the strong man of defiance. For the one promoteth the harmony of the family; but the other ruptureth it.

20. Consider these twelve virtues; they are sufficient laws unto the whole world. Man may multiply books and laws forever, but they will not make the family, nor colony, nor state, happy, without the adoption of these twelve virtues.

CHAPTER XII.

CAPILYA said (being inspired of Jehovih): Let thy life be thy preacher. The behavior of one good man, even in a sparse country, is of more avail than a thousand preachers.

2. The clamor of the tongue maketh speedy converts, but it changeth not the blood. They perform the rites and ceremonies, but their behavior is not of the twelve virtues.

3. One community (family) of a score of men and women, that dwell together in peace

be answered by the distant trumpeters. For the space of seven days Anuhasaj slept; and all the while the great Gods and Goddesses relaxed not their wills nor steadfast positions. And at the end of the seventh day Anuhasaj began to sing in his swoon, like one weak and out of breath, but half awake.

15. How could I deny Thee, O Jehovih! Was not the evidence of mine own life before me? I raised up my voice against my Creator! I plucked Him out of my soul; from all people in heaven and earth I dispersed Him. But they that applauded me turned against me! Even as I had turned against Thee, Thou All Person!

16. In my vanity I owned not that I was in Thee nor of Thee; with mine own hand I cut myself asunder from Thee, O Jehovih! O that I had perceived I was going farther and farther away; that I had known the road of life and death!

17. I see Thy judgment upon me, O Jehovih! I hear Thy just decree: Whilst the name of God or Lord or Savior is worshipped on the earth I shall labor with the drujas of heaven and the Druks of earth!

18. A most righteous judgment, O Jehovih! Whilst I am in hell or in heaven, in hada or on the earth, will I pursue all peoples, mortals and angels, till I cast out the worship of a God and of a Lord and of a Savior. And Thou alone, Thou Great Spirit, Ever Present Person, Everlasting and Almighty, Thou shalt be All in All.

19. Again Anuhasaj went off in a swoon for the space of three days, and yet the Gods and Goddesses ceased not their fixed places. And again was the music resumed till Anuhasaj awoke and again chanted in Jehovih's praise. And again he relapsed and again awoke, for many days; but at last awoke and beheld first of all Ahura. Steadily and wildly he gazed thereon, until his eyes were clouded and as if dead. And he dropped again into a swoon.

20. Another day the Gods watched him, and sang for him; moved not from the sacred Circle of Jehovih.

21. Then Anuhasaj awoke, singing: Who was it taught me to love? Ahura! Who first proclaimed Jehovih unto mine ear? Ahura! Who was the last to plead Jehovih? Ahura! Who most of all that live labored for me? Ahura!

22. I broke thy heart, O Ahura! I was mad, O I was mad, Ahura! Because of thy

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and love, doing good toward one another, is the manifestation of more wisdom than all the books in the world.

4. A man that hath learned sympathy is better learned than the philosopher that will kick a cat or a dog.[5] Great learning is not only in books; he who hath learned to harmonize with Jehovih hath great learning.

5. The doctrine of the idolater is war; but My Sons and Daughters practice peace, resisting not any man with weapons of death, saith Jehovih.

6. My sermons are not in wordy professions, but in the souls of My people who practice My commandments.

7. Ye have witnessed that Sudga's followers said: Behold, Sudga is our Lamb of Peace! And they were nations of warriors; they built monuments to glorify their greatest slayers of men.

8. My people say little; profess little, as regardeth their virtues; but their practice is My Voice!

9. Capilya said: Whatever should be the character of one man, so should be the family (community); so should be the state. Harmony in a man's soul is his greatest blessing; and so of the family, and of the state.

10. Whoso will sacrifice self-gratification for good of the family is the greatest, best one in the family. Whoso triumphs in self-desire or in inflicting on others his opinions or doctrines, is the worst, bad man in the family.

11. My Father in heaven, is thy Father also; all men and women are my brothers and sisters. To magnify one's soul so as to realize this brotherhood, is a great virtue. No matter what name He hath, there is, nevertheless, but One Creator; and all peoples are His children. Call thou Him what name thou wilt, I will not quarrel with thee. I am a child of His love; by love will I prove it unto thee. No man can prove this by war.

12. At death the real life beginneth; mold thyself well whilst thy soul hath a good anchor (the body). The highest, best life in this world, findeth the highest, best life in heaven. To love thy Father Who created thee; virtuous happiness is little more than this. The happiness of lust, is hate to thy Creator.

13. The man learning to swim had better go in with corks, till he find the stroke; like this,

love, Ahura, thou praisedst me; I was vainglorious and unworthy of thee, O my beloved.

23. Thy vision hath raised up before me, Ahura. Second to Jehovih, O my love? O that thou knewest I am here, penitent and heart-broken! I know thou wouldst fly to me, Ahura. Thou alone do I know, who would never desert me, sweet Ahura.

24. Then again Anuhasaj relapsed into a swoon, wilted, breathless, like one that is dead. Ahura sang:

25. Behold me! I am Ahura. I am come to thee from afar, O Anuhasaj. Awake and behold thy love, my love. My heart is broken for thee, Anuhasaj. A thousand years I have wept for thee. O that thou couldst awake to know me!

26. Anuhasaj looked up and beheld Ahura. The latter kept on singing: It is not a dream, Anuhasaj. Thy Ahura is here. Behold me! I am he. Break the spell, O Anuhasaj. By Jehovih's power put forth thy soul! Ahura is here!

27. Again Anuhasaj relapsed, but not to swoon; merely closed his eyes and sang: Blessed art Thou, O Jehovih! Thou hast given me a sweet vision! Thou hast shown me the face of my love, Ahura! His sweet voice fell upon mine ear! I am blessed, O Jehovih!

28. Even these hells hast thou blessed, O Jehovih! The darkness of endless death is made light by Thine Almighty touch. Thou alone shalt be my song forever. Thou alone my theme of delight. Jehovih forever! Jehovih forever and forever!

29. Then Ahura, seeing the spell was broken, said: Arise, O Anuhasaj. I will sing with thee. Behold Ahura, thy love is before thee. This is no vision. Come thou to the arms of thy love.

30. And he raised Anuhasaj up, and he awoke fully, but trembling and weak, and knew understandingly.

CHAPTER XVI.

IN the same time that Anuhasaj was delivered out of hell, so was Anubi, and from the self-same knot. And he was carried on the same calyos to Hao-yusta, the same heavenly place. And he was also in chaos, knowing nothing, only screaming: I am not Anubi. I am not the Savior. I am plain Chesota (his real name)!

thy Creator gave thee a corporeal body. Be not in haste to enter the unseen world; make sure that thou hast learned the stroke of the resurrection erst thou puttest aside thy flesh and bones.

14. Religion is the learning of music (harmony) in a community, in which the rab'bah is the key-note. Music is of two kinds: sounds and assimilation. Dumb instruments may make sound-music; but assimilation cometh to the real matter of putting one's behavior in harmony with the community.

15. Good works! Who knoweth the meaning of these words? King Yokovrana judged the good works of a man by the number of bad men he had slain. When alms-houses promote laziness they are not good works. Preaching, and praying, and singing, are not works; they are the blossoms, and with enticing fragrance. Yet satan persuadeth man that these are good works. Nevertheless, all fruit is preceded by blossoms. The most learned man, the most pious man, and the greatest philosopher can not tell what is the meaning of the words, good works. But a mother, with a child one day old, can tell; a farmer, that hath sowed and reaped one harvest, and given half of it away to the less fortunate, can tell also.

16. To bring forth out of the earth food or clothing, these are good works only so far as they exceed one's own requirements and are given to others. To live on the earnings of others, save in time of helplessness, is evil. To preach and not produce substance for others; such a man is a vampire. He selleth sermons and opinions to the ignorant, making believe his words are Jehovih's concerns.

17. The preacher shall dwell with the poor, taking hold with his own hands; teaching and helping; he who giveth words only, and not labor, is a servant of hell. He findeth honeyed words, and drawleth his voice; he liveth in ease and plenty; he stretcheth out a long face seriously; he is a hypocrite and a blasphemer against his Creator.

18. With love and rejoicing, and with willing hearts, stand thou upright before Jehovih; for thy preaching shall bear evidence of joyful light; and thy presence give to the weary and disconsolate assurance that thou art the Creator's son, come in earnest to glorify Him by righteous works and a helping hand.

2. And he also saw not and heard not, but was wild, desiring to fly away. And they held him fast, and, after the same manner they delivered Anuhasaj to reason, they also delivered Chesota.

3. And when both of them were well restored to sound reason, though still timorous, Ahura took them in his own otevan and carried them to Theovrahkistan, before Lika, for judgment. And great was the time when they came; and especially the desire of the inhabitants to look upon Anuhasaj, the most audacious God that had ever dwelt on the earth or in her heavens, and, withal, the much-loved friend of Ahura.

4. When they came before the throne of Jehovih and duly saluted, Lika said: Whence come ye and for what purpose, O my beloved?

5. Ahura said: Hell hath delivered up the bound. My friends are before thee. Then Lika said: In Jehovih's name, welcome. Whatsoever the Father putteth into your souls, that utter ye and be assured of His love, wisdom and power.

6. Anuhasaj said: That I am delivered out of hell it is well; that I was delivered into hell it was well likewise. Give thou me Jehovih's judgment. My purpose before thee, is to register my vows unto Jehovih, that my record and thy just judgment may be carried to the heavens above.

7. Lika said: My judgment upon thee, Anuhasaj, is that thou shalt judge thyself!

8. Anuhasaj said: Most righteous judgment, O Jehovih! But knowest thou not Jehovih's voice?

9. Lika said: Thou asked for a great heavenly kingdom. Behold, Jehovih gave it thee. As soon as order is restored, thou shalt have thy kingdom again.

10. Anuhasaj said: I want it not.

11. Lika said: Thou shalt not say, I want this or that; but say that thou wilt do whatsoever Jehovih hath given into thy hands. When thou hast raised up thy whole kingdom, behold, thou wilt also be raised up.

12. Anuhasaj said: Alas me, this is also just. Show thou me the way; I will henceforth labor for the thousands of millions who were my kingdom.

13. Lika now bade Chesota (Anubi) speak. Chesota said: I called myself Master of the Scales and Savior of men. Whoever called on me, worshipping me and De'yus, alias the Lord God, I accepted; whoever worshipped me not, nor De'yus, nor the Lord God, I cast into hell,

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19. Besides Capilya's book of maxims, the quarter of which is not here related, he also restored the Zarathustrian commandments and the songs of Vivanho. Nor since two thousand years were the children of Jehovih so well standing before the world. And peace and plenty came upon the land of Vind'yu, even greater than in the days of Brahma.

20. Thus closeth the history of Capilya, who was led in all things by Jehovih, through His angels, even to the words he uttered, though oft he knew it not. Such is it to walk with the Creator. Now whilst this was going on in Vind'yu, the Creator also labored through His angels in the land of Egupt, with Moses, of whom hear ye.

CHAPTER XIII.

HISTORY OF MOSES OF EGUPT.

GOD commanded his loo'is, in the high heavens, saying: Descend ye to the earth, to the land of Egupt, and raise me up a son capable of my voice.

2. The angels descended as commanded, and searched over the land of Egupt and in the adjoining countries, examining into the flesh and the souls of men. And they called unto God, saying: The land of Egupt is overrun with spirits of darkness (drujas), and mortals have attained to see them; and they dwell together as one people, angels and mortals.

3. God said: Go ye amongst my chosen until ye find a man capable of understanding betwixt truth and fable. Him inspire ye to an I'hin woman for my voice.

4. In Ellakas the loo'is found a man, Baksa, a Fonecean, a Faithist, born a su'is, and they said unto him: Why art thou alone in the world? Baksa said: Alas, mine eyes have never seen God; mine ears never heard him. I am searching for God in the life of a recluse.

5. The loo'is perceived what manner of man he was, and they led him to take an I'hin woman to wife, and she bore him a son, Hasumat.

6. The loo'is guarded Hasumat till he was grown, and they spake to him, trying him also as to his power to distinguish angel voices.

7. Him they also inspired to take an I'hin woman to wife, and she bore a son, Saichabal,

saying: Depart from me, ye cursed, into everlasting torments.

14. What, then, O Lika, shall be my judgment? For, behold, I cast a thousand million into torments.

15. Lika said: Judge thyself.

16. Chesota said: Alas, the pains I gave can never be called back and undone. Have I, then, no hope?

17. Lika said: Whom thou hast pained, go thou to, and by thy good deeds hereafter done to them, so win their love that they will call thee blessed! When all of them have accepted thee, behold, it shall be well with thee.

18. Chesota said: O endless task! And yet, it is just. Teach me, then, O Lika, how to carry out this great judgment.

19. Lika then asked for Anuhasaj to come forward and be crowned; and when he approached the foot of the throne Lika came down and said: Anuhasaj, Son of Jehovih, God of Hao-yusta, thee I crown in Jehovih's name, unto His service forever. Be Thou with him, O Jehovih, in wisdom, love and power.

20. Anuhasaj said: Into Thy service, O Jehovih, I commit myself forever! Give me of Thy love and wisdom and power that I may glorify Thee and Thy kingdoms.

21. Lika stretched up his hand, saying: Light of Thy light, crown of Thy crown, O Jehovih! And the light was formed in his hand, and a crown came out of the light, and Lika placed it on Anuhasaj's head. The latter then sat down on the foot of the throne, and Lika took his hand, saying: Arise, O God, and go thy way, and the Father be with thee!

22. Thereupon Anuhasaj and Chesota saluted and stood aside. And then Ahura saluted and stood aside also; whereupon Lika granted a day of recreation, during which time the visiting Gods departed for Hao-yusta.

CHAPTER XVII.

WHEREIN this history hath overlapped the running story, hear ye how it was with Ahura and his kingdom, Vara-pishanaha, which Lika visited prior to the deliverance of the hells of hada. For, to accomplish the resurrection of Vara-pishanaha, Lika had previously sent swift messengers to Ye'a-Goo, Goddess of Ha'mistos, in etherea, to bring an avalanza capable of six thousand million Brides and Bridegrooms for the mid-harvest.

2. Accordingly, at the time Lika and his

who was guarded in the same way. And the angels inspired Saichabal, to marry Terratha, of the line (house) of Zed. Terratha bore a daughter who was named Edamas. And Edamas bore a son by an I'hin father without marriage, and she called his name Levi, signifying, joined together (because his toes were not separate on the right foot, nor the fingers separate on the right hand). And Levi grew to be a large man, larger than two large men.

8. Levi, being of the fourth birth of I'hin blood, was not acknowledged an heir of the chosen race, the Faithists. Therefore Levi established a new line, which was called, the House of Levi.

9. Levi, not being eligible to a Faithist wife, was inspired by the loo'is to take an I'hin, Metissa, to wife. Metissa bore him a son, Kohath, who, at maturity, was admitted to the Order of Avah, the third degree of Faithists, whereupon he was circumcised, and afterward called an Israelite, the name given to the Faithists of Egupt.

10. Kohath took to wife, Mirah, a devout worshipper of Jehovih. Mirah bore him a son, Amram, who took to wife Yokefed, sister-in-law to Kohath, and she bore him a son, who was Moses.

11. Before Moses' birth the loo'is perceived that he would be capable of the Father's voice, and they called unto God saying: In the next generation, behold, thy son will be born.

CHAPTER XIV.

IN these days in Egupt there were houses of records, where the affairs of the state, and of the king and governors, were recorded; also the births and marriages and deaths of people.

2. The languages of the learned were Fonecean and Par'si'e'an; but the native languages were Eguptian, Arabic and Eustian and Semis. The times by the learned gave two suns to a year, but the times of the tribes of Eustia gave only six months to a year. Accordingly, in the land of Egupt what was one year with the learned was two years with the Eustians and Semisians.

3. God said: My people shall reckon their times according to the place and the people where they dwell. And they did this. Hence,

Rapon hosts were visiting Ahura, the Goddess, Ye'a-Goo, came down in her avalanza, fully equipped. Her avalanza was egg-shaped and veiled without, and was seven miles high and five miles wide, every way, habitable throughout. On the outer surface, but under the veil, were twelve thousand porches with banisters. The propelling vortices were within the centre, and the workmen were in the summit. On the lowest porch were five hundred thousand es'enaurs, and on the highest porch one thousand trumpeters.

3. Ye'a-Goo's compartment, and the place of the Holy Council, were in the midst; and her throne faced to the north, like the earth's vortex.

4. Ahura said to Lika, Son of Jehovih: My Brides and Bridegrooms I give to thee; honor thou this dissolving kingdom by performing the marriage ceremony. Lika said: Thy will and Jehovih's be done. Thus was it arranged, and the twain, together with the Rapon hosts, ascended the throne together and sat thereon.

5. Ahura had previously provided his hosts, in all four and a half thousand million Brides and Bridegrooms, and arrayed them in white, so that they anxiously awaited the coming of Ye'a-Goo, and were on the look-out to see her magnificent ship descending. A place of anchorage had also been previously made, together with accommodation for the spectators, of whom there were fifteen hundred million, being adopted wanderers, rescued from the various hells during the past hundred years.

6. The Brides and Bridegrooms were arranged in semi-circles facing the throne, leaving a place for the avalanza, but above them, so that when Ye'a-Goo descended from her ship's bottom she would be in the midst.

7. Whilst the ship's workmen were anchoring, Ye'a-Goo and her Holy Council descended to the platform, and saluted the Gods and Goddesses on the throne in the Sign, THE GLORY OF THE FATHER, and Lika and the others answered under the Sign, THE ABANDONMENT OF SELF!

8. Ye'a-Goo said: In Jehovih's name am I come to answer the call of His Son, to deliver the emancipated Sons and Daughters.

9. Lika said: Behold, O Daughter of Jehovih, the Brides and Bridegrooms are before thee. To thee I give them in Jehovih's name!

10. Ye'a-Goo said: My beloved, know ye the resurrection of the most high heavens?

11. Response: Reveal, O Goddess; our faith is strong.‖

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even the tribes of Israel had two calendars of time, the long and the short.

4. To events of prophecy there was also another calendar, called the ode, signifying sky-time, or heavenly times. One ode was equivalent to eleven long years; three odes, one spell, signifying a generation; eleven spells, one Tuff. Thothma, the learned man, and builder of the great pyramid, had said: As a diameter is to a circle, and as a circle is to a diameter, so are the rules of the seasons of the earth. For the heat or the cold, or the drouth or the wet, no matter, the sum of one eleven years is equivalent to the sum of another eleven years. One SPELL is equivalent to the next eleventh spell. And one cycle matcheth every eleventh cycle. Whoever will apply these rules to the earth shall truly prophesy as to drouth and famine and pestilence, save wherein man contraveneth by draining or irrigation. And if he apply himself to find the light and the darkness of the earth, these rules are sufficient. For as there are three hundred and sixty-three years in one tuff, so are there three hundred and sixty-three days in one year, besides the two days and a quarter when the sun standeth still on the north and south lines.

5. In consequence of these three calendars, the records of Egupt were in confusion. The prophecies and the genealogies of man became worthless. And as to measurements, some were by threes, some by tens, and some by twelves; and because of the number of languages, the measurements became confounded; so that with all the great learning of the Eguptians, and with all the care bestowed on the houses of records, they became even themselves the greatest confounding element of all.

6. Jehovih had said: For two thousand years I gave My enemies a loose rein; and they have the longest line of kings in all the world; and yet in the midst of their prosperity they fall down like a drunken man. Even their language is become like a pearl that is lost in a mire.

7. Jehovih said: Because the kings of Egupt have outlawed My people, and denied them the right to obtain great learning, behold My people are divided also. One tribe hath one speech, another tribe another speech, and so on, till they can not now understand one

12. Thereupon Ye'a-Goo instructed them, and then followed the usual ceremonies, but concluding with the seventh degree of emuth, in Jehovih's voice, to wit: To be My Brides and Bridegrooms forever?

13. Response: To be Thy Brides and Bridegrooms forever, O Jehovih! To labor for Thee, and to be mouth-pieces for Thy commandments, and to be Thy expression forever! And to be in concert with Thy most high Gods for the resurrection of mortals and angels.

14. Whom I receive as Mine forever! To be one with Me in My kingdoms; for which glory I accept you as My Sons and Daughters, Brides and Bridegrooms forever!

15. Response: And be Thy Sons and Daughters! To be one with Thee forever, Thou Most High, Jehovih!

16. Ye'a-Goo said: Behold the crowns the Father bestoweth upon His loves, to be theirs forever. (Hereat the Rapon Chiefs, with Lika, gathered of the curtains of light and wove crowns and cast them forth, thousands of millions, and the power of the Great Spirit through their wills bore them upon the heads of the Brides and Bridegrooms.)

17. Response: Crown of Thy Crown, O Jehovih! Glory be to Thee, Creator of worlds!

18. Ye'a-Goo: The Father's ship hath come for His chosen. Walk ye in and rejoice, for ye are His harvest. Gods and Goddesses are waiting for you, as a woman waiteth for her firstborn. They will receive you with joy and love. Yea, they are crying out unto me, Daughter of Jehovih, why tarriest thou so long.‖

19. Lika now saluted the Brides and Bridegrooms, and said: Arise, O my beloved, and go your ways, the Father calleth.

20. The Brides and Bridegrooms saluted, saying: Alas, we have not paid our teacher, Ahura. And every one plucked from the rays of Jehovih's light a flower of love, and cast it at Ahura's feet, saying: Most blessed of Gods, love of my love; Jehovih be with thee!

21. Ahura responded not; only burst into tears. And now, whilst the Brides and Bridegrooms were going into the ship, Ye'a-Goo came along the platform, accompanied by the chief marshal, and his staff, and these were followed by Ye'a-Goo's high Council. The Rapon Chiefs rose up and received them, and they all sat on Jehovih's throne in relaxation and fellowship.

22. Thus ended the ceremony. The music of the two spheres now commenced; Ye'a-Goo and her hosts embarked, and she gave the word,

another; save, in fact, in their rites, and signs, and passwords.

8. Yea, the kings have perceived that to keep My people in ignorance is to keep them forever in bondage. But I will raise up a leader, Moses, amongst My chosen, and I will send him even into the house of the king, and the king shall give him great learning; he shall master all languages, and be capable of speaking with all My people.‖

9. Because the Israelites (Faithists) worshipped not the Gods and Lords, but the Great Spirit only, and because they resented not injury done by another, they had been limited into servitude by the Eguptian laws, which had stood for fifteen hundred years. These laws were called the Sun laws, after the manner of the division of the Osirian system, which was:

10. The sun is a central power; its accompanying planets are satellites. In like manner the king of Egupt was the Sun King, and his sub-kings (governors) were satellites. Osiris, the highest angel in heaven, was the Sun God, that is, God of Gods; for all other Gods were his satellites. He revealed certain laws to mortals, and these were Sun laws; and all minor laws were satellites. A Sun law extended over all of Eugpt, but a satellite law pertained to the minor affairs of a city or province; but it must conform to the Sun laws. For in those days the spirits of darkness taught that the sun once whirled so fast it cast off its outer extreme, and so made the earth, and moon, and stars; and this was the accepted philosophy of the learned Eguptians of that period. Because the worlds run in circles [orbits — Ed.], the circle was the highest measure, or sun measure; and the diameter of the circle was called, the ode, a Fonecean word, signifying short measure. And this name, ode, was applied to the Israelites in satire, as the Anglo-Saxon word, odious, is used to this day. But the Israelites made sweet songs and called them odes also.

11. Amongst the Sun laws were the following, to wit: The God of Gods (i.e., Osiris) decreeth: Whoso boweth not down to me, shall not partake of me. Behold, mine is the sign of the circle! My enemies shall not receive great learning.

12. They shall not hold sun places (be em-

Arise! and lo, the great avalanza started from its foundation, amidst a universal shout of applause from the four thousand million. Higher and higher rose the ship of fire, toward the bridge Chinvat, toward the etherean heavens.

CHAPTER XVIII.

AFTER the judgment of Anuhasaj and Chesota at Theovrahkistan, Ahura asked Lika for assistance to remove the remainder of Vara-pishanaha to Hao-yusta, which Lika granted, allotting ten million of his etherean hosts to accomplish it. With these Ahura and Anuhasaj and Chesota accomplished the removal.

2. In not many days after this, Sudga was delivered from the hells of Auprag, of which event Ahura had been previously informed, as to the time thereof, and he accordingly went to Auprag, to be in readiness to receive Sudga, and help restore him if required.

3. Sudga, on his delivery from the knot, where there had been thirty million bound, was bereft of reason, but not gentle like Anuhasaj, but fierce, battling right and left, a very maddened maniac that neither saw nor heard, but raved and cursed with all his strength, choked up with madness. For all the curses of his broken-down kingdom recoiled upon himself; the projective curses of his thousands of millions of slaves were piercing his soul from every quarter.

4. But they held him fast and carried him into the ship, which sailed for Hao-yusta, whither he was landed in the same condition. Ahura was with him, and Ahura caused a circle of deliverance to assemble and labor in the restoration. And it required thirty days and nights to bring him round, so he could even see and hear; but as for his judgment it was yet a hundred days more before it manifested.

5. So Ahura could not wait longer with him, but returned to the hells where Te-in was bound, the Ak-a-loo-ganuz, for Te-in was to be delivered. But herein was Ahura also disappointed, for Te-in was neither frightened nor wild nor mad; but limpid, helpless as water and without knowledge, more than a vessel of water. His energies had all been exhausted, and in a dead swoon he lay in the heart of the knot. Him they also carried to Hao-yusta, and Ahura provided for his restoration.

6. But yet, ere Te-in awoke from his stupor,

ployers), but be as servants only all their lives. And these signs shall discover them:

13. If they worship not me, but the Great Spirit;

14. If they deny that the Creator is in the image of a man;

15. If they circumcise, and will not serve as soldiers;

16. Then their possessions are forfeited already; nor shall they possess houses in their own names; nor send their children to the schools; for they shall be servants and the servants of servants forever.‖

17. Under the Eguptian laws it was accounted a sufficient crime of idolatry to worship the Great Spirit, Jehovih, and the Israelites were not even admitted to the courts to be tried for an offence, but fell under the jurisdiction of the master for whom they labored, and his judgments were unappealable.

18. Now at the time of the birth of Moses, there were in Egupt thirteen million inhabitants; and of these, four million were Faithists (Israelites), more or less. For amongst the Israelites not all were of full faith, but many, to shirk the rigors of the Sun laws, professed to be worshippers of God (Osiris), and they would also enlist as soldiers, and otherwise connive in the ways of men, for sake of favors.

19. For which reason the Sun King (Pharaoh[6]) feared the time might come when the Israelites might revolt against the Sun laws or become soldiers and confederate with foreign kingdoms for the overthrow of the Eguptian dynasty.

20. For more than three hundred years the God Baal and the Goddess Ashtaroth had driven the foreign kingdoms to war; and in consequence of these wars the Faithists had fled into Egupt, and even accepted servitude rather than be slain elsewhere.

21. Jehovih had said: Behold, Mine enemies in killing one another, frighten off My chosen. Now will I lead them into Egupt together, and give unto them a great leader, and he shall restore My doctrines unto them, and I will afterward deliver them into lands of their own.

CHAPTER XV.

THE king's palace and pyramids were surrounded by a wall of stone; with twelve gates, made of wood and iron. The wall was

Ahura departed for Osiris, who was bound in the hells of Prayogotha. Osiris had been in hell now for more than a hundred years, and in a knot for fifty years.

7. When the false Osiris was delivered he was deranged, but preaching Jehovih, calling everybody Jehovih, and everything Jehovih. Him they also carried to Hao-yusta and provided restoration for him. And Ahura went thither also to assist with all his wisdom and strength.

8. Thus were delivered all the self-Gods who had rebelled against Jehovih and established the great confederacy, of which not one vestige was now left.

9. But of all the angels delivered out of the hells and knots not one in ten was of sound judgment, whilst more than half of them were only drujas at best.

10. Thus was founded the new kingdom of Hao-yusta, but yet in charge of the ethereans, who were to commit it to Anuhasaj and his one-time confederates, for their deliverance.

11. It came to pass in course of time that Sudga and Te-in and Osiris were restored to judgment, and in this matter Anuhasaj and Ahura and Chesota were constant workers. And when they were all restored, they in turn fell to, to restore others, to which labor they were committed till the close of dawn.

12. Osiris and Te-in and Sudga all desired to go before Lika, to be adjudged and sentenced; and they all sentenced themselves, which was granted unto them. On this occasion Osiris said:

13. Thy lessons are near at hand, O Jehovih. But who will learn them? Mortals go insane, because they have not learned to throw their cares upon Thee. To throw government upon Thee, O Jehovih, is not this wisdom? To cast riches and kingdoms into Thy lap; to own nothing; to have nothing; is not this the sum of the highest happiness?

14. Whoso doeth this will battle against no man for anything in heaven or earth. But he who doeth otherwise will soon or late descend into hell. For what is hell but the opposite of bliss? What is battling against others, but sowing the seed of anarchy in one's own soul? To battle against others is to gain the lower, by sacrificing the higher, of which latter Thou, O Jehovih, art the summit.

15. To go against Thee, O Father, is to go against one's fellows; to go against one's fellows is to go against Thee. And who can go against Thee but will soon or late evolve his own fall?

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of sufficient breadth for twelve men to walk abreast thereon, and the height of the wall was equivalent to twelve squares. On the summit of the wall were twelve houses for the accommodation of the soldiers who patrolled the walls. And in each and every gate-way were houses for the keepers of the gates. So that no man, nor woman, nor child, could come into the palace or palace grounds without permission.

2. And it came to pass that when Leotonas, the king's daughter, walked near the river, accompanied by her maids, she beheld a child in a basket amongst the bulrushes. Leotonas commanded her maids to fetch it to her; and when she looked upon it, and beheld it was an Israelitish child, she said: The Gods have sent him to me, and he shall be my child.

3. And they bore the child into the palace, and Leotonas said to the king: Behold, a wonder of wonders! I have found an Israelitish child in a basket in the rushes, and only Gods know how it came, or how it scaled the walls. The king said: Keep thou the child, and it shall be both a brother and a son to thee. Nevertheless, my guards shall find the way my grounds are entered, or blood will be upon them.

4. Now after some days, and when the search had been completed, and no way discovered as to the manner of the child's ingress, the king issued a decree commanding a thousand Israelitish male children to be put to death, Moses amongst the rest, unless the mother of the child, Moses, came and acknowledged as to the manner of ingress. The king allotted three days in which time the matter should culminate; but nevertheless the mother came not and acknowledged.

5. And the king called his daughter, and said unto her: What shall be done? Leotonas said: The king's word must not be broken; nevertheless, thou gavest the child to me, saying: Keep thou it, and it shall be a brother and a son to thee. And straightway I sent my maids and procured an Israelitish woman as nurse for the child. And I set my heart upon the child, nor can I part with it and live. Last night I consulted the oracle as to the matter, for I saw that thy mandate must be fulfilled.

6. The king said: And what said the oracle?

16. Thou hast given to mortals, kings, queens, and shown them that soon or late their kingdoms will fall to pieces. And yet Lords and Gods, seeing these things, will not believe. Every one, in his own conceit, imagineth his particular kingdom will be governed more wisely than all his predecessors. And yet his also falleth.

17. Now will I turn to find thee, O Jehovih, and the search shall be everlasting. Kingdoms are nothing to me; all possessions, save wisdom and love, are but vanity and vexation. I know Thou art above all else, and yet Thou art that that hath given Thyself all away, so that none can look upon Thy face. Verily hast Thou hid Thyself away; to be like unto Thee is to hide away the self of one's self; and that that will remain will be Thy mouth-piece and Thy hand. ‖

18. Then spake Sudga unto Jehovih, saying: Why was I puffed up, seeing that I created not even mine own self? Neither had I anything in earth or heaven to use or to work with, but the substance was made already. Yea, I leapt into Thy garden which Thou hadst planted.

19. I raised up my voice against Thee; because Thou wert too Holy for my gross senses to behold, I condemned Thee. I wanted Thee gross, that I could look upon Thee; that I could walk around Thee, and behold Thy stature. I saw that all men were like unto me in this.

20. Therefore I made a figure-head of myself; I said unto Thy children: Behold me! And at first they were pleased, because they imagined they had found a Creator they could measure. But Thine eye was upon me, Thine hand pointed the way and the manner of my iniquity. And they searched me out and found I was but a man, like unto themselves. Wherefore they condemned me.

21. The fool acknowledgeth no person save he can grapple therewith, and find the arms, and the length thereof, and the feet and their standing place. How vain I was in this, O Jehovih!

22. He that professed Thy Person I denounced as a fool; because I saw not Thy completeness Thou sufferedst me to pursue my vanity. Because I had risen above acknowledging Thy Person I was forced to make man the All Highest; and this drove me to make myself the all highest man. But Thou camest not against me to beat me from mine iniquity, but gavest me full play to do my utmost.

23. On all sides hast Thou encompassed Thy

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Leotonas said: Give word abroad that the nurse of the child is its mother. Now I beseech thee, O king, let it be heralded abroad that all is acknowledged.

7. The king, seeing the child, relented; and word was proclaimed as Leotonas had desired. And, moreover, the matter was entered in the recorder's house that the mother of the child had made the basket and placed it where it was found, though no reason was assigned therefor. Such, then, was the Eguptian explanation.

8. Now the truth of the matter was, the angels of Jehovih came to Yokefed and said: Thy son's name shall be Moses, signifying, a leader-forth,[7] for he shall deliver the Israelites out of bondage. But he shall be taken from thee, and thou canst not find him. For the angels of Jehovih will deliver him into Leotonas' hands. And she shall adopt him as her brother and son, and bestow upon him the education of a prince.

9. Yokefed feared, for in those days male children of Israelitish parentage were outlawed, nor could any man be punished for slaying them. And Yokefed prayed Jehovih, saying: Thy will be done, O Jehovih, for I know Thy hand is upon my son. But I beseech Thee, O Father, that I may come to the princess and be her nurse for the child. The angel of Jehovih said: Swear thou before Jehovih thou wilt not betray to the child that thou art his mother!

10. Yokefed said: Though I be commanded by the king, yet will I not own that I am the mother, and it be Thy will, O Jehovih!

11. And Jehovih's angels fashioned a basket; and carried the child and placed it where it was found by Leotonas[8] and her maids. And Leotonas, seeing it was a Hebrew child, commanded one of her maids to go and bring an Israelitish woman to nurse it. And the maid went out beyond the Utak gate and found and brought Yokefed, the child's mother, but no one knew she was its mother.

12. And when Yokefed had come before the princess, the latter said unto her: Nurse thou the child, for I will be its mother and its sister, for the Gods have delivered it into my hands. And Yokefed said: It is a goodly child; I will nurse it for thee.

13. Moses grew and became a large man,

creation with liberty. Even Thine enemy Thou hast not restrained. He standeth in public, saying: Jehovih, I deny Thee. If Thou art mightier than I, strike me down. Behold, I deny Thee and Thy Person! Thou Void Nothingness! Thou fool Creator, with Thy half-created world. Thou Who hast created sin! And created misery! Thou Father of evil! O Thou dumb Nothing.

24. Yea, even to him hast Thou given free speech; and he buildeth up his own soul in his own way. And for a season he is the delight of the Druk and the druj; yea, they fasten upon him, and he gaineth a multitude of evil ones, divided one against another, but the seed of his curses taketh root in them, and he becometh encompassed with foulness and bondage.

25. To find harmony in Thee, O Jehovih; to measure the Goodness of Thee; to rejoice in one's joys; to treasure Thy best gifts; to laud Thy love; to love Thee because Thou hast given me power to love, and things to love; to rejoice in Thy fruits and flowers and all perfected things; to harp forever upon Thy glories and the magnitude of Thy creation; to sing praises to Thee for harmony wherever found; to love to comprehend all good things; to find the good that is in all men and women; to rejoice in delights; to teach others to rejoice, and to search after all perfected beauties and goodness and righteousness and love; these shall be my service unto Thee, my everlasting Father.

26. To seek not to find imperfections; to seek not to find inharmonies; to seek not to find evil; to seek not to find ugliness; to seek not to find evil in others, nor their darkness nor shortcomings; to seek not to prove imperfections upon Thee, O Jehovih; to find no fault with Thee; to complain not against Thee; to complain not for trials nor for hardships, nor for the evil others inflict me with; to quibble not, because I can not comprehend Thy vastness; to quibble not for myself; to speak not evilly against anything Thou hast created. O make Thou me strong and wise forever.‖

27. Te-in spake to Jehovih, saying: Wherein is the limit of experience, O Jehovih! And how short have I not been before Thee, My Father! Behold, I had learned all philosophies; I had been taught for a long season in the right way, but I rebelled against Thee, my Creator.

28. I had been taught to hoard not up anything; to own nothing; to desire nothing

being a pure I'huan, copper-colored and of great strength. And Pharaoh, having no son, bestowed his heart on Moses, and raised him as a prince, having provided him men of great learning to teach him. Moses was master of many languages, and withal made acquainted with kings and queens and governors, far and near. And he espoused the cause of the king, whose dominions held seven kingdoms beyond Egupt as tributary kingdoms, which paid taxes to Pharaoh.

14. So Pharaoh made Moses embassador to the foreign kingdoms, in which capacity he served twelve years. But because of the prejudice against him, for being of Israelitish blood, the court of Pharaoh importuned the king for his removal, and Moses was so removed from office under the king.

15. The king said to Moses: My son, this is a double infliction on me in my old days; in the first place, it is as a sword-thrust, to cut off my love to thee, lest thou some day become king; and in the second place, it is hard for a Pharaoh to be dictated to by his own court.

16. Moses replied: Fear not, O king, that my love and thine can be severed. Oft it happeneth that men are tried in a way they know not the wisdom of, but which, afterward, we realize to be the best thing that could have taken place.

17. As for myself, I think this rebuke is put upon me by Jehovih because I labored not for mine own people.

18. The king said: How so? Moses replied: For many days a great heaviness hath come upon me; it is as if the wind of heaven bore down on my heart, saying: Moses, Moses, lift up thy voice for thy people. For, behold, the king, thy father, will favor thee!

19. Pharaoh said: What wouldst thou, my son? And if it be possible to be done it shall be done.

20. Moses answered: Until I have gone amongst them and ascertained their grievances, I know not how to answer thee. The king said: Go, and keep thy counsel to thyself till thou art returned.

21. So Moses departed and traveled over the land of Egupt, and was four months absent, and then returned unto Pharaoh. And to him Moses related all the grievances of the

but wisdom and love. And Thy teachers, O Jehovih, showed me the evidence of thousands of great rulers, and every one of them had come to evil and destruction. Why then, O Father, was I not wise in the evidence before me? But I rose up against all this testimony, and I fashioned a mighty kingdom. Yea, Thou sufferedst me to try in mine own way to the full.

29. I went not by peace but by war; I raised me up standing armies and great warriors without limit; by force I established myself, but only as a tree that groweth up and is cut down. But what was I in Thy great universe, O Jehovih? What was my experience but the repetition of others who had been before me?

30. Now will I be wise; most cautious in my wisdom, and slow to proceed. But how can I make my experience profitable unto others? Thou hast stood me afar off; whoso heareth me will say: Ah, had I tried it I had succeeded better. Thou prickest each one to go in and try, but they all fail. Yea, they reiterate their failure; but where is the profit of this experience unto others? How can I ever reach them, O Jehovih!

31. What profit have I more than a mortal that dwelleth on the earth? Have not the angels testified for thousands of years that the rich man was crippling his own soul, and that the king and queen were binding themselves with chains for the habitation of hell? But they will not heed; every one hopeth he at least will find a way to escape; to gain prestige over others; to be a leader; to have servants; to be idle; to live at ease; to have great possessions; to revel in luxuries. Are not these more powerful than experience; greater in the eyes of the ignorant than all the wisdom of earth and heaven?

32. Thou hast wisely shaped Thy creatures, O Father! Thou makest great servants of us in a way we know not of. Behold, I desired a mighty kingdom in heaven, and Thou gavest one into my hand. Yea, I flattered myself with my success; I laughed at the Gods who had been before my time. How things are changed now, O Jehovih!

33. Thou hast made me a servant of servants; yea, by mine own hand have I bound myself about. Have I not heard mortals say: O that I had a kingdom to rule over! O that I had great riches, how good I would be! And because Thou deniest them for their own good, they complain against Thee. Who shall an-

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Israelites; explaining the tasks put upon them; their denial before the courts; their forbiddance to education; and withal extolled them highly for being a peaceful and virtuous people.

22. The king said: It is a pity; it is a great pity. But what can I do, O Moses? Thou beholdest how even thou thyself art chastised by the king's court. If I demand the repeal of the laws, the court will heap coals of fire on thy head and on mine.

23. Moses said: Neither know I, O king, what to do. And Moses was in great trouble of soul; and after he waited a while for his thoughts to come to him, he said: O king, this night thou and Leotonas shall reason with me, for I feel it incumbent because of the pressure on my soul.

24. When the three were alone that night, lo and behold, it was the beginning of the dawn of light. And Moses' ears were opened, and he heard the Voice of Jehovih (through His angels), saying:

25. Behold, O king, and thou, Leotonas, and thou, Moses, now is the beginning of My power on the face of the earth. Moses, My son, thou shalt take thy people out of the land of Egupt; and I will bestow upon them the lands of the ancients, even whither I will lead thee. Change not thy laws, O king; let Egupt have her way; and let the Israelites have their way also.

26. The king said: To deliver four million people! O what a labor!

27. On the next day Moses walked out, going into the woods to be alone, for heavy trouble was upon him. And an angel of Jehovih appeared in a flame of fire in a bush, calling: Moses, Moses, my son! And Moses saw that the bush was not burnt, and he said: Here am I, and I heard thy voice.

28. The voice said: I am the God of Abraham, and of Isaac and Jacob. Moses said: What wouldst thou?

29. The voice said: Go thou once more amongst thy people, and say thou: I, Moses, am come to deliver you out of the land of Egupt, and into an inheritance which shall be your own.

30. Moses said: My people will ask of me: By whose authority speakest thou? What, then, shall I answer them? The voice said:

swer for the vanity of men and angels! They have not patience with Thee, Who created them alive and knowest what is best.

34. One saith: Yonder is a great king, why doeth he not a great good? Or, yonder is a rich man, why doeth he not a great good also? O that I were in their places.‖

35. How shall I show them, O Father, that to be a king is to go away from doing good; that to be a rich man is to deny goodness? Yea, by the very act of possession is he testimony in the opposite way. For he that is good giveth all; even as Thou gavest all and so made all things. And the greater the possession the greater the bondage. Who hath so small responsibility as he who hath nothing? This is the sum of wisdom, O Jehovih; and all men and all angels soon or late will acknowledge it.

36. Better hast Thou made it for the servant than for the master; better for the poor than the rich; and these things will also come to their understanding in course of time. But how can I, O Father, make them to know wisdom without experience, to accept the testimony of others' tortures in hell?

37. Behold, Thou gavest me great learning when I was of the earth; and when in hada great advantages to attain to deep wisdom; but, after all, I was caught in a snare of my own setting. How much, then, O Father, must I expect of the multitude? Happy is he who hath nothing, and desireth only wisdom and love. To cultivate such a garden, what a harvest will ripen out unto him.‖

38. When the three had thus spoken before the throne and before the high Council, Ahura stood aside and spake also. He said:

CHAPTER XIX.

O THAT I could sing Thee a song of delight, Thou All Highest. Or find the words to make plain Thy marvelous ways. But Thou hast limited me as a shadow, of which Thou art the substance. Thy causes are deep and of long times; my judgment less than a breath of air; I resolve and reason and devise, but all is nothing before Thee.

2. To-day my soul is buoyed up with great rejoicing; Thou hast sent me my loves. I would bind them with sweet words; their wisdom would I feast upon forever. In Thy great mercy, Jehovih, Thou hast showed me a world of delight.

Say thou them: The I Am sent me. And if they question further, saying: Thou hast a deceiving spirit, like the Eguptians, then shalt thou say to them: How can ye distinguish one spirit from another? and they will say: Whoso laboreth for himself will deceive us. And thou shalt say to them: Whosoever hath faith in Jehovih, let him give up all, even as I do; and let them follow me; for if a multitude go forth in Faith in the Father, then will the Father provide unto them. (For this is the meaning of Faith, from which ye were named Israelites.[9])

31. So Moses and his brother, Aaron, traveled about in the land of Egupt, calling together Raban families,[10] explaining to them, and urging the people to get ready and depart out of Egupt. For three years they thus labored, and it became known far and near that the project was on foot.

32. And the oracles of the Eguptians prophesied that when the Israelites were once out of the country they would unite with the kingdoms whereto Moses had been embassador, and then return and overpower the Eguptians.

33. And in order to stigmatize Moses they said he fled away from Pharaoh's palace because he had seen two men, an Eguptian and an Israelite, fighting, and that Moses slew the Eguptian and buried him in the sand. And the recorders thus entered the report in the Recorder's House.

34. Moses was of tender heart and he inquired of the Great Spirit, saying: Will ever a voice of justice speak in my behalf? Jehovih, through His angel, answered Moses, saying: Suffer thy enemies to put on record what they will, for the time will surely come when the truth shall be revealed unto men. Pursue thy course; for it shall be shown that thou dost still visit the king; wherefore, hadst thou fled as the records state, thou wouldst not return, with the report hanging over thy head.[11]

35. In those days Egupt was a land of glory and of misery. Hardly is it possible for words to describe the splendor in which the nobles lived. Of their palaces and chariots a thousand books might be written, and yet not reveal all. And as to the members of the king's court, so grand were they that many of them stood not on the ground from one

3. How can I repay Thee, or Thy countless millions make to understand the way of rejoicing. O that I could show them the secret way of bliss; or turn them in the direction of the All Highest! Could they be the Within; to know the delight of that which proceedeth outward.

4. O that I could make them understand; to look upward instead of downward; to look inward instead of outward. How Thou followest up Thy wayward children; Thy truants that strive to go away from Thee.

5. They wander away off, and Thou givest the slack of the leading line unto them. They go as if around a circle, and come to the place of beginning at last. O that I could prevail upon them in the start; that I could save them the first journey of the circle. O that they would go slowly and with Thee alway, Jehovih!

6. But Thou enrichest them with Thy bounteous fields; they travel far and are foot-sore and weary; and the twain causes are as a new book of songs. O that experience may never die! And Thy creations never cease to have adventurous Sons and Daughters!

7. O that I could understand Thy Greatness, or find in the darkness the light that glorifieth Thy countenance. I drink deep of mine own folly, and mine eyes wander about because of the darkness. I come upon Thy pathway and burst forth with a song of delight. Yea, I rejoice for the darkness I have passed through; in this am I more buoyant in my love to Thee, my Creator.

8. How can I make all Thy people to sing songs unto Thee; or teach them to harp not forever on the dark side of things? I have seen the tree of hell they planted in their own souls, and the way they cultivate it. They know not what is meant by singing praises unto Thee, and of Thy growth in them.

9. Why will they interpret me by words, or realize not that I sing of the exuberance of the soul? O that I could inspire them to talk good of all things; to harp forever on the beauties Thou hast made, instead of the ills and horrors around about. Can they never understand what it is to sow the seed of the tree of endless delight?

10. O that I could call them unto Thee, Jehovih! Or that I could lift their aspiration up from the shadows of death. I would follow them into Thy two great gardens which Thou hast created; that which is green, where they go and curse Thee; and that which is

year's end to the other; but caused carpets to be spread wherever they desired to walk. And as to their chariots, they were bound with silver and gold, and set with precious stones.

36. Of the royal court and the nobles, there were two thousand four hundred and eighty, and they owned and possessed everything in Egupt, which was the richest country in the world.

37. The next in rank were the masters, who were servants and tenants to the courtiers and nobles; and the third in rank were the Faithists, called Israelites, who were servants under the masters.

38. And it was against the law for any one to call a meeting of Israelites, or to incite them against servitude to the masters; for which reason Moses and Aaron violated the law of the land, nor dared any man to arrest them, because Moses bore with him the king's seal.

39. Of the miseries of the land of Egupt the half hath never been told, nor ever shall be: for they were of the nature of the flesh, and of such kind that one may not mention them fully, for the history would also involve the beasts of the fields, and dogs, male and female, and goats also.

40. Suffice it, the people were victims of evil spirits, and had descended to such unnatural practices as poisoned the flesh, which became inhabited with vermin; and they had running sores; and only evil practices alleviated the pains. The people were subject to entrancement by evil spirits, and the latter appeared amongst the people, taking to themselves corporeal forms for evil's sake, also eating and drinking with mortals daily.

41. When Moses beheld these things he prayed to Jehovih for wisdom and strength; for thousands and thousands of the Israelites were becoming afflicted in the same way. Jehovih answered Moses, saying: Because of the abundance of evil angels in this land it is impossible for My chosen to dwell herein and escape affliction. Moses explained this matter to the Israelites.

42. Jehovih said: Moses, thou and thy brother shall return to the king, for he is worried concerning thee and thy labors. Behold, the nobles have complained before the king against thee.

ripe, where I have found Thee full of love. Because I said: Sing unto Him forever; pray to Him with great rejoicing, they interpret me to mean words uttered as a mocking-bird. Yea, they grumble forever.

11. To find Thee, O Jehovih; to glorify the good that cometh along, this is the salvation of the world. Of this my songs shall never end; without a shadow of darkness Thou wilt tune my voice forever. I will sing and dance before Thee; the germ of happiness in my soul will I nurse as Thy holiest gift. For of all the trees which Thou hast planted in the soul of men and angels, this is the most glorious; for it is the perfection of Thy Voice, which singeth in all Thy living creatures.‖

12. When Ahura ended his song, then spake Lika, for the Voice of Jehovih was upon him. He said: Many leaders have I created for the earth and her heavens; but not one have I created with power to make a leader of himself. My hand is upon them that I choose; with wisdom and power raise I them up from the beginning.

13. To a people on the earth I give a king; to the inhabitants of My heavens give I Lords and Gods.

14. Because ye have tried the fullness of self, and raised up mighty realms in heaven, but to come to naught before My hand, ye are as a new power in these heavens.

15. As by the name Jehovih, I have maintained the Faithists in earth and heaven, so shall ye rule over My enemies, in righteousness and love and good works, by the names Lord and God, which they shall worship until the coming of the next dawn. But I will come in that day and deliver you and them, and there shall be no more Lord or God upon the earth or in the heavens thereof.

16. Grieve not that ye have had great kingdoms, and been overthrown and cast into torments; for ye have been so prepared in My works, that I might reach them that are not of the flesh and blood of My Faithists. And inasmuch as ye have gone to the farthest limit of glory and of the darkness of hell, so will I give unto you wisdom, love and power accordingly.

17. For, to make ready for the kosmon era, I want not a few, but thousands of millions in heaven and earth, to inspire such as live in darkness.

18. As I delivered you, so shall ye deliver them; because they will accurse themselves with war and with standing armies for the

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43. Moses visited the king, who was sick with a fever; and the king was on his divan at the fountain in the palace grounds, and the men servants were forcing water. When the king saw it was Moses, he raised up, rejoicing, and called Moses to come and sit with him. And servants ran in and told Leotonas that Moses had returned, and Leotonas came also and rejoiced to see Moses. Now whilst they were talking the king was overcome and fell in a faint, whereupon Moses raised him up and restored him; and then carried the king unto the palace; in his arms carried he him.

44. Leotonas said: Moses, my son and brother, thou shalt not more leave us alone? Behold, my father is old, and he gave his heart to thee when thou wert a child. Be thou to him his son. Behold how he revives in thy strong hands!

45. Then spake the king, saying: My son, with all thy wisdom, canst thou understand a woman? Moses said: Alas, O king, save the princess, I have not studied them. But why askest thou?

46. The king replied: Leotonas has not said one word about the affairs of the kingdom! What is uppermost in a woman's heart, that speaketh she first; but as to man, he speaketh first that which lieth at the bottom of his heart. I love thee, Moses, and delight in thy presence; but my kingdom concerneth me deeply. The nobles have complained against thee for meddling with their slaves, and for this I have desired to see thee.

47. Moses said: The Voice came to me, informing me of what thou sayest, and then commanded me to come to thee, for thou wert ill with fever. And the king replied, saying: If I should die before thou hast accomplished the migration of thy people, I fear my successor, Nu-ghan, will make it hard for thee. Tell me, therefore, how matters stand with thee?

48. Moses said: Jehovih hath planned this migration; it cannot fail. For, witness thou what proof I have found: The Israelites were looking for a leader-forth, even as I was named in the basket. And wherever I have gone, the rab'bahs and their families are acquainted with the matter as if it were born in their souls.

49. The king said: Everywhere the oracles declare against thee and Jehovih; saying thou art in the hands of evil spirits.

sake of earthly glory unto their rulers, ye shall encompass them about, and break them up, and deliver them into My kingdoms, which are peace and love.

19. As ye have been delivered out of hell, so shall ye deliver the kings and queens of the earth out of their kingdoms wherein they will unknowingly bind themselves in condemnation before Me. They shall be made to understand that, whoso assumeth a kingdom, shall not rule it unto his own glory without reaping the fruits of hell.

20. When the king goeth forth, he shall not be afraid he will be cut down; nor shall his marshals stand about him to protect him, for My Person shall shield him, and his people will shout with great joy when his steps draw nigh. To serve Me is not in prayer only, or in rites and ceremonies, but in stretching forth the hand to do good unto others with all of one's might.

21. Because ye have proved that force and violence only establish for a day, and are not of Me, so shall ye make them understand that whoso useth force and violence or armies to sustain himself is not of Me, but is My enemy, and is on the way to destruction.

22. Whoso being a king, or a general, or a captain, and in war, either offensive or defensive, professing to serve Me by rites and ceremonies and praises, is a mocker of Me and My kingdoms; yea, a blasphemer in My sight; he provideth the way of his own torments. These are My creations; to answer force with force, violence with violence, mockery with mockery; alike and like as seed is sown, so shall the harvest come unto the sowers.

23. Neither shall evil and darkness and misery cease on the earth till I have disbanded the dealers in death; by My own hand will I liberate the nations of the earth; their armies shall go away, like the winter's snow in sun of summer. To which end ye shall be My workers, with wisdom and love and power.

CHAPTER XX.

DURING the fourth year of dawn, the Voice of Jehovih came to Lika, saying: My Son, thou shalt provide thyself an army sufficient, and thou shalt take away from the earth all angels below the first resurrection, save such fetals as are under the dominion of My heavenly rulers.

2. And thou shalt provide them separate

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50. Moses said: What are the oracles to me? To feel assured one is in a good work; this is better than oracles.

CHAPTER XVI.

THE Voice of Jehovih came to Moses, saying: Have the king give thee commissioners who shall go in advance and examine the countries whither I will lead thee; and when the commissioners have returned, thou shalt proclaim to My people what the commissioners say, and the people will be convinced, and rise up and follow thee. So Moses asked the king for a commission of Eguptians, and the king appointed thirty-three men, and allotted to them seven months to accomplish the inspection; and he gave to the commission camels and asses to ride upon, and to carry food to eat on the journey.

2. Meanwhile, Moses sent Aaron around about through Egupt, to inform the people of the commission, and also as to how they should make their outfits. And Aaron said unto the rab'bahs: Be ye circumspect as to the outfits of our people; observing that they carry not away with them anything that is another's, even to a fraction; for thus hath Moses commanded me to say unto you.

3. When the commissioners returned and made their report, which was favorable, Moses had the report sent amongst the Israelites; and Moses added: For there be such, as, having little faith in Jehovih, will have faith in the words of the commissioners.

4. The Gods of the Eguptians were not idle, and they sent word by way of the oracles to the courtiers and nobles to the effect that Moses had persuaded the king to hand the kingdom over to the foreign nations, knowing the king had no son eligible to the throne.

5. The courtiers and nobles, therefore, importuned the king to choose one of two things: Either to banish Moses out of the country, and put aside all arrangements for the migration of the Israelites; or, on the other hand, to abdicate the throne in faver of Nughan. In the meantime, a whole year's drouth came upon Egupt, and the rivers overflowed not, so that a famine was sure to fall upon many parts of the country.

regions in My lower heavens, whence they can not return to mortals. And thou shalt appoint rulers and teachers over them, to deliver them out of madness and evil and stupor.

3. Of thy etherean hosts shalt thou appoint teachers and rulers for this purpose; but at the end of dawn they shall give over their places to atmosphereans selected from Theovrahkistan.

4. From this time forth My atmosphereans shall begin to help one another, not depending for all teachers to come from My etherean heavens.‖

5. Lika then called up At'yesonitus and told him of Jehovih's words, and further added: To thee do I therefore allot this labor. And I give unto thee twelve generals, for the different regions of the earth; and unto each of the twelve I allot five million ethereans, whom thou canst draw from the armies that were engaged in delivering the hells and knots.

6. At'yesonitus said: In Jehovih's will and thine, I am pleased. I will divide up the regions of the earth amongst the twelve generals, and give unto each one of them the five million, according to thy commandments.

7. At'yesonitus then sent officers out into different regions in atmospherea to select the sixty million deliverers, commanding them to report in Theovrahkistan, in the Valley of Tish, his heavenly place, whither he took the twelve generals that Lika had assigned him.

8. Lika gave to At'yesonitus a list of the spirits to be thus taken away from mortals, that is, the engrafted, the damons, the familiars, the vampires and the lusters, and such other spirits as otherwise lead mortals into darkness and crime; showing him the regions of the earth where they were most numerous. With which list At'yesonitus and his generals made themselves well acquainted before starting on his perilous enterprise.

9. At'yesonitus then ordered the shipbuilders to provide him twelve thousand fire-boats, with bulwarks of fire, and with gateways.

10. In the meantime Lika sent Yussamis with four hundred geographers and mathematicians and surveyors to find the necessary plateau to which At'yesonitus could send his captured hosts.

11. Yussamis therefore founded the six heavenly plateaux known as the Ugsadisspe, a name signifying the HEAVEN OF THE DESTROYING SERPENTS.

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6. The king answered the demand of the courtiers and nobles with these words: I am Pharaoh, king of Egupt! Look ye to the threatened famine; provide the stores for my people. I declare to you all, a new thing is come unto the world, which is: MIGRATION FROM BONDAGE! Nor is it in the power of nobles or courtiers or kings to stay this invention.

7. When the courtiers received this answer they said to one another: These are Moses' words, fashioned for the king's mouth. Certainly he hath lost the fear of the Lord,[12] and hearkeneth to the Great Spirit of the Israelites!

8. Jehovih, through His angels, spake to Moses, saying: Now is thy time. Go to the Heads whom thou hast chosen and appoint a time unto them of one place, and a time unto others of another place, and so on unto all the Heads. And thou shalt make the armies going forth so numerous that the Eguptians will be overwhelmed.

9. These, then, are Heads, the chief rab'bahs appointed by Moses, and the places in Egupt whence they were to depart from:

10. Rasak, son of Ubeth, of the place Hagor; Ashimel, son of Esta, of the place Ranna; Gamba, son of Hanor, of the place Nusomat; Bothad, son of Nainis, of the place Palgoth; Amram, son of Yoth, of the place Borgol; Lakiddik, son of Samhad, of the place Apau; Jokai, son of Keddam, of the place Hasakar; Jorvith, son of Habed, of the place Oeda; Sattu, son of Bal, of the place Harragatha; Tussumak, son of Aban, of the place Ra; Makrath, son of Filatti, of the place Nabaoth; Hijamek, son of Tor, of the place Nu'joram; Fallu, son of Hagan, of the place Ennitz; Shutta, of the place Romja; Jokkin, son of Rutz, of the place Moan; Tudan, son of Barrahha, of the place Hezron; Osharrak, son of Libni, of the place Raim; Thammas, son of Rodaad, of the place Sakaz; Misa, son of Tiddiyis, of the place Tessam; and Sol, son of Zakkaas, of the place Annayis.

11. Jehovih said: And the Heads shall have notice seventy and seven days; and they shall notify the rab'bah of their places, that due preparation shall be made for the start. Nevertheless, the time appointed unto thy people shall be kept secret with the Heads and with the rab'bahs. And whatever number the rab'-

12. These, then, were the six heavens of Ugsadisspe, to wit: Tewallawalla, over Arabin'ya, one thousand two hundred miles high; Setee'song, over Vind'yu, one thousand miles high; Go'e'dhi, over Jaffeth, one thousand one hundred miles high; Ellapube, over Uropa, one thousand miles high; Apak, over North and South Guatama, six hundred miles high, and bordering on Yaton'te, the subjective heaven of the ancients, which was now being re-established by Kaparos; and Fue, over Chihuahi, nine thousand miles high.

13. Yussamis provided these heavens with no roadways, in order to prevent the delivered spirits flocking together, in which case they might run into anarchy (hells). And, accordingly, appointed unto each of these heavens one ruler of the rank primal God, selecting them from the etherean hosts, but empowering them to bestow their thrones on successors at the end of dawn, giving terms of office not less than two hundred years, but subject to the limiting power of God of Theovrahkistan.

14. Lika gave four thousand messengers to At'yesonitus, and twelve thousand messengers to Yussamis, to whom he also gave sixty million laborers. But each of them provided their own heralds, musicians, marshals and captains in their own way.

15. Now, therefore, At'yesonitus and Yussamis, receiving their armies of laborers, fell to work, the former to delivering, and the latter to receiving the drujas of the earth. And Yussamis put his hosts to building houses and hospitals, heavenly places, and to founding cities and provinces through the primal Gods under him.

CHAPTER XXI.

JEHOVIH had said: All angels below the first resurrection, save infants, shall be known in heaven and on earth as drujas, for they are such as have not capacity in knowledge or strength of individuality.‖

2. As there are on earth paupers and vagrants and beggars and criminals who are Druks, so are there, in hada, spirits that are a great trial to both mortals and angels.

3. And they inhabit mortals and the houses that mortals dwell in. Some mortals have one or two of them; some a score; and some have hundreds of them. Some of them continue to inhabit mortal dwellings long after mortals have abandoned them, even till they fall in

bah can send forth, he shall notify the Head; and when all things are in readiness, that number shall go forth on the day appointed, every one on the same day.

12. And Moses appointed the month Abib, and the tenth day thereof, when all the people should start; and moreover, he said unto the Heads: Ye shall see to it that the night before they start, even at the hour of sunset, and the moment thereof, every family shall offer a lamb in sacrifice, and every man, and every woman, and every child that can speak, shall covenant unto Jehovih in the blood of the lamb.

13. When the time of the slaughter is at hand, the family shall stand around, and the lamb shall be in the midst, bound head and foot; and, when the knife is raised for the blow, no one shall speak, for that which is to be, shall be the covenant of the blood of the lamb against Egupt. And when the throat is cut across and the blood flowing, they shall all say: In Egupt the lamb of Jehovih is dead; His God shall go hence with Israel, but Egupt shall be accursed from this night! Accept this, my covenant, with Thee, O Jehovih (E-O-Ih!), for innocent blood hath been shed as a testimony before Thee that, with tomorrow's rising sun, I rise to lie not down again in Egupt forever!

14. Thus went Aaron and Akad, bearing this message in secret to the Heads of the Houses of Israel, saying unto them: Thus saith Moses: This is the commandment of Jehovih, Who is Almighty!

15. And now, on the eve of success to the Israelites, the king of Egupt, being at the point of death, sent for Moses, and Moses went to him. The king said: If it should be the Lord's will to take me off before thy people are gone, thou wilt have great bother; for my successor, Nu-ghan, hath a great hate toward Israel.

16. Moses said: What, then, shall be done? The king said: Behold, the pestilence hath overspread Najaut and Arabenah. Thy people will be cut off from traveling by that way. Nu-ghan and his courtiers dwell in Harboath. Moses replied: My people shall march through Najaut and Arabenah; neither shall the pestilence come upon them, for the hand of the Almighty is in this matter.

ruins. And whoso cometh into such house, the drujas come upon him to live on him and with him.

4. And if a mortal have greater wisdom and strength of soul than the drujas, he ruleth over them, to a good purpose, reforming them and raising them up out of darkness and helplessness.

5. But if the drujas have greater power than the mortal, then they pull him down in darkness, making of him a man to lust after the affairs of earth. Sometimes they help man to riches and great power; and if he have sons and daughters who are brought up in idleness and ease and luxury, then the drujas fasten upon them, leading them in their own way, of lust and debauchery, or hard-heartedness.

6. The flesh-eater is their delight; and the drunkard their great joy. The man of riches, and kings, and generals, and fighting men, and harlots, and soldiers, are great treasures to them. And all manner of intoxicating things, that mortals delight in, are great feasts and rejoicings to them. The priest and the preacher who live in ease and luxury, performing showy rites and entertainments, are as great harvests for them to revel in.

7. On some occasion the drujas rule over their mortal, and his neighbors call him mad, and they send him to a mad-house [lunatic asylum — Ed.], which is to them a city of delight. When mortals engage in war, slaying one another, the drujas have great merriment, taking part, by inspiring the mortals into the conflict.

8. The pleader (lawyer) is a favorite to them, for his vocation bringeth them in the midst of contention and craft and lying; he is to them a fortunate habitation.

9. The magician that worketh miracles and tricks is their favorite, for with him and through him, they can make themselves manifest. And when they show themselves, and are questioned as to who they are, they answer to any name that will please or flatter, even at times pretending to be Gods and Saviors!

10. The tattling woman that talketh of her neighbors is a good home for drujas; and if the woman be given to talk evil, they are rejoiced beyond measure. The man that is a great boaster, and liar, and slanderer, is a choice house for them to dwell in.

11. The cheater and defrauder, the miser and the spendthrift, the curser of Jehovih, the curser of the Gods, is like a citadel for them to inhabit.

17. Leotonas, learning that Moses was with the king, went in to see him. She said: O my son and brother, thou art welcome. Behold, the trials of the royal court, and the persistence of the nobles, are the death of the king. To this the king said: And still I live, Leotonas! But, alas, these were his last words, for he laughed, and the blood bursted through his heart, and he died then and there, even in Moses' arms.

CHAPTER XVII.

JEHOVIH, through His angels, said unto Moses: When the body of the king is embalmed and put away, thou shalt go quickly to thy people; for he who cometh to the throne is under the voice of the Lord, Baal, and he will try to prevent the departure of My chosen. So, Moses left the capital and did as commanded.

2. On Nu-ghan's being crowned he at once issued the following decree: Behold me, I am Pharaoh, King of Egupt, and Ruler of the World. God hath raised his voice in my dominions, saying: Hail thou, Sun King of the corporeal world: Behold, I gave to thee all the living that are on the face of the earth, and in the waters of the earth, to be thine, to keep forever. And I say unto thee, what is thine own is thine own, and thou shalt have dominion in thine own way, for I made all that are alive on the earth to be thine forever!

3. Whether of beasts of the field, or fish in the waters, or man on the earth; all the living I created for thee, and thou shalt possess them from everlasting to everlasting. And the life of the living gave I into thy keeping; and I said unto thee: The house of Pharaoh have I created, and it is my house also.

4. And whoever ruleth on the throne of this land, the same is my son, and is the possessor whilst the breath of life is in him. But when he dieth, and the throne fall to his successor, the rights and the powers and possessions of thy kingdom shall not die nor be set at naught. But the successor shall be my Pharaoh whom I raised up unto my dominions; thus saith the Lord.

5. Now, therefore, I, Pharaoh, who am king and possessor of all the world by command-

12. They go not, for the most part, away from the mortal they inhabit whilst he liveth; nay, they have not wisdom or strength to go more than one length away. Some of them have strength to go to a neighbor or to a neighbor's house. And if a mortal curse his neighbor to die, then such drujas as can go to that neighbor, seek out some poisonous infection and inoculate him to death, which is called casting spells.

13. Nay, there is nothing too low or foul for them; and for the most part they are but idiots, and deranged imbeciles, answering to any name or request, like a man who is drunk, one so very drunk that he knoweth not and careth not.

14. A large city full of crime and debauchery, and rich and fashionable people, and people of evil habits, suiteth them better than a country place.

15. Drujas dwell as numerously among the rich and fashionable as amongst the poor; they fill the bawdy-house and the temples of the idolaters; a court of justice full of pleaders (lawyers) and criminals is their delightful resort, but a battle in war is a sweet amusement to them.

16. A laboring man that is good and honest is of little value to them, save he be a gross feeder or drinker of intoxicating wines.

17. A man that marrieth a rich, lazy woman, receiveth with his wife a hundred drujas, or more.

18. A woman that marrieth a rich, lazy man, or a gambler, receiveth with her husband a hundred drujas, or more.

19. Drujas rule over mortals more than mortals rule over them. It was because of their abundance and their power to do evil, that Jehovih commanded His chosen to marry amongst themselves; and to withdraw from other peoples, and make themselves a separate and exclusive people, that they might not be inhabited with drujas.

20. When a mortal dieth, and he had dominion over his drujas, not only his spirit will rise to the first resurrection, but his drujas also, whereupon they are all delivered into light.

21. When a mortal dieth, and his drujas had dominion over him, then his spirit becometh a druj also, and he becometh one with them, fastening on whomsoever cometh in the way; but if it be in a house and no mortal cometh, upon whom they can fasten, then they remain in that house. And here they may remain a year or ten years or a hundred years, in dark-

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ment of God, and by his son (Osiris), who is dead and risen, being myself God of the earth, into whose hands are bequeathed all the living, am to-day, yesterday, and forever, the same everlasting king and Lord of all. And I decree unto my people, who are mine by virtue of my authority from God, that only by my gracious indulgence hath any man or people right to put one foot before the other, on this my sacred earth.

6. And whoso goeth here or there, save by the sign of the signet of my seal, shall surely be put to death.

7. And any multitude of my people, who are my servants, whom the God of Gods hath given into my hands to do my works, to till my earth, or to build my houses, or dig ditches, or make bricks, or gather harvest, or make cloth, or attend flocks, and to do all works whatsoever, who may design to escape out of Egupt, to go to my enemies, the foreign kings, shall be deemed guilty unto death. And if such people start forth, to quit my service, to go out of my holy land, then shall my loyal slaves fall upon them and slay them, right and left, sparing neither man, woman nor child. For thus commandeth the Lord God, whose son I am.‖

8. Jehovih, through His angels, spake to Moses, saying: Go thou; take Aaron thy brother, and go before the king and plead thy cause. Moses said: O Jehovih, Thou Almighty, why hast Thou said this unto me? I have no argument in me, like other men? nor have I courage to face a man or woman. My tongue is slow to find words till after the opportunity. From my youth up I have known this man, Nu-ghan, who is king, and if he but stamp his foot at me I am helpless before him.

9. Jehovih said: For that reason, My son, I can give thee My words. Go, and fear not.

10. Then Moses went before Pharaoh, taking Aaron with him. The king asked: What is thy will? And Moses said: I am come to beseech thee to suffer my people to depart out of Egupt. The king replied: The Lord is with me; he saith thou shalt not go; and I repeat the words of my God.

11. Then spake Moses, the power of Jehovih being upon him: Think not, O king, that bondage is for this world only; here doth not the matter end. Thou hast here said in thy

ness, knowing nothing, doing nothing, until other angels come and deliver them, which is often no easy matter, requiring bodily force to carry them away.

22. Jehovih gave certain signs unto both angels and mortals, whereby it shall be known both on earth and in heaven which is master over the other, a mortal or his drujas, and, consequently, such matter determineth to what place the spirit of a man will most readily fall after death:

23. If the mortal cannot control his habit for intoxication, or gluttony, or avarice, or debauchery, or laziness, or lying, or hypocrisy, preaching what he practiceth not, or sexual indulgence, or vengeance, or anger, or tattling mischievously, then is he, indeed, a victim in the hands of drujas, and at the time of his death he becometh one with them.

24. For if he have not power to rule in such matters whilst he is in the mortal world, he will be no stronger by the loss of his corporeal body.

25. If the mortal, on the other hand, shall have risen to control himself over these habits and desires, then will he be indeed, at the time of death, already entered into the first resurrection; and the drujas, if he have any, will be delivered also.

26. And not the words and professions of either mortals or drujas, nor their prayers, nor religious rites and ceremonies are of any value unto them; but by the works and behavior of mortals are all things known and proven.

27. So that Jehovih's high-raised Gods but need pass over a corporeal city once, to determine whether it be in resurrection or declension. And such Gods put their angel laborers to work, sorting them as a mortal would his cattle.

28. And if a city be badly cast in drujas, dragging mortals down to destruction spiritually; then the angels inspire such mortals as are in the way of resurrection to move out of the city, and after that they cast the city in fire and burn it down.

29. And whilst it is burning, and the drujas distracted with the show, the angels of power come upon them and carry them off, hundreds of millions of them. And the mortals are thus cleared of them that would have bound them in darkness after death.

30. In this matter the infidel curseth Jehovih because the houses are burned, for he judgeth matters by the things his soul was set upon. He saith: What a foolish God! How wicked, to burn a city.

decree, even from the Lord hast thou spoken, saying: The life of the living gave I into thy keeping. Saidst the Lord this to thee? Wherein, then, is justice, since pestilence and death are coming upon thy people? Callest thou this keeping them? I declare unto thee, that even in the words of thine own God thou hast failed utterly, and this sin is upon thee. Suffer, then, my people, to depart, that thine own shortness may not be magnified unto thee, in the afflictions which will surely overspread this land.

12. The king said: Thou hast no authority; thou art a frozen serpent that was taken into the house of the king; and being thawed out, thou turnest to bite thy benefactors. Thou art outlawed by men and accursed by the oracles. It is said of thee, thou hast been to Hored, and there wed for sake of alliance with my high priest, Jethro, for conveyance of my lands unto thy people. Who art thou, that pretendest to hear a voice, and to be led by the Unseen? Thou slave!

13. Moses said: I am not here to plead mine own cause, O king, but my people's. Suffice it, though, that even as thy Lord God standeth upon miracles, I bow not down before him. For these are evidence that thy God and thy Lord are but angels of the dead, who labor for thee and thy aggrandizement, and not for all men's welfare.

14. For I have miracles also; and whatsoever thy magicians can do, that can I do also; have I not eyes and ears, even as the oracles? Now I declare a miracle unto thee, which is that thou thyself shalt yet not only consent to my people going out of Egupt, but thou shalt send armies to drive them out. To turn a rod into a serpent, or water into wine; or to show the spirits of the dead, alas, O king, even they that are of rotten flesh can do such things!

15. Pharaoh said: If the oracle hear God, is not this the greatest? Moses replied: He who uttereth what an angel bid him is that angel's servant; he who uttereth a good truth hath spoken with Jehovih's voice. Pharaoh asked: Sayest thou thy words are the Creator's?

16. Moses replied: I am as all good men who speak truth; all that is good, and all truth, are Jehovih's words. In a rose He

31. For he understandeth not that all things are Jehovih's; and that His Gods under Him work not for man's earthly aggrandizement, which is the curse of his spirit, but they work for his spiritual resurrection in their own way, according to the Father's light in them.

32. To accomplish the resurrection of the drujas dwelling with mortals on the earth, had Lika, Son of Jehovih, appointed At'yesonitus, with his twelve generals, very Gods in wisdom and power, each one to a certain division of the earth.

CHAPTER XXII.

JEHOVIH spake to Lika, saying: These are My ways; reveal thou Me unto them. They that know Me not, shall be made to know Me; My labors shall rise up before them, and their understanding shall be opened.

2. They shall know what I mean when I say I will destroy or I will build up. I have heard man in his vanity, that judgeth Me. His eyes are on the earth only, and in houses and riches. Because I take them away from him, he complaineth against Me.

3. I gave man an example in his own child that delighteth in sweets, and idleness, and vain pleasures. Man taketh these from his child, saying: Behold, they are not good for thee, save in great temperance!

4. Wherein have I injured thee, O man? Wherein destroyed I aught that contributed to thy spirit? Wherein have I suffered destruction to come upon thee, whilst thou followedst My commandments? Why shalt thou complain because I laid great cities in ashes? Sawest thou the millions of drujas thou wert holding down in darkness by thy evil habits?

5. I am not in anger, nor pull I down, nor burn I up any place in a passion. As thou goest forth to destroy a row of houses to stay a great conflagration, shall the people murmur? For thy hand is stretched forth to do a good work for the whole city.

6. My heavens are magnified cities, and when a mortal wing offendeth, behold, I clip it short. They are all Mine; and none can question My authority with Mine own, which I wield for the resurrection of the whole.

7. Thou hast wept because of the destruction of the books of great learning of the ancients; but thou knowest not thine own words. Saw I not, O man, that thou wouldst never wean thyself from the doctrines of the dark ages

findeth expression in perfume; in the lightning His words are thunder; in a bird His words are songs; but in man, His voice is in man's words; for every living creature, and every dead thing on the earth, or in the waters, or in the air above the earth, giveth expression in its own way; because the Father's hand is the foundation of all that is good and true. He is the I AM Who sent me to thee; by His command open I my mouth before thee. And in His name declare I unto thee thou shalt not only suffer my people to depart out of Egupt, but thou shalt send thy armies to drive them out.

17. The king said: Moses, Moses, thou art mad! For though all Egupt run blood, yet will I not do as thou hast said. Then Moses replied: I tell thee, O king, there be two powers in heaven: that which is for Justice and Goodness, even Jehovih; and that which is for sin and death. And if the Creator lift off His protecting hand from Egupt, she shall in that day become the plague spot of the earth. Thou dost remember, when in the ancient days, great Thothma built the first pyramid, thy forefathers decried the power of heaven; and straightway all the land, and the great pyramid itself, was flooded over by evil spirits. And then came foreign kings, and robbed and plundered Egupt. Think not, O king, these legends are but idle tales; there be Gods and Lords in heaven who could sweep the sea up, and drown all this country. Behold, a day is set; a night is marked out when the lamb of peace shall die. And in that night the first-born of every woman, and the first-born of every beast in the fields, shall die for all the Eguptians; and in that same night not one of the Israelites shall go down in death. Jehovih saith: I will show My power through My people in the time of My covenants.

18. Pharaoh said: Were these things to be, God had come to more noble quarters. Thou art beside thyself. And I banish thee; nor will I again look upon thy face.

19. Moses said: Whether in this world or the next, thou shalt yet call unto me to deliver thee from torments. Nevertheless, I do thy bidding; neither will I come to thee again; nor shalt thou look upon my face for a long season. With that, Moses and Aaron saluted the king and departed.

if the books of great learning were not destroyed!

8. In all ages of the world thou hast been bound to the ancients; thou art forever searching backward for wisdom; and to the angels of the dead who pretend to be ancients. I behold the latter, and that they are drujas.

9. I send wise angels down to them to deliver them out of darkness. And they come and bear the drujas away from thee, for thine own good and theirs. My wise angels suffer mortals to burn up the books of the ancients; for I command them to make thee open thine understanding to the living present.

10. Jehovih spake to At'yesonitus, and through him to the twelve Gods of deliverance, saying:

11. Go forth, My son, in wisdom and power. Thy labor requireth great strength and stratagems. For thou shalt find the drujas fast bound to mortals and to mortal habitations (houses). As a drowning man clingeth to a log, so cling the drujas to mortals. As a delirious man, mad with drunkenness, flieth in fear from his best friends, so will the drujas fly from thee, and thy hosts who shall attempt to deliver them.

12. They will inspire their mortals to dread an innovation of the ancient doctrines. Yea, the twain, not knowing it, will bind themselves together with great tenacity.

13. But thou shalt deliver them apart nevertheless; by stratagem, or persuasion, or with a strong hand. And when thou hast them separate, thou shalt surround the drujas with flames of fire, and carry them off to the boats, which are bulwarked with fire. And thou shalt deliver them in the places My Son, Yussamis, hath ready prepared for them.

14. Thou shalt not only deliver the drujas, but cause mortals to hate them.

15. Mortal kings shall issue edicts against magicians and prophets and seers and priests; and the consultation of spirits shall come to an end. And man on the earth shall turn to his own soul, which is My light within him, and he shall cultivate it and learn to think for himself.

16. At'yesonitus prepared a record to give to mortals, and it was by inspiration so given. And the nature of the record was to teach mortals to be guarded against drujas, and know who was afflicted with them.

17. This, then, that followeth is said record, even as it standeth to this day in the libraries of heaven, to wit:

BOOK OF THE ARC OF BON.

CHAPTER XVIII.

PHARAOH called his chief superintendent and said unto him: As to the Hebrew brickmakers, thou shalt no longer supply them with straw, but they shall continue to make the same number of bricks. And as to the tillers of the soil, thou shalt no longer suffer them to have cattle to draw the plows, but they shall draw the plows themselves, and they shall likewise break the same quantity of ground. And in this way the king put extra hardships upon the Israelites because he was angered at what Moses said.

2. Moses perceiving this, cried out unto Jehovih, saying: O why didst Thou send me before Pharaoh? Behold, matters are worse than before. O that I had guarded my tongue and been of persuasive speech!

3. Jehovih said to Moses: Rebuke not thyself, for thou hast done My commands. And it shall come to pass now, what otherwise would not. For such Israelites as hesitated about going out of Egupt, will now decide for themselves as to what they will do. And the hardships that Pharaoh hath newly added, shall be a blessing to thy people.

4. And it came to pass that the Israelites went away from their task-masters, and the rab'bahs sent them to the Heads; and the people of Israel were stirred up from one end of Egupt to the other. And as for the Eguptians, save the courtiers and nobles, they were likewise stirred up, but without any purpose or order; so that all the great land of Egupt had no tillers nor builders; and cleanliness departed away from them; and the country stank as a dead carcass, so that insects and vermin filled all that air of heaven.

5. But of the Faithists, the flesh was good; and vermin came not upon them; nor were they stricken with fevers, or lepers, or scabs, like the Eguptians.

6. Pharaoh ordered his army of two hundred thousand men to take the field, but lo and behold, they were scattered and afflicted so that they were only as vagrants, without head or discipline.

7. Jehovih spake to Moses, saying: Now will I show her philosophers a miracle in the air above the earth. Have they not said: All

18. The man that saith: I pity my neighbors, they are surrounded with drujas!

19. The man that saith: Fools only believe in obsession!

20. The man that saith: There is no All Person!

21. The man that saith: My way is wisdom; thine is wicked!

22. The man that saith: Let no one dictate to me! I will have nothing but liberty to the uttermost!

23. The man that saith: As the priest thinketh, so do I!

24. The man that saith: That thou hadst my knowledge!

25. The man that saith: The ancients were wiser than we!

26. The man that saith: The ancients were fools!

27. The man that saith: Whoso seeth not as I do is a heathen!

28. The man that saith: Whoso worshippeth not my God is wicked!

29. The man that saith: Wisdom is book-learning!

30. The man that saith: There is no wisdom in books!

31. The man that saith: My book is sacred; it containeth the sum of all revelation and inspiration!

32. The man that saith: There is no inspiration, nor words thereof!

33. The followers of the ancients only.

34. He who will have nothing to do with the ancients.

35. He who ignoreth rites and ceremonies and prayers.

36. He who dependeth on rites and ceremonies and prayers.

37. Whoso denieth the Ever Present Person.

38. Whoso followeth the counsel of angels or men.

39. Whoso will not learn from the counsel of men and angels.

40. Whoso feeleth prayers and confessions to be good for others, but not necessary for himself.

41. Or saith: I will lead and supervise; be thou my servant!

42. Or saith: Behold my rights!

43. Or: Behold my earnings!

44. Or: Behold my possessions!

45. Or talketh of himself and his experiences.

46. Or tattleth of others.

47. Or judgeth his brother, or criticiseth him.

BOOK OF THE ARC OF BON.

things come up out of the earth? for they have tried every way to put Me aside, and to explain My creation away as an idle tale. They shall look and see the sun, and declare of a truth there is no cloud; but whilst they look up, they shall see a cloud high up in the heavens, and it shall be broad as the land of Egupt, a very black cloud. And it shall descend to the earth, and it shall prove to be locusts, come without any seed; and they shall be so numerous that in three days they will eat up every green leaf of every tree and herb in all the land. Neither shall they be like any other locusts that have been on the earth or ever shall be; for man shall comprehend that they are not of the seed of the earth.

8. Moses sent with a herald this prophecy to the king, and he added thereto: Why hast thou put more hardships on my people? Seest thou not that the evil thou hadst hoped to accomplish hath cured itself even before it came to pass? For the Israelites now work not at all, and their task-masters are left in the lurch. Again I call upon thee to let my people go.

9. The king replied not to this, but silently put his officers to work, drilling and equipping his armies and collecting them together; the which, when Moses beheld it, he understood to be the sign, as the Great Spirit had previously said, when the cloud would appear. And it came to pass on a very clear day, at noon, a cloud formed high up in the firmament, and it grew blacker and blacker, until it descended upon the earth; and it was locusts, and was even as a snow-storm that covereth the land of the earth; in places to the depth of the shoes and ankles. And they fell to, eating every green leaf, and herb, and grass, so that in two days there was not a leaf to be found far or near. And on the third day, the locusts being still unappeased as to hunger, fell upon the Eguptians, old and young, feeding upon their clothes, and even upon the flesh of the Eguptians.

10. And on the fourth day Jehovih caused a great wind to come, and it blew the locusts off into the sea. And again Moses sent heralds to the king, saying: Consider now my words and be wise. I have told thee that the hand of the Creator is upon this land. In thy heart thou sayest: Moses is a fool! Only a wind-storm fetched the locusts from a far-off country.

48. The self-righteous, who saith: Behold me, I am holy!

49. Or who desireth not new light, or saith: The old is good enough!

50. Whoso laboreth for himself only.

51. Whoso laboreth not for others in his wisdom and strength.

52. That seeketh his own ease.

53. That considereth not others' welfare more than his own.

54. The hypocrite preaching one way and practicing another.

55. That speaketh not openly his doctrines, lest his words profit not his earthly means and associations.

56. At'yesonitus said: For these are all as much under the bondage of drujas as is the drunkard, or harlot, or murderer. And after death their spirits float into the same hada of darkness.

CHAPTER XXIII.

WHEN At'yesonitus' generals and their hosts went through Vind'yu and Jaffeth and Arabin'ya, they concerted with the Gods who had in charge the inspiration of Capilya, Moses and Chine. And not only did the angel generals remove the drujas from mortals, but inspired mortal kings and queens in those great divisions of the earth to issue edicts against magicians and priests who consulted with spirits.

2. Jehovih had said: It shall be a testimony in the latter days unto the inhabitants of the earth of My proceedings; not with one division of the earth only, but with all places. For they shall in after years search history and find that in the same era in these three great divisions of the earth the kings and queens issued edicts against spirit communion. And this fact shall be testimony of My cycle of Bon; wherein man shall understand that I come not in one corner of the earth only, and to one people only; but that I have them all in My charge, as a Father that knoweth his own children.

3. Neither give I unto them the same aspirations; for one I send westward to circumscribe the earth; one I build up with a multitude of languages, and a multitude of Gods; and the third one I build up without any God save Myself. And they shall understand that where there are many languages there are many Gods worshipped; where there is one language, there is only One worshipped, even Me, the Great Spirit.

11. But I say unto thee, O king, this is not so. And thou shalt still further behold Jehovih's power. For as the locusts came down out of the firmament, and thou hast a philosophy for the occurrence, behold, now another miracle shall come in another way: For there shall suddenly come up out of the water frogs and reptiles, and they shall likewise be so numerous on the land that man shall not find where to put his foot that it shall not come upon them. And the first day they shall be harmless; but on the second day they shall crawl upon the people, and under their clothes, and in their houses; and on the third day they shall eat the flesh of the Eguptians. But they shall not touch one Hebrew in all the land.

12. Nor shall any man find whence came so many frogs and reptiles; for they shall not be like the seed of other frogs and reptiles. And on the fifth day all the frogs and reptiles shall suddenly disappear, neither by wind nor rain. But a stench, as of rotten flesh, shall strangle the Eguptians nigh unto death.

13. Again I appeal unto thee, O king, to suffer my people to depart out of Egupt in peace. This is the last time I shall solicit thee. And if thou answerest not me, then shall it come to pass in the month Abib, and on the ninth day and night thereof, Jehovih will raise His hand over Israel; but as for Egupt, the Lord shall strike her in death. For in every family of Eguptians, far and near, on that night, shall the first-born fall dead; and that thou shalt not say the prophecy killed them, behold, the first-born of every beast shall die also, even of goats, and sheep, and cattle, and asses, and of dogs and cats, and of every living creature man useth. For on that night, behold, four million Israelites shall make with Jehovih the covenant of death. And on the morning thereafter they will rise up to not lie down again in Egupt. And this shall be the testimony of innocent blood against thyself and all thy people, for what the Hebrews have suffered.

14. The king answered not Moses; and it came to pass that Egupt was overspread with frogs and reptiles, in every particular even as Moses had prophesied. Nevertheless, Pharaoh pursued his course.

15. Jehovih spake to Moses, saying: Moses,

4. For in kosmon I will bring them together; and these diversities shall be as a key to unlock the doctrines and languages of times and seasons long past.

5. Man living away from other men becometh conceited in himself, deploring the darkness of others, and great nations become conceited of themselves and their doctrines.

6. Each one of the great peoples saying: Behold yonder barbarians! I was the chosen in His especial care. Those others are only heathens, and have not been worthy of the Great Spirit's concern.

7. But in this day I plant the seed of My testimony, which shall come up and blossom and bear fruit in three thousand years.‖

8. At'yesonitus and his generals, with their millions of angel hosts, cleared off the drujas of the earth, the angels of darkness. They extended east and west and north and south, around all the earth, in all the divisions thereof, into every nook and corner.

9. Day and night At'yesonitus and his armies labored, ceased not nor rested, but in good method went right on, filling all the lowest place of heaven with their transport boats of fire.

10. And the boats sped hither and yonder without ceasing, loaded in their ascent with the screaming, frightened drujas, all under guard, and duly preserved against accident or harm by the wise angels over them.

11. Some drujas were easily captured and carried away; some weak, helpless and harmless; but hundreds of millions of them mad, and most desperate; some evil, fearful in desperate oaths, and foul talk, and dangerous withal.

12. But others were most pitiful in their love to linger with their mortal kindred; mothers, whose children dwelt on the earth; and children spirits, whose mothers dwelt on the earth. To separate them and carry away such drujas was a most heart-rending task, requiring God-like souls to accomplish it.

13. Jehovih had said: As a mortal mother will cling to the mortal body of her dead child, till her friends must tear them apart, the while all souls who look on are broken-hearted because of her love, even such is the bond betwixt the spirit of the dead and the mortal yet left behind.

14. But when My wise angels look upon them, and perceive they are carrying each other down in darkness, then shall they be torn asunder; and the spirit shall be taken away and provided for ultimate resurrection,

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My son, look upon man and pity him, for he believeth not in Me, though I multiply signs and omens continually, and give him prophecies without end. One thing only turneth man's eyes inward; that is, flesh of his flesh, lying dead before him.

16. Now on the night of the passover, when the Israelites made the covenant on the blood of the lamb, a hot wind blew upon the face of the earth; and the first-born of the Eguptians fell dead, both man and beast. And Pharaoh's son died, and his brother's son; and the first-born of every courtier, and every noble's first-born, and all other people, their first-born, so that in every family there lay one dead.

17. Pharaoh was now stricken, but not unto repentance, for evil was in his heart, and he cursed Moses and the Israelites, and swore an oath to destroy Israel, man, woman and child, so that never more there should be one on the earth. And such a commandment he sent to his officers, to fall to, and begin the slaughter.

18. As for the Faithists, not many of them had slept all the night, but were providing for the journey; so that when the morning came, and at the time of sunrise, they every one started. From all the different regions of Egupt they went forth toward Sukkoth, westward (eastward?). The Heads led the way, and every commune was led by a rab'bah, and every man's family by the father of the family or by the eldest son. And at the start they spake through their leaders, saying: In Thy name, O Jehovih, we depart out of the land of our birth, where we were born, and our sons and daughters were born, to return not forever! Neither shall Egupt prosper more till Thou hast subdued the whole earth unto Thee.

19. But all things had changed wonderfully as to the Eguptians, for when they beheld the Israelites were indeed going, and knew the miracles that had taken place, they relented, and brought them gifts of gold and silver; and also asses and camels for the Hebrew women and children to ride upon; and gave them food to eat. But the Israelitish women said: Nay, and we take these things we will be under obligations to the Eguptians. The Israelites accept not what they cannot pay for. Then the Eguptians bewailed in fear, saying: That we be not accursed by the Gods, take them, we beseech you in the name of your God also.

and only permitted to visit the mortal kin under due guardianship.‖

15. On the battle-fields of the earth were hundreds of millions of spirits in chaos, still fighting imaginary battles, not knowing their bodies were dead; knowing naught but to curse and fight; roving over the battle-fields, and would not away, save by capture and being carried off.

16. Thus did At'yesonitus and his mighty hosts clear the earth. But of their great labors and wonderful adventures a thousand books might be written, and thousands of heroes singled out, whose great achievements overwhelm one's belief because of the manifested love and power.

17. And yet not much less were the labors and adventures of Yussamis in Ugsadisspe and her six heavenly places, where his etherean hosts labored unceasingly, preparing places, and keepers, and nurses, and physicians, and teachers for the delivered drujas, the thousands of millions.

18. Jehovih said unto Yussamis: Thou shalt assort the drujas; the peaceful to themselves; the dumb to themselves; the mad, the chaotic, and all other of My afflicted ones; providing sections and places for them. And teachers and nurses and physicians; for they shall be delivered out of darkness also. Yea, every one of them shall become as a star of glory in heaven.

19. And Yussamis and his Gods developed the six heavens of Ugsadisspe; established places for the tens of millions of drujas; and provided order and discipline, and altars of worship, and schools, and colleges, and factories, and all things whatsoever required in a primary heaven.

CHAPTER XXIV.

JEHOVIH spake to Lika, saying: Behold, the end of dawn draweth near; go thou once more around about the earth and her heavens, and examine into the labor of thy Gods. And thou shalt take with thee thy Rapon hosts, and a sufficient number of heralds and attendants, and such musicians and messengers as thou desirest.

2. And when thou art come to Yaton'te, My subjective heaven, thou shalt halt a while with Kaparos, and re-establish it in greater holiness and efficiency. For this is Mine only subjective heaven in the regions of the red star.

3. Behold, the spirits of those that die in

20. So the Faithist women accepted the presents of asses and camels, and of other things besides; and they mounted the asses and camels, and rode them.

21. When Moses heard of this afterward he rebuked Israel, saying: Because ye have accepted these things it will be said, ye borrowed them and begged them so as to despoil the Eguptians.

22. When they arrived near Sukkoth, Jehovih spake to Moses and Aaron, saying: Stand ye here for twelve days, that ye may behold My people as they pass, and that ye in turn may be seen by them. So Moses and Aaron pitched their tents by the way, on a high piece of ground, and remained there twelve days, and Moses showed himself before them, speaking and encouraging.

23. After this the Israelites passed through Etham, on the borders of the wilderness, and thence toward Migdol, near Baal-zephon, the place of the oracle of the God, Baal, and they encamped before Pi'hahiroth, where Moses commanded them to remain some days to rest.

24. Now as for Pharaoh he had not made any attack on the Israelites, for the Lord held his army in confusion. Pharaoh, finding that the Israelites were not injured, decided to take the field himself; and accordingly, having impressed all the chariots of Egupt, went ahead, leading his army in person. The Israelites were wearied and foot-sore, and discovering that Pharaoh was after them, many of them complained and grumbled, saying: O Moses, why broughtest thou us from home? Better was it for us to have remained in servitude to the Eguptians than to be slain.

25. Moses rebuked them, saying: Profess ye to be Faithists but yet have not faith in Jehovih? Put your trust in Him; for He will deliver ye safely, as He hath promised.

26. Jehovih spake to Moses, saying: They shall behold the salvation of My hand; for the Eguptians who pursue them this day shall pursue them not again forever. For when thou fetchest them to the sea, thou shalt lift up thy rod, and I will divide the sea, and My people shall walk across on the land of the bottom of the sea. And Pharaoh's army shall pursue, but be swallowed up in the waters. And it so came to pass.

27. Jehovih brought a strong wind and di-

infancy call out to Me, saying: Tell us, O Thou Creator, how is it with the earth? How is it with mortals who dwell on the earth? What do they toil at? Have they schools and hospitals and factories, like unto ours? Have mortals mishaps and trials? And have they roadways, and oceans of water on the hard earth?

4. How can these things be, O Jehovih? Why is it that mortals cannot go down into the earth and into the bottoms of their oceans, even as we do in the heavens?

5. How didst Thou create us alive in the earth? What was the place like? Why do mortals carry around with them such earth-houses (bodies)? Cannot they go in them and out of them at pleasure?

6. What do mortals mean, O Jehovih, by mortal life and mortal death? Doth the clay and stone and water they dwell in (the earth body) have life and death? What do they mean by: This is mine and that is thine?

7. Shall every one retain his own body? How do the earth bodies grow? Do they eat clay and stone? And water? Where do they get their blood? And do they eat hair, that they may have earth hair?

8. Why is it that they bring not up their bodies with them when they are dead? Wear they clothes over the spirit body only, or over the earth body also?

9. Great are Thy works, O Jehovih! Take me to Yaton'te, Thy great subjective heaven. We would learn by figures in pantomime the illustrations of the earth. We would learn by Thy panoramic heaven what mortals do? How they live and what their schools are like? How they have contrived to teach the corporeal senses by corporeal things? How their boats are made and propelled; how their vehicles travel along upon the solid earth.‖

10. Jehovih said: For which reason, O Lika, thou shalt see to it that Yaton'te be perfected unto this instruction, as well as to arouse from stupor the spirits of the dead who desire not to rise up from the earth.

11. Lika told the Rapon hosts Jehovih's words; and he also gave command to his chief marshal to provide the necessary otevan with officers, heralds, musicians and messengers.

12. Accordingly, as soon as all things were in readiness, Lika committed the throne of Jehovih, in Theovrahkistan, to his vice-Goddess, and Lika and the Rapons, with their attendant hosts, departed on their journey.

13. Now, since the time of Lika in the plateau of Theovrahkistan, it had become

vided the waters of the sea and swept them back, and the Israelites went over on land. But Pharaoh's army, who were in pursuit, were caught in the flood of the tide and were drowned.

28. Thus delivered Jehovih the Israelites out of Egupt; and Israel believed in Him and in Moses, His servant.

29. Now from the place Sukkoth unto the other side of the sea, a pillar of cloud preceded the Israelites by day, and a pillar of fire stood over them by night, and the people looked thereon and saw, every one, the cloud and the light. And the name of the place they reached when they crossed over was Shakelmarath; and they camped there many days.

30. From the time Moses began to put on foot the migration of Israel until he reached Shakelmarath, was four years two hundred and seven days. And the number of Israelites that thus went forth out of Egupt was three million seven hundred and fifty thousand, men, women and children. And the number of other people who accompanied them was four hundred thousand; and because they were of the uncircumcised tribes of ancients, the Hebrews nicknamed them Levites, i.e., imperfect flesh.

31. And Moses commanded the Levites to camp aside, and not to mix with the Israelites, and they obeyed him in all things, maintaining that they were the true descendants of Abraham.

32. And Moses made a song unto Jehovih, and Miriam, his sister, sang it and played on the timbrel, and the women of Israel danced before Jehovih.

33. This, then, is the song of Moses:

CHAPTER XIX.

ELOIH, Almighty, Thou, my God, Who hast delivered my people! I will sing unto Thee a song; and the children of Israel unto Thee, O Eloih!

2. Thou art a great strength and salvation; unto Thee, Eloih, will I build my habitation; Thou, my father's God, O Eloih!

3. Thou art my Warrior; Eloih is Thy name, forever!

4. Thou hast encompassed Pharaoh and his

habited by thousands of millions of angels, and they were high in the grades.

14. So that the officers of selection were already preparing them by the millions for Brides and Bridegrooms to Jehovih. And there were thousands of heavenly cities besides Yogannaqactra, which were now in beauty, gaiety, refinement and delight, with music, and rites and ceremonies most magnificent.

15. Then there were officers over these officers, whose place it was to sort and arrange the inhabitants of cities; and others over these for each one hundred and forty-four cities; and yet another over these officers, and he was called MARSHAL OF THEOVRAHKISTAN. And he was of the same rank as the marshals of the hosts of Lika, conferring with the MARSHAL IN CHIEF OF JEHOVIH'S THRONE.

CHAPTER XXV.

JEHOVIH said to Lika: Finish thy visit and thy inspection, My Son, in all the places of hada on the earth, leaving the land of Jaffeth to the last. And thou shalt go thither, at the time of Chine's resurrection, and descend with thy ship and take him up from the earth.

2. And thou shalt bring him with thee to Yogannaqactra, where he shall remain the few days that dawn remaineth; and when thy hosts ascend to etherea thou shalt take Chine with thee and make thy home his home until such time as he may be taught the ways and powers of the higher heavens.

3. For since his corporeal life is a sacrifice for the resurrection of men, he shall receive especial care and assistance in heaven.‖

4. Lika had been previously informed by the God of Chine as to the time Chine would die, and be burnt up, with his ashes scattered to the four winds; and the re-gathering up of a corporeal form of Chine, and the seven days' duration thereof. So Lika shaped the course of his otevan, according to the instruction of his messengers, who had been appointed for that purpose, so that he should reach the field in time to raise up Chine before the multitude.

5. The God of Chine had prophesied to mortals through his ward that a fire-ship would descend from heaven on a given day, and take Chine up to heaven.

6. Accordingly a great multitude of mortals were assembled in the ash-field, where they cast the ashes of the dead, watching for the heavenly ship.

hosts; they are swallowed up in the sea; his chosen captains and his warriors in the Red Sea.

5. The depths covered them up; they sank to the bottom as a stone, O Eloih!

6. Almighty Eloih; Glorious in power in Thy right hand that passed over innocent blood!

7. Thou my God, Eloih; Wise in majesty, in Thy right hand that dashed in pieces Thy enemy!

8. Excellency, O Thou Eloih; in graciousness that came upon them that rose up in Thy way; Thou sentest Thy breath upon them; as stubble they were cut down by Thy righteous sword!

9. By the breath of Thy nostrils, Thou heapedst up the waters of the sea; and the flood stood upright by Thy voice, to entrap them in the heart of the sea!

10. Thine enemy said: I will pursue; I will overtake them; the spoil shall be mine; I will draw the sword; my hand shall destroy them!

11. Thou didst blow with Thy wind; the sea covered them; they sank as lead in the mighty waters.

12. Who is like unto Thee, Eloih, amongst the Gods? Who is like Thee, Glorious in Holiness, fearful in praise and wonders, O Eloih! Thou stretchedst out Thy right hand, and they went down into the earth.

13. Merciful Almighty, Eloih, my God, and God of my fathers; Who hast led forth Israel and delivered her into the land of her fathers, O Eloih! Who hast guided them to a holy habitation and peaceful one.

14. All people shall hear and be afraid; sober thought shall take hold on the inhabitants of Palestina. And the nobles of Edom shall be amazed! The warrior of Moab; trembling shall take hold on them, and the wild men of Kana'yan shall melt away!

15. Thou, O Eloih, shalt strike them with fear; in the magnitude of the strength of Thine arm will they be amazed and helpless as stone. For this land is Thy purchase, O Eloih; in the passover of the blood of the lamb purchased Thou it; and Israel shall pass over it in fear.

16. And Thou shalt bring them to the mountain of their inheritance, to Thy place, our

7. Of which matters Lika had been previously informed by his messengers; and Lika had in turn informed the God of Chine the time he would appear with the ship, that he might cause Chine to walk in the midst of the field and so be caught up.

8. And all these matters were carried out to the hour and minute, in the hands of these great Gods. And Lika caused the fire of the ship to be made visible to mortals. And the size of the ship was ten times larger than the field of the dead, so that when the people beheld the light of the ship they feared and trembled, and many of them fell down bewailing that the world was coming to an end.

9. And God caused Chine to walk out in the field, and Lika sent down a whirlwind and took him up into the ship, in presence of tens of thousands of mortals assembled.

10. And Lika bore his course now for Yogannaqactra, for the end of the dawn of Bon was at hand.

CHAPTER XXVI.

LIKA sent messengers to all his Gods and Lords, to install their successors, and to bestow them; after which the Gods and Lords were to report in Theovrahkistan ready for the cyclic resurrection. And he commanded them to bring their etherean hosts with them, save such as chose to volunteer to remain until the next dan, two hundred years.

2. Lika had previously sent word by his swift messengers to etherea, to Lissa, Goddess of Teannakak, in etherea, next to Howgil. And he said unto Lissa: My resurrection will be eight links, each one equal to eight thousand million Brides and Bridegrooms. Send thou a cowppon to deliver them.

3. Lissa sent word back to Lika, saying: O Jehovih, I am delighted with the command of Thy Son, Lika, Chief of Vetta'puissa! I will deliver the chain of cowppon.

4. Then Lissa gave her commands in Teannakak, to have her builders construct the cowppon; and she also set her officers to work selecting such hosts as she would need for her great undertaking. For she had been notified in sufficient time; for it was a matter of great magnitude even in etherean realms.

5. And so perfectly were Lissa's commands carried out, that not one day's time too much or too little was wide the mark. And then she embarked with her hosts for the red star, the earth, with her thousand million trained resurrection-

God, Eloih. To dwell in Thy sanctuary, which Thou hast established for Thy reign, forever and forever.

CHAPTER XX.

MOSES called together the Heads and the rab'bahs, privily, and spake before them, saying:

2. What have I taken upon me, O Jehovih? Behold Thy sons and daughters have followed me out of Egupt; how shall I bind them unto Thee and not unto me, O my Father in heaven?

3. Jehovih said unto me: Moses, Moses, what I say unto thee, say thou unto the rab'bahs and unto the Heads; saying unto them: Not Moses, nor the Heads, nor the rab'bahs, brought ye out of Egupt; ye were brought out by the Creator, Jehovih, Who is God of all, Captain of all, Head of all, Rab'bah of all.

4. For herein have I drawn the line betwixt My people and My enemies, the idolaters of men. Because of signs, and miracles, the idolaters make a man-God of their magician and worship him. But who is like unto thee, Moses, My son; in miracles who can match thee in the magnitude of thy proceeding?

5. Who led forth My millions; and delivered them out of a great power without loss of a man, woman or child?

6. But I declare unto thee, thou shalt do a greater miracle than any of these; for thou shalt preserve thyself from becoming an idol before men. For thou shalt proclaim Me unto thy people in all things; teaching them that thou art but a man. And thy Heads and thy rab'bahs shall likewise teach them after the same manner; for I will put away all idolatry from the face of the earth.

7. Neither will I have kings nor queens; I am sufficient unto all men.

8. As Abraham apportioned My people into families [communities — Ed.], with rab'bahs and with chief rab'bahs, so shalt thou re-establish them.

9. And My commandments, which I gave unto Abraham, will I give unto thee; and My crescent will I re-establish with My rab'bahs. And My crescent shall be the fullness of My law unto the rab'bahs and chief rab'bahs.

10. Moses said: I cried unto Jehovih, say-

ists; on her long journey, twenty thousand million miles!

6. Jehovih had said: Carry far My Brides and Bridegrooms; make them know the magnificence of the heavens I have created. House them not together in a small corner. Let them feast their souls on the splendors of My great heavens!

7. In the meantime Lika and his hosts in Theovrahkistan were getting ready for the ceremonies and for the ascension.

8. The Gods, with their hosts, were now coming in from every quarter of the lower heavens, bringing in their harvests and quartering them in the places allotted by the marshals.

9. Most conspicuous and beloved of all was Ahura. Next to him were the five true Gods: Inane, Injek, Inlay, Inoal and Inyith, with their heavenly hosts restored to them; for it was through these five Gods that the three mortals, Capilya, Moses and Chine, had delivered the Faithists of Vind'yu, Jaffeth and Arabin'ya. These five Gods had in five years changed the mortal dominions and laws of Vind'yu and Jaffeth, and sent four million Faithists on a westward journey round the earth; and had firmly established the All One [monotheism — Ed.] in the four great divisions of the earth, and had delivered from bondage all the Faithists on the face of the earth.

10. Great also was the work accomplished by At'yesonitus, and by Yussamis; and by the Gods that had delivered the hells and the knots; and by many others. So good and great were the works of them all, that a history of any one of them in the five years' labor, would make a book that a man could not read in a life-time.

11. And they had left successors to carry out what they had founded; so that all the lower heavens were in order, system and discipline, such as had not been for two thousand years.

12. The drujas of the earth were removed away from mortals; the battle-fields of the earth were cleared of the chaotic spirits slain in wars.

13. So that the whole earth and her heavens were delivered into a new condition, in the way and form of Jehovih's light.

14. And this was the Arc of Deliverance in Bon.

15. Then descended Lissa with her chain of cowppon; with her ships of fire stretched wide as the earth. And the hosts of Theovrahkistan,

ing: How shall it be with the square and at high noon? And the angel of Jehovih, speaking in the Father's name, said: To the north-east God; to the south-west Lord; to the north-west Baal; to the south-east Ashtaroth. For Osiris is dead already.

11. To this end, then, prepare ye a place this night, that the Great Spirit may bless us. The rab'bahs and the Heads said: It is well.

12. And when it was night Moses and the rab'bahs and the Heads went away aside; placing sentinels that they might be alone. And when they were thus prepared the light of Jehovih came upon Moses, and the books of the ancients were opened before him. And he administered emethachavah upon them; by the voice of Jehovih he re-established it; with all the rites and ceremonies as they are to this day. And after that the Heads were no longer called Heads, but Chief Rab'bahs; for Moses anointed them; by command of Jehovih he anointed them.

13. And in not many days Moses wrote the Levitican laws; for the inner temple of Jehovih was in spoken words only; but the outer temple was written. Wherefore it was said: The Hebrews have two laws; one which no man else knoweth; and one for them who are not eligible unto faith, being such as were called Leviticans, but not Leviticans in fact, but hangers-on, who had followed the Israelites out of Egupt and who for the most part had no God, little judgment and no learning.

14. But of all that Moses did, and taught, and how he labored with his own hands, many books might be written. And it is doubtful if the world ever produced so good and great a man.

15. At the time Moses reached Shakelmarath he was forty-four years old by the Hebrew sun, but by the Eguptian he was eighty-eight years old.

16. Of Pharaoh and his hosts who were not destroyed in the sea, be it said, they returned home to their places. And not long after that, Pharaoh banished God (Osiris) from the earth, declaring himself the Savior of the World, and Vice-Gerent of the Holy Ghost.

17. The scribes and recorders assembled in Kaona, and appointed Feh-ya (an Eguptian), to write the departure of the Israelites out of Egupt. And Feh-ya wrote the account and called it the Exodus of the Hebrews,

the Brides and Bridegrooms, sixty-four thousand million Sons and Daughters of Jehovih, stood, waiting, watching, nervous, but filled with inexpressible delight.

16. And they saw the cowppon coming; knew the mission of the mighty Goddess, Lissa, Daughter of Jehovih!

17. Arrayed in spotless white, the sixty-four thousand million stood; shuddered at the etheric current, the whirlwind of the higher heavens, stood the exalted affianced of Great Jehovih!

18. Nearer and nearer came the mighty sea of etherean fire; and nearer, till it landed at the plateau of Theovrahkistan.

19. Then came forth Lissa, saluting; and, being answered by great Lika, Jehovih's Son, proceeded before Jehovih's throne.

20. Then Lissa demanded in the usual form, why she had been summoned in Jehovih's name. Lika also answered in the usual form: To bestow Jehovih's affianced Sons and Daughters.

21. After this, each of the five Gods of the earth took their hosts and bequeathed them to Jehovih, through Lissa, His Daughter.

22. But so great and grand were the ceremonies that mortal words cannot describe them. And as for the awe and magnificence, together with the music, could they be described to mortals, understandingly, they scarce could live, because of the enchantment.

23. But there is a time, and a limit, and an end to all such matters; and so there was to the labor of Lika, Son of Jehovih. The hosts were wed, and they marched aboard the great etherean ships, the cowppon. Lika and his hosts went into his own airavagna. And, as it were, with a thread of light, he made fast to the cowppon, and gave the word, the command to go.

24. Then rose up the mighty seas of fire, the eight-linked cowppon and the airavagna! Slowly, steadily moving onward, upward, higher and higher, faster and faster, and still higher. And thus departed Lika with his thousands of millions of upraised Sons and Daughters of Jehovih. And thus ended the dawn of Bon.

END OF BOOK OF LIKA, SON OF JEHOVIH.

BOOK OF THE ARC OF BON.

and it was recorded in the king's House of Records. And copies of it sent to the large cities, and there recorded also, for such was the law of Egupt. Feh-ya's record was afterward accepted by Ezra, and is that which is known to this day as the First Book of Exodus.

18. The Book of Genesis, as it stood in the Eguptian records, was written by Akaboth and Dueram and Hazed, and was the substance from which Ezra copied it through his scribes, even as it is to this day. The inspiration of Genesis was from the God Osiris, the false, and his emissaries, chief of whom were Yotabba and Egupt, who were angel servants to Osiris. And so far as the records now stand the spirit of both books was the Eguptian version of the whole subject.

19. Touching genealogies, in which men seemed to have lived to so great an age, this, then, is the explanation thereof:

20. Thothma had said to his recorders: In searching for the truth of legends, give ye the latitude thereof. For one legend will say, such a man lived seven hundred years ago; another legend will say he lived ten hundred and fifty years ago. The latitude between them is, therefore, three hundred and fifty years, which shall be the time of that man's life.‖ And in this way latitude became confounded with fact, and with no intent to deceive.

21. And behold, it came to pass that the records were worthless; and to make matters worse the records were so voluminous, being more than six thousand books, that the scribes of Ezra could make neither head nor tail of them. Nevertheless, they were all written, in the first place not by the Israelites, but by their enemies; wherein the testimony of the miracles is none the weaker.

22. Thus endeth the history of Moses' deliverance of the Faithists out of Egupt.

23. Hear ye now of Chine of the land of Jaffeth:

CHAPTER XXI.

HISTORY OF CHINE (TSCHIN'E), OF JAFFETH, FOUNDER OF CHINA.

THESE are the generations of the seven antecedents of Chine, the chosen of the Great Spirit, Ormazd, otherwise, in Fonecean, Eloih; that is to say:

2. Tse'wong begat Hi-gan, who begat Ah So, who begat T-soo Yong, who begat Ah Paing, who begat T-chook Lee, who begat Tschine Loo, who begat Ah Sho'e, who begat Tschin'e (Chine), gifted in su'is and sar'gis of six generations.

3. Of these, T-soo Yong and Ah So were prophets of Jehovih (Ormazd), and Ah Sho'e was a seer; but the six generations could hear the Voice, and they walked upright, keeping the commandments of Jehovih as revealed in the Zarathustrian laws.

4. Ah Sho'e was a basket-maker, and after the manner of the man, Zarathustra; and Chine, his son, was the fourth birth of Ah Sho'e's wife, Song Heng. Like Moses, Chine was of copper color, and very large, but his hair was red, like a fox, and he was bashful and of few words.

5. Ah Sho'e, i.e., Chine's father, said: I have had other sons; my words are wise and true; Chine was unlike any child born in the world; for boy child, or girl child, no physician could tell which, but rather to the boy kind was he. The angel of Jehovih (Ormazd) came to me before the birth and said: The child shall be called Chine, signifying no sex; as it is written among the ancients, i-e-su, having no earthly desires. For he shall restore the chosen people of Jehovih.

6. Whereof I told the physicians before the birth, but they would not believe. Nevertheless, by command of Jehovih, I sent for seven physicians to witness the birth, lest it be said afterward the surgeons have dealt wrongly with the child at its birth.

7. These physicians came to wit: Em Gha, Tse Thah, Ah Em Fae, Te Gow, T'si, Du Jon, Foh Chaing, and Ah Kaon, and they beheld the child born, whereto they made oath, and a record thereof, touching the strangeness of such a birth, and of the prophecy of its coming into the world; this record was put in the Ha Ta'e King (library) of record belonging to the Sun King [state records — Ed.].

8. Being now in my old age, I, Ah Sho'e, put these things on record, of which hundreds have come to ask me concerning the youthhood of Chine.

9. First, that he was the laziest of all children, and dull past belief. For his brothers and sisters mocked him, concerning my prophecy, as to becoming a great man.

10. Second, he ate less than a small bird (Fa'ak), and grew so thin we were ashamed of him in his childhood; verily was he nothing but skin and bone, with a large head.

11. Third, when he walked about, the stools and tables moved out of his way; and yet no hand touched them.

12. Fourth, the angels of Jehovih oft carried him about the hut, and would lift him up to pick fruit from the trees.

13. Fifth, he never laughed, but was serious and pleasant, like an old man that had abandoned the world. But he spoke so little no man knew whether he was wise or stupid.

14. When he was three years old his mother weaned him, or rather he weaned himself. And from that time forth he never ate but fruit and nuts and grains of rice. When he was sixteen years old he began to grow suddenly large and strong, and of deep color. Whereat I procured a teacher for him; but lo and behold, he could learn a whole book in a day. He learned by hearing once; neither forgot he anything he learned.

15. In his twenty-second year he began to talk, and the angels of heaven spake through him also. And great was his speech.

16. From sunrise in the morning until late at night his tongue ceased not to speak. And his mouth was as if it were the mouth-piece of heaven. For when one angel had discoursed before the audience for a while, then came another and another, and so on; and when none came, then spake Chine himself.

17. And there came before him men of great learning, and philosophers, to try him as to his knowledge; but they all went away confounded, as if they were fools. Neither was it possible to ask him a question he could not answer correctly. Whether it was to read a tablet or to reveal the size and build of a temple he never saw; or the sickness of a man who was far away; for all things were to him as an open book.

18. For four years this great wisdom remained in him, and his fame spread from the east to the west, and from the north to the south; no man knew how far. When he was asked how far he could see and hear, he said: Over all my land. And he marked with his finger, saying: On this tablet, Chine land!‖

19. Thus was the country named Chine (China), which it beareth to this day.

20. Ah Sho'e said: Suddenly Chine's abundant speech ceased, and he answered only yea and nay to all things. And he was silent for seven years and eighty days. And then the angels from the second heaven came to him. After that he spake not as man (save in private), but he spake as the All Light, whereof the world knoweth the rest.

CHAPTER XXII.

CHINE said: I am a man only. I am the All Light. My voice is that that liveth forever. Worship not me; worship not man; worship All Light. I am Jehovih (Ormazd) Ever Present. Because of My abundance in man, man openeth the mouth; maketh words.

2. To know Me is to know all things; he who striveth to Me is My chosen. He who knoweth not Me, proveth not Me; he who knoweth Me cannot prove Me. To every self am I THE SELF of that self. To perfect that self which is in all selfs; such a man is one with Me. To travel on such a road; that is the right road.

3. Hear Me, O man! I come every three thousand years; I newly light up the world. My voice cometh upon the souls of men; thy All Highest is Me; thy all lowest is sin. Two things only set I before thee, O man; the Self that is Myself, and the self that is thyself. Which wilt thou serve? For hereon hangeth either thy resurrection or thy hell.

4. In the time of the first of ancients I asked the same questions. Whoso said: I will serve Thee, Ormazd, Thou All Self, he was My chosen. Whoso answered: I will serve the self of myself, was satan's. The latter went on the wrong road. Their trail was blood and death; war, their glory.

5. They fell upon My chosen; like tigers have they pursued them. I called out in the ancient days: Why persecute ye My chosen and destroy them? And they answered: They will not war; they serve not our king; they serve the King of kings; they practice peace; they uphold not our God.

6. But I stretched forth My hand from the second heaven; I bowed down to My virgin daughter, the troubled earth, Ma-lah. And I took My chosen and put them in Brahma's hand; and they were shapely and fleet-footed, valiant in love and good works. And I sent great learning unto the sons of men, and wisdom and peace and great rejoicing.

7. And Ma-lah blossomed and was fragrant as new honey, and cleanly and full of virtue. Her daughters hid the thigh and the ankle; their full breasts were concealed and their words were of modesty.

8. Her sons were early to rise; producing abundance, and with songs of rejoicing, and with dancing. For My beloved shaped the ways of man; their progeny were as the sweet blossoms of an orchard; as the fragrance of red clover. I said unto them: Fear not; thy sons and thy daughters are a great glory to thee. Count thou the days of thy wife; and rejoice when the birth draweth near; for it is fruit of Me and of thee.

9. And they taught the little ones to clap their hands and rejoice; I made them for this. Sing, O earth! Hold up thy head, I said to My beloved, for Mine is a place of glory and sweet love, sparkling with good delights. None could restrain them; like young colts, and young lambs at play; their capers were unceasing and most tender.

10. This was My good creation; the bliss of My chosen; this was My shapely earth in the days of peace; in the times of My chosen. Nor war, nor weeping was there; nor hunger nor thirst; nor famine; nor fields lying waste; nor sickness, nor evil diseases; nor cursing, nor swearing; nor lying; nor deceit; nor hardships and sore toil, nor any evil thing under the sun.

11. I, the All Light, Jehovih, have spoken. Will they hear My words? How will man judge Me, the Creator? Hath he gone amongst My beloved; and My upraised who obey My commandments? Hath he seen the beauty of the earth in the hands of My chosen?

12. O man! Thou fool! Thou goest into a dark corner and sayest: How dark! Thou goest before My enemies and sayest: What a vain creation! Or searchest amongst them that serve not Me, and sayest: Miserable world! Amongst them that hate Me, and sayest: How wickedly they kill one another. O that Jehovih had made a better creation!

13. Thou criest out: There is no happiness on the earth; all is misery and sorrow and pain and death! And this is thy standard, O man, to judge thy Creator! Thou sayest: There is no peace, nor delight, nor love, nor harmony on the earth!

14. Stubborn man! And contrary, and of narrow judgment! O that thou wouldst stand in a clean place and high, and then judge! Hast thou measured My chosen, who have faith in My Person? Why hast thou treasured thyself? And put thyself uppermost of all things? Who hast thou found that denied My Person, but dwelt in lust and self-conceit?

15. Where is thy standard, save the All High? What is thy dispute about the all low? If I call Myself the All High, art thou better pleased? If satan calleth himself the all low, wilt thou be satisfied? Or shall a man not speak of the All High? nor of the

all low? Are there not such things? And shall they not have names?

16. Thy wicked hand riseth up against My chosen, to lay them in death. And when thou hast trailed the earth over in blood; and thy hand is wearied with destruction, and thy little ones have not wherewith to eat, thou prayest: O Father, help Thy little ones!

17. I have spoken!

CHAPTER XXIII.

CHINE spake Jehovih's words, saying: They have sought after pleasure, and after thee, O earth! They have bowed down to men, to the king and the rich man, and now, behold their misery! The king said: Come serve me. Take thy spear, and thy strong bow and arrow, and come with me. I will show thee great delights; thou shalt slaughter my enemies; and I will give thee wages.

2. And they ran to serve the king; yea, they washed their hands in the blood of My innocent ones. Because the king said: Brave! Good slaughterer! Then were they pleased, highly recompensed!

3. I have said: Ye are on the wrong road; serve only Me, for I am Good Delights. Because ye slay one another, the land will not be tilled; ye are hungered and ragged. And they queried: What will Jehovih give for wages? More than the king?

4. Herein is thy weakness, O man! Thou sayest: Wait a little while; I will serve the man first; and afterward Jehovih!

5. What profit hast thou in thy brother's death? With all his treasures of gold and silver, what hast thou?

6. Behold, even they that choose Me and My ways, thou wilt not suffer to live in peace. Because they say: My Creator is my King; Him will I serve. The king saith: Go for them; slaughter them! They put Jehovih higher than me!

7. And thou sayest: It is a good and wholesome thing to serve the king, and kill his enemies. To serve my country by killing men, this is great glory!

8. But the voice of My beloved rose up to Me; My lambs fleeing before the wolves, and driven away from My goodly pastures. Behold Me, I am come to them, to the lovers of peace and virtue and loving kindness. My hand is stretched over them in great power; My word is given unto them, and is not dead.

9. I will call them together; they shall again hold up their heads and rejoice because of My Presence.

10. ‖After Jehovih's voice came to Chine he traveled far and near; and because of his wonderful wisdom, men of great learning and even kings sent for him. And wherever he went he preached after the same manner, for peace and love, and against war.

11. For three years Chine traveled, proclaiming the Creator above all else in heaven and earth. And then he rested one hundred and forty days, sleeping like a young child, saying naught more than a child would say.

12. Then came a change upon Chine; he was as a new man in the world, and not as a God. And he rose up, saying: My Father, Creator of men, calleth me. I hear His voice. It is like a burning fire in my soul, moving me. Not with pain, but with great power. He saith:

13. Chine, My Son! Chine, My Son! My house is on fire! My little ones are burning. Go thou, Chine, to them. They are in fear and trembling; they know not what way to turn. The kings of the earth have outlawed them; they are hunted down, and are famished. Go thou to them, O Chine! For that end created I thee alive in the world; thou shalt be My Voice unto them.

14. Chine said: Jehovih saith: Who can overcome the fire when he remaineth in the house? He goeth outside where there is water. Call thou My people out of the house of My enemies. Give them a well spring of clean water; they are parched up and athirst. Say to them; Jehovih liveth! His love aboundeth; come ye to My fountains that are not dried up. Come ye and hear the covenant of My Son, Chine.

15. I swear to Thee, O Jehovih, Thou my Almighty! I will have no other God but Thee, Thou Creator! All Light, Most Glorious! Thou art my King! Holy, Holy, Ever Present! O my Captain, my All Highest Captain! I salute Thee in the Rising Sun! In the High Noon, most Mighty! And in the sweet Setting Sun!

16. I know nothing but Thee; to Thee I swear this my most solemn oath, O Jehovih! Call Thou up Thy angels, holy and most wise; Thy recording angels! They shall hear my covenant unto Thee, My Creator! They shall write it in the books of heaven, O my Master! And whilst the sun standeth, and the moon and the earth and the stars, my oath unto Thee shall stand up against me:

17. Thou only shalt be my King; Thou only shalt be my God and Heavenly Ruler. All other kings I forswear, and all other Gods and captains and great rulers: None of them will I bow down to or worship, forever. I, Chine, have spoken.

18. I swear unto Thee, Thou Great Spirit, Thou art my bond to the end of the world. I will not war nor abet war; to peace forever am I sworn. And though they impress me and torture me, or slay me outright, they shall not force me; I will not draw one drop of blood in any man or woman or child whom Thou hast created alive on the earth.

19. I swear unto Thee, Thou All Person, Who art so large that the earth and sun and stars would not fill the hollow of Thy hand; to be like unto Thee, O Jehovih. Fair dealing unto all men, as Thou wouldst; good, forgiving and without anger forever. And equally in all possessions with Thy chosen, O Jehovih.

20. To raise them up that are cast down; to deliver the afflicted and helpless; to render not evil, nor the fruit of anger, unto any man, forever, O Jehovih. And good to them that abuse me; and in my actions steadfast in Thy course, my Creator.

21. In my blood do I covenant with Thee; by the veins in my flesh make oath forever. To wed not out of Thy Order, the Hi-tspe.[13] Blood of the blood of Thy chosen shall be my heirs and my heirs after me, forever.

22. Hear me, O Jehovih: I make a new covenant; it shall be written upon the firmament of heaven. I will do good with all my might; the tears of the suffering poor shall be as scalding blood in my veins; I will not sit down and rest, nor take my ease, nor hold possessions whilst they are in want.

23. Prick me, O my Father in heaven; sharpen my conscience keener than a sword; drive me to labor for the poor and afflicted, give me no rest, but whilst I am doing good unto them.

24. O that my covenant were set with swords, pointing every way; that I could find no peace but in serving Thee, my Creator, Ormazd. And I were pure and strong and wise and swifter than life and death, and as unfailing.

25. And that my oath reached unto thy chosen, and they heard me; that my voice were sweet unto them, and enticing like an early love.

26. That they would come forth from their hiding places, Thy faithful children, and be not afraid

27. I would go to them as a lover, and bow my head down to them for their long suffering, and their faith unto Thee, Jehovih.

28. As a father that has lost his son and found him again, I would take them in my arms, Thy worshippers, Thou All One, Everlasting Spirit.

29. As a rose-bush trampled in the mire; how they have been scourged, O Jehovih. Poor unto death, and ragged and scattered. But I would wash them clean, and give them new soil; their voices in song and praise should gladden the whole earth.

CHAPTER XXIV.

THE great cities of the ancients in Jaffeth were destroyed by Joss (Te-in) and his evil spirits, who inspired mortals to war. And for the most part it was a land of ruins, but thousands of cities, standing beside the broken walls, were spread over the entire breadth of the land.

2. Jehovih spake to Chine, saying: Now is a good time for My chosen. Behold My enemies, the idolaters; know thou them by their soldiers. They are weak now. They pant with the labor of their great battles. Let My people come out of their quarters and hold up their heads.

3. Say thou unto them, O Chine, there is no Joss, no Ho-Joss, no Te-in, no Po, no Po-Te-in, to make you afraid. And whilst the enemy resteth, bid My sons and daughters arise! They shall inhabit the land that is spoilt, and cause it to bloom and bring forth abundantly. Call up My outlawed race; the enemy is sick of his wounds; his heart is ashamed and disconsolate, he is cast down.

4. Chine went to A'shong and gathered up many converts, descendants of the Faithists, the pure Brahmins, the line of Zarathustra, the people of the Great All One, who accepted not Gods and Lords. And he established them, and invented plows and mattocks for digging the ground; for these implements had been lost and destroyed, hundreds of years, and no man knew how to make them.

5. Chine said unto them: This is a good philosophy; wait not till ye are well fed and clothed before ye bow down your heads at the altar of Jehovih. When ye have prayed and sung before Him, then go forth into the field to work. And He will bless you.

6. Remember the heathen, they say: First

provide the natural body, and then the spirit. But I say unto you, Jehovih created them both together. And he who saith: First porvide the natural body, never looketh to his spirit afterward.

7. In all things give ye precedence to the spirit; as the Creator is over all His works, so should the spirit of man be over man's works, and over his corporeal body also.

8. Herein lay the foundation of the wisdom of your forefathers, the Zarathustrians. For the heathen and the idolater, who labor for self, what are they but servants unto the flesh?

9. Some people labor for the raising of the spirit, which is purity, and love, and goodness, and justice; such people are on the right road to become a great people. But when they strive, every man for himself, such people are beginning to fall.

10. Her boundaries may be large, and her people increasing, but she hath a canker worm within, that soon or late will let her down suddenly.

11. Two extremes meeting are always dangerous: great wealth and extensive poverty. It not only devolveth on the rich to give their substance to the poor, but they shall go amongst them, teaching them and lifting them up.

12. He who doeth not this, consider how vain it is for him to pray to Jehovih. His prayer riseth not upward. Let him himself first answer the poor. This is the opening of his own soul, so Jehovih can reach him.

13. Remember thou that all men have judgment, and that they should be perfected to see things from their own standpoint, and not from thine. Consider, then, how unjust it is to foist thy opinions on any man, uncalled for.‖

14. Chine established families of the chosen, but limited them to two hundred; and to each family he gave one priest. But he gave privilege to four thousand people to dwell in one city.

15. Chine said: Ye have been afflicted with Gods; I was sent into the world by the Creator to deliver you unto liberty in the family. I am only a man. I have no authority in myself. Jehovih, the Creator, dwelleth freely in me. Ye can attain the same.

16. Because He is within me, this shall be called Chine-land (Chine'ya — Ed.). There is a time for this. My name is as a post to mark the time when the Creator began His temple of peace, which shall extend over all these people.

17. Jehovih saith: Why will man be vain of himself? Verily have I not created one man on the face of the earth that is himself. He is made up of all oddities, soul and body. Consider his flesh; whence he received it and sustaineth it. Not so much as one hair on his head is of his own making; neither is it made out of new material, but hath been used over and over forever.

18. Even so is his mind not his own; not even his simplest thought; but he is made up of borrowed things from beginning to end, for so I created him.

19. He imagineth I, Who created him, am nothing; but even his imagination he picked up from some one else. He gathereth a little here, and a little there, and then proclaimeth what he knoweth.

20. Chine said: One man saith: I am normal; neither angels nor mortals rule over me! Yet he hath only boasted as a crazy man, who will say the same thing. Another saith: Behold my wisdom! the highest of angels discourse through me. Yet he knoweth not whether it be true or not. Neither do any of them know the fountain head. For if an angel say it, the angel himself is made up of borrowed knowledge.

21. Chine said: I saw a great mathematician one day, and he said: There are no Gods, nor Lords, nor angels, nor any All Person. Everything is void. He showed me a book he had, and I asked: Who made the book? He said: I made it; nay, I made not the cloth, nor the binding; I mean, I made the philosophy that is in the book; nay, I made not the philosophy, but found it; nay, it was not lost; I mean I led myself to find the philosophy; nay, a man cannot lead himself; I mean that I searched and found what was new to me.‖ So, but little of that book was his, after all.

22. I saw three angels standing beside that man, and they were laughing at him. If I had asked the angels, they might have said: Nay, the thoughts were ours. And had I looked further I had seen angels back of them, claiming the same things. Yet, even such are not the highest.

23. Wherefore I say unto you: All things come from an All Highest, name ye Him what ye will. He who saith: Jehovih spake to me: He is the nearest the mark of all. For all good knowledge that cometh to man, is Jehovih's word to that man. Whether it come by

an angel or by another man, or by the commonest corporeal thing, it is nevertheless from the All Highest.

24. For which reason bow ye not down in worship to man nor angels, but only to the Highest, Jehovih, for He is the Figure-head and Pinnacle of the All Highest conceived of. And in contradistinction, the all lowest; the foot of the ladder; call ye darkness and evil, and wickedness, and sin, and death and satan.

25. Attribute not to men nor angels this or that, for they themselves are not first causes nor responsible but in part; but attribute all good, high, best and wise things unto Jehovih; and all evil, dark, wicked, low things to satan.

26. By these terms ye shall make plain to one another what ye mean; and it is an easy matter to look into your own souls and comprehend as to which of these two ye most incline.

27. The soul may be likened unto a vine, which can be trained either upward or downward. And if ye desire to know if a vine be up or down, look ye for the fruit, and not to the fragrance. Some men pray much, but as to good works they are like a vine without fruit, but with plenty of fragrance.

CHAPTER XXV.

CHINE said: One man waiteth till he is rich, before helping the poor; another man waiteth for the angels to inspire him, and give him wonders, before he teacheth the unlearned; another waiteth for the multitude to join in first; and yet another waiteth for something else. Beware of such men; or put them in scales where straw is weighed.

2. The sons and daughters of Jehovih go right on. They say: It is the highest, best! I will go in! Though I do not accomplish it, yet I will not fail (my part).

3. Consider ye the foundation of things at all times. Jehovih saith: I created all the living to bring forth after their own kind. Be ye perceiving as to whom ye marry, considering as to the All Highest inspiration common to your choice.‖

4. Neither judge ye the All Highest inspiration of any man or woman by their words, but by their works. For the raising up of the world shall be mostly accomplished by the fruit of judicious marriage.

5. Chine said: I declare a bondage unto men that they know not of, for it belongeth in the next world; which is the begetting of selfish offspring in this world. For whilst their heirs are in darkness they themselves cannot rise in heaven.

6. And like unto this, I also declare a glory in heaven to them that wed in self-abnegation, who do good unto others constantly and with delight; for they bring forth heirs to glorify Jehovih in good works also.

7. To this end was the mark of the circumcision given unto your forefathers, lest the Faithist women be led astray by idolaters. And yet, with all precautions, many fell, being tempted of the flesh. And their heirs descended lower and lower in darkness, until they lost sight of the All Person, and believed not in Him.

8. The hand hard with toil will insure a better heir than the dimpled hand of a proud woman. The latter hath a soul of passions, and her offspring will have souls like a mixture of gall and sugar; though they be sweet, they will prove to be bitter in time to come.

9. Consider thy heir; show him a house with a head, orderly. That he may grow up understanding the discipline of earth and heaven.

10. The father shall be master in all things; and the mother shall be vice-master in all things, to rule in his absence.

11. For each family shall be a kingdom of itself; but no one shall be a tyrant, though he have precedence in all things.

12. Sit not down by the table to eat until all stand about; and when they are seated, thou shalt say: In Thy praise, O Jehovih, receive we this, Thy gift; be Thou with us unto Thine own glory, forever, amen!

13. For the chief virtue of the words lieth in the discipline to the young mind; holding him steadfast after the orderly manner of the angels in heaven. And because he repeateth it with thee, he learneth to honor thee with good rejoicing.

14. And when the sons and daughters are yet small, thou shalt teach them to work; inspiring them above all things not to fall into idleness, which lieth at the borders of hell.

15. But overtask them not, nor give them pain; remembering they are to be thy glory, which Jehovih bestowed unto thee to be in

thy keeping, not for thy self-aggrandizement, but for their own delights and holy pleasures.

16. For they shall sing and play, and clap their hands and rejoice and dance, for these are their thanks unto the Creator; and the earth shall be glad because they came into the world.

17. Remember thou that labor shall be delight, and toil a great delight; to have it otherwise to thy children and to thyself is to prostitute man to be as a beast of the field. But thou shalt bring them into groups, and their labor shall be a frolic and full of instruction.

18. And even thy little ones shall learn that thou art but a brother, an elder brother, and one of the same Creator's children; teaching them that one who hoardeth and keepeth things in his own possessions is as a cannibal that eateth his kindred, flesh and blood.

19. Above all things thou shalt teach them to keep holy and pure the body created withal; for herein lieth health and strength. To be foul is to be sick, to be sick is to be foul. Behold the heathen and idolater, the feeders on flesh and blood; in the time they boast of health they stink as a carcass; their flesh is congested and puffed up, their breath like a kennel of dogs. How can their souls be pure or their understanding clear? They have made themselves a festering stink-house for the spirit to dwell in.

20. And they say: Bah! I see no Jehovih! I know no All Person! I deny the soul of things! Where is the spirit? I cannot see it? Or the sound of its voice? I cannot hear it? And there be a Great Spirit, let Him come before me! I would see Him.‖ Yea, in their filthy bodies they say this. Let them be pure and they will understand the vanity of such words.

CHAPTER XXVI.

JEHOVIH said unto Chine: Now will I stir up the nations. Through thee will I show them the glory and dominion of My kingdoms.

2. For thou shalt walk without feet; write without hands; hear without ears; see without eyes; and thou shalt rise in the air as a bird; by thine own will go whithersoever thou wilt.

3. And thou shalt bring down the thunder cloud, and at the sound of thy voice the rains shall fall.

4. And thou shalt say: Go away, ye clouds; and the sun will shine in the place thereof.

5. And thou shalt come to some that are hungered, and thy voice shall rise up to Me, and I will send down from heaven the food of heaven; and thy people shall eat thereof and be appeased.

6. And thou shalt stretch up thy hand over the dead that are ready for the furnace, and they shall come to life again and be made whole.

7. For these are the testimonies that thou art My servant, and hast kept My commandments:

8. In which thou shalt say to them: Behold me; I am but a man! Why fall ye down before the Gods and worship them? For I charge you, O all you people, ye shall not worship me nor call me but a man striving to do the will of my Father, the Creator.

9. For whosoever becometh one with Him; to such a man are many miracles possible; howbeit, I declare unto you they are not miracles in fact; but possibilities granted by Jehovih unto the upright who serve Him in act and truth.

10. Jehovih said to Chine: And when thou hast shown these things unto many, know thou thy time on the earth is finished. For I will cast thee in a trance, and the people shall bewail, saying: Alas, he is dead! And they shall cover thee and cast thy body into the furnace in the way of the dead; and the fire shall blaze and consume thy body before them. But thou shalt have previously bid them watch by the furnace, for thou shalt gather together the elements of thy burnt body and restore them, and again inhabit it and go about, preaching before men.

11. Therefore get thee ready; declaring these prophecies beforehand, that they may be testified to by men, and so be recorded in the libraries of the kings and queens.

12. Chine related unto the congregations of Faithists, the true Zarathustrians, what Ormazd (Jehovih) had said, and many of them wept bitterly.

13. In years prior to this, when Chine had traveled and preached by the voice of Jehovih, he visited the kings and princes and rich men in many regions; and whilst he was thus speaking, rebuking them for their governments and for their possessions, they took no part against him. But afterward, when he

was gone, the kings and queens and nobles said: Chine hath preached a dangerous doctrine; for he said: Thou shalt have no king but the Creator, Who is King over all. Will not this set our slaves against us? And if the people go into communities of their own, ignoring the king, where will the king find his revenue?

14. And there were priests of Dyaus and of other Gods, and speakers in temples (oracles) where the Gods wrote on sand tables. Besides these there were seers and prophets without number. And the kings, being on the alert, went into the matter, inquiring of the spirits as to whether the doctrines of Chine were true.

15. And some of the spirits said: There is no All Person. Behold, we have visited the stars and the sun, and looked far and near, and we saw not any Creator, or All Person. There is no Great Spirit, save Te-in, who was a one-time mortal, but hath risen to all power in heaven and earth.

16. And other spirits said: There is nothing in heaven that ye have not on earth. How shall we find Ormazd? Waste not your time with Chine and his doctrines; he will overthrow your kingdoms. Eat, drink and satiate your desires; for these are the sum and substance of all things in heaven and earth.

17. Te-zee, king of A'shong, the capital city of the Province of Aen-Na-Po'e, who was withal a great philosopher, had previously heard Chine preach, and was greatly interested. Some time after this a magician, Loo Sin, visited Te-zee, who told the magician about the wonders of Chine. The magician listened to the king's story, and the king asked the magician whether he could himself, in addition to his sleight-of-hand, manifest wisdom in words, like Chine, and if so, how it could be attained?

18. Loo Sin, the magician, answered: Te-zee, O king, thou knowest not how thou hast embarrassed me, thy servant. For when we are young, and, finding we have the natural powers for a magician, we go before an adept to be taught all the mysteries of the order; and here we take a most binding oath never to reveal by hint, or word, or mark, or written character, anything that will reveal any of our signs and mysteries, binding ourselves under great penalties, which I cannot name to thee.

19. Know then, O king, I can answer all thy questions, and am desirous to serve thee, but what shall I do?

20. The king said: I, being king, absolve thee from thy oath. The magician said: Compared to my power, though I only beg from door to door, thy power, O king, is but as chaff before the wind. In my subtle realms are the keys of all dominions. Not only do I and my craft rule over mortals, but over the spirits of the dead. My oath, then, is too great for thee to absolve, for I cannot even absolve it myself!

21. Te-zee, the king, said: Since, then, thou canst not do all things, and especially, absolve an oath, thou art not sufficient for me to deal with. Loo Sin, being desirous of earning something, said: As for that, O king, I tell thee I cannot reveal all, for the virtue of my art dependeth much on its secrets and mystery. Nevertheless, as I am very poor, I might reveal an index to thee, to which, if thou wouldst apply thyself diligently, thou mightest attain the remainder.

22. The king thereupon commanded him to perform before him, agreeing to award him according to the decree of the fates (spirits). And Loo Sin at once fell to work, performing wonderful feats, such as causing the tables, and seats, and desks, to move about and to roll over; and to cause voices to speak in unseen places. He also changed rods into serpents, and caused birds to sit on the king's shoulder; and he changed water into wine, and also brought fish and laid them on the floor at the king's feet.

23. The king said unto him: All these things I have witnessed from my youth up. Show me now, whilst thou remainest here, how thou canst see into my neighbor's house?

24. The magician said: Yea, O king; but for that feat it is necessary to enter the state of the holy ghost (trance), and the price is expensive!

25. The king said: I will pay thee; therefore enter into the state of the holy ghost.

26. Loo Sin turned up his eyes and gave a shudder, as one dying, and having stretched himself on the floor, bade the king question him.

27. The king said: Here is chalk; mark thou on the floor the character which is on the top of my tablet, on the left of the throne! Thereupon the magician marked correctly. And now again the king tried him as to his power to see without his eyes, and in far-off places; and, having proved him in many ways, the king said: Canst thou also show the spirits of the dead?

28. Loo Sin said: Of a truth I can, O king. But that requires me to enter the sublime state of creation, and is even yet more expensive!

29. The king said: Have I not said I will pay thee? Go to, then, enter thou the sublime state of creation at once!

30. Loo Sin then went into a dark corner and laid himself down on the floor, and then swallowed his tongue, and was motionless and stiff, like one that is quite dead. Presently a light like a thin smoke rose up from the body and stood a little aside, and a voice spake out of the light, saying:

31. Who art thou that callest up the spirits of the dead? Beware! He whose body lieth stiff and cold beside me, is one of the heirs of the immortal Gods! What wouldst thou, man of earth?

32. The king said: Who art thou? The voice answered: I am Joss, Te-in! Ruler of heaven and earth! The Great Spirit personified! Creator of all things!

33. The king in satire said: Thou art welcome, O Te-in! I am one of the most blest of mortals, because thou hast made my place a holy place.

34. The spirit then assumed mortal shape and stood before the king, even whilst the magician's body lay on the floor in sight also. The spirit said: What question is it troubleth thee, O king? Speak thou, and I will answer thee, for I am all Wisdom and Truth personified.

35. The king said: Why hast thou not appeared to me before this? Why have I been left in the dark as to thy real existence? Answer thou me this, for it is the foundation on which I desire to rest many questions.

36. The spirit said: My son, Te-zee, I have been with thee from thy youth up, watching over thee, for thou shalt become the greatest king in all the world. Yea, there are great works for thee to do. And if thou desire to extend thy kingdom, or to gain great battles, I will show thee the way. Or if thou desire another woman to wife, I will find her for thee.

37. The king said: Thou art a great heavenly ruler, I fully believe, but thou answeredst not my question. Moreover, thou questionest me about my kingdom and about another woman to wife, and these things are not what I desire of thee. And for the matter of women I have not yet one wife; consequently I desire not another.

38. The spirit said: Who sayest thou I am? The king replied: I am at a loss to know if thou art a fool or a devil; and I say that I have either seen one like thee, or else thee, through many a magician. But, alas, there all knowledge endeth.

39. The spirit said: Thou saidst thou would pay what the fates decreed. Hear me then, O king; thou shalt give to Loo Sin four pieces of gold. And after that I will explain all things to thee.

40. The king then cast the four pieces of gold to Loo Sin, and demanded the knowledge as promised. The spirit then said: And on thine oath thou wilt not reveal?

41. The king said: I solemnly swear to reveal naught of what thou teachest me. The spirit said: Know, then, O king, I am Loo Sin, the magician! By long training, the magician attaineth to go out of his own body in spirit, and to appear in any form or shape desired. Wilt thou try me? The king said: Show me the spirit of king Ha Gow-tsee.

42. The spirit walked back to the body of Loo Sin, and presently returned before the king, looking like the spirit of Ha Gow-tsee. The king said: It is like the king! The spirit answered: Here then, O man, is the end of philosophy. Behold, I am Loo Sin, also. Some men are one spirit, some two, some three, and some four, to one corporeal body. And yet there is but one person in fact.

43. The king asked: What becometh of the spirit when the corporeal part is dead? The spirit answered: One of two things is possible to every man: his spirit will either dissolve into non-existence, and be scattered and void like the air of heaven, like the heat of a fire that is burnt out; or else it will re-incarnate itself in the body of a child before it is born, and, so, live over again.

44. Thus came all people into the world. A child that is still-born is one in whose body no spirit re-incarnated itself. There are no new creations. The same people live now on the earth that always lived on it; nor will there be any others. They go out of one body when it is old and worn out; and then enter a young one and live over again and again, forever. Nor is there more nor less unto any man, woman or child in all the world.

45. The king asked: What, then, is the highest, best thing for a mortal man to do during life?

46. The spirit said: To eat and drink, and sleep and rest, and enjoy begetting numerous offspring.

47. The king asked: How long would a spirit live if it did not re-incarnate itself? The spirit said: If the mortal body is burnt to ashes, then that is the time; if the body be buried, and rot, and return to earth, then that is the time; if the body be embalmed, and keepeth well, the spirit goeth back in the embalmed body and remaineth till that body is moldered into dust. When the body is moldered into dust, or burnt to ashes, then is the spirit set free, and ready to either re-incarnate itself or to dissolve and disappear forever.

48. The king asked: As it is with thee, is it the same with all magicians? The spirit said: Thou hast only given four pieces of gold; if thou wouldst have more, the price is expensive. The king said: I have told thee I would pay whatever the fates decreed; therefore, proceed. The spirit said: It is even so with all magicians. The king asked: Show me now that thou canst preach like Chine?

49. The spirit said: Thou shalt ask me questions, and I will preach on them.‖

50. The king asked many questions, and the spirit spake thereon. Finally the king said: That is sufficient; I will pay thee; go thou thy way. As for thy preaching and thy doctrines, they are nothing. Now will I send and find another magician; for out of a counsel with many I shall arrive at the truth.

CHAPTER XXVII.

TE-ZEE, the king, sent for another magician, Wan-jho, who came and was commanded to exhibit his powers; but he also demanded a high price; which the king agreed to pay, and Wan-jho exhibited. First he caused a rose to come within a glass bottle whilst it was shut; then a small serpent he created out of a rod, and caused birds to come and sing to the king; then changed vinegar into water; then writing on a stone tablet without touching the tablet, and even whilst the tablet lay under the king's foot.

2. Now after he had exhibited many more feats of like character, he demanded his money, saying: The angels are gone; I can do no more. The king said: And hast thou not power to fetch them back?

3. Wan-jho said: How much wouldst thou give? The king answered: Three pieces of gold. And Wan-jho said: Ah, in that case, behold, they are come again! What wouldst thou? The king commanded him to show the spirits of the dead, so he might converse with them.

4. Wan-jho went into the same place where Loo Sin had exhibited, and, lying down, cast himself in the death trance. Presently an angel, robed in white, appeared, and came and stood before the king, saying: Most mighty king, what wouldst thou? Behold me, I am the Goddess, Oe-tu Heng, come from my throne in high heaven. And be thou desirous of conquest in war, or to attain great riches, or more wives, most beautiful, then will I by my most potent will give unto thee?

5. The king said: I am blest, O Goddess, because thou hast come to see me. But alas, none of the things thou hast mentioned suiteth me. I desire nothing as regardeth this world. Give me light as to the place in heaven where dwelleth king See Quan?

6. The spirit said: Was he thy friend or thine enemy? The king answered: He was my deadly enemy. The spirit said: Because I asked thee, is he thy friend or thine enemy? for I saw one See Quan in hell, writhing in great agony. And yet I saw another See Quan in paradise. So, then, I will go and fetch him that is in hell.

7. The spirit passed over to the corner, and presently returned, saying: O, O, O, O, O! Horrors! Demons! Hell! and such like, pretending to be in torments, as if it were See Quan in torments.

8. After this the king called for many different spirits, whether they had ever been, or whether fictitious, and they came all the same. Finally Te-zee, the king, said: Bring me now the wisest God in heaven, for I would question him. So, the spirit went again toward the corner, and then approached, saying: Man of earth! Because thou hast called me I have come. Know thou when I come, and I decree four gold pieces to Wan-jho, my prophet?

9. The king said: Most just, God! I will pay him. Tell me now whence cometh man, and what is his destiny?

10. The spirit said: First, then, the air above the earth is full of elementary spirits; the largest are as large as a man's fist, and the smallest not larger than the smallest living insect on the earth. Their size denoteth their intelligence; the largest being designed for human beings. These fill all the air of the earth, and all the space in the firmament above the earth; they have existed from everlasting to everlasting, for they were without beginning.

11. Now whilst a child is yet within the

womb, one of these elementaries entereth in the child, and straightway there is the beginning of the man. And in like manner are all things produced which live on the earth.

12. The king asked: Before such time when man beginneth, whilst these elementaries are floating about, do they know anything? The spirit said: Many of them have great wisdom and cunning, and are withal great liars and thieves and rascals. Knowest thou one Loo Sin, a magician? The king answered: Yea. And then the spirit said: Well, Loo Sin is obsessed by the elementaries, and they are all great liars, pretending to be spirits of the dead! As for myself, I am a most virtuous Goddess, from the highest heavenly spheres. I tell thee, O king, these elementaries are the curse of the world; they are anxious to be born into life, so they may have souls, and they inspire mortals to paternity and maternity that they may have an opportunity for incarnation.

13. The king said: Thou hast answered well, O Goddess. I will pay according to thy decree. And thereupon the spirit departed. King Tezee sent for another magician, Hi Gowh, of the rank of priest, and having bargained with him as to his price for exhibiting, commanded him to proceed.

14. Hi Gowh then exhibited after the same fashion as the others, doing great wonders. And him also did the king command to show the spirits of the dead. Hi Gowh complained about the price; but being assured by the king that his demands would be paid, the magician went into the same corner and cast himself in the holy ghost (trance); and, presently, a spirit appeared, saying: Greeting to thee, O king! Whether thou desirest conquest, or riches, or more women, name thou to me, and I will give abundantly. Know thou I am the spirit of the great Zarathustra.

15. The king said: Great Zarathustra, thou art most welcome. But, alas, none of the things thou hast named are what I desire. Tell me, O Zarathustra, what is the origin and destiny of man?

16. The spirit said: First, then, O king, in days long past, the sun turned round so swiftly it threw off its outer rim, and the rim broke into a million pieces, flying every way, and these pieces are the stars and the earth and the moon.

17. And for millions of years the earth was only a stone, melting hot; but it cooled off in time; and the outer stones on the earth were oxidized, and this made moss; then the moss died; but the spirit of the moss re-incarnated itself, and this made grass; and the grass died; but the spirit of the grass lived and re-incarnated itself, and thus made the trees.

18. Then the trees died; but the spirit lived, and it re-incarnated and became animals; and they died, but their spirits lived and re-incarnated and became man. After that the spirit no longer re-incarnateth itself, but floateth upward into peace, and resteth for a long time, when it finally mergeth back into the sun and is extinct, like a lamp burnt out.

19. The king asked: How, then, is it with thyself? The spirit replied: I was the original Sun God, that came away from the sun to take charge of this world. It is in my keeping. The king asked: Who, then, is the All First that still stayeth with the sun?

20. The spirit answered: Because thou asketh many questions, O king, thou shalt pay more money. The king assured the spirit that the money, to any amount, would be paid; thereupon the spirit said: Ahura-Ormazd was the original of all; but when the sun threw off its surface Ahura-Ormazd was thrown into pieces, one piece going to every star, save the earth, and I came here of my own accord, because it was larger and better than any other world.

21. The king dismissed the spirit and the priest, and sent for another, a magician also of the rank of priest, Gwan Le. And Gwan Le, being assured that his price would be paid, proceeded to exhibit also. And he performed feats even like the others. Then the king commanded Gwan Le to call the spirits of the dead.

22. The priest apologized about the expense of the death trance (holy ghost power), but being further assured that his demands would be paid, he went into the corner and cast himself into the swoon, stiff and cold.

23. Presently an angel appeared, saying: Behold me, O king, I am Brahma. And if thou desire conquest in war, or greater riches, or more women, I will grant unto thee. I can tell thee of hidden treasures, and of rich mines, and of women greatly to be desired. Also I can tell thee how thy armies can overcome thy enemies with great slaughter.

24. The king said: I am delighted, O Brahma. But I desire nothing of which thou hast mentioned. Tell me of the origin and destiny of man?

25. The spirit said: Know then, O king, all things alive have two parts, the corporeal and the spiritual; all dead things are but one.

which is the spirit. Thou, O king, wert first a stone, a very large stone; then when it moldered into dust thy soul went into silver, a very large piece; but when the silver rusted away, thy soul went into gold; and when the gold was worn away, thy soul began to run into vegetable life; and after that it ran into animal life, then into a low order of man, then into the high order of man, as thou now art. Thus came man up from the beginning, re-incarnating himself over and over, higher and higher and higher. And when he is perfected in spirit as thou art, he never more returneth to re-incarnate himself. The king asked: What doth the spirit after leaving this world? The spirit replied: Thou shalt then meet thy sexual partner, thy soul wife; and shall do nothing ever after but have sexual indulgence, peopling the spirit realms with delightful spiritual offspring.

26. The king said: It is well; thou hast a wonderful doctrine. Thereupon the spirit departed, and the priest also. And the king sent for still another priest, Tseeing, a Brahman prophet. And the king asked him: What seest thou for thy king?

27. The priest said: By the rites of my order I cannot disclose any of the secrets of heaven or earth until thou hast paid the price of indulgence, which is two pieces of gold. So the king paid him. Tseeing said: And thou desire riches, or success in war, or new wives, speak thou, and I will grant unto thee according to the price. The king said: Alas, Tseeing, I desire none of these indulgences; tell me the origin and destiny of man, for I would learn why I am, and the object and end?

28. Tseeing said: The first of all was Brahma, which was round like an egg. Then Brahma broke open, and the shell was in two halves, and one half was the sky and the other half was the earth. Then Brahma incarnated himself in the earth; but he came not up as one only, as he expected, but he came up in ten millions and one million parts, and every part was a living thing, a tree, or a plant, or a fish, or a bird, or a beast, or a man. And this is all there is or was or ever shall be.

29. But Brahma looked over the world and he saw that some men were good and some evil. And he said: I will separate the good from the evil. And that justice might be done he called all the nations and tribes of men before him. And when they were come he said unto them:

30. Whoever delighteth in the earth, it shall be his forever. And though he die, his spirit shall have power to re-incarnate itself in another unborn child, and so live over again, and so on, forever. And he shall have great indulgence in the earth, in eating and drinking, and with women, and in all manner of delights, for they shall be his forever.

31. But whosoever delighteth in spirit shall be blest in spirit. He shall not, after death, re-incarnate himself and live over again, but shall dwell forever in heaven and have heavenly delights. But since heavenly delights are not after the manner of earthly delights, then shall the spiritual chooser not live like earth-people.

32. But he shall live secluded, and shall torment his flesh with fastings and with castigations. Neither shall he marry or live with woman, nor beget children, nor have any indulgence on the earth whatever, save merely to live, for the earth is not his, nor is he of the earth. And the more he tortureth the flesh, the higher shall be his bliss in heaven.

33. Now, when Brahma had stated the two propositions unto the children of the earth, he further added: Choose ye now which ye will; for after ye have chosen, behold, there is the end. For ye that choose the earth shall be of the earth, even unto all succeeding generations. But whoso chooseth heaven, to him and his heirs it shall be final, and forever.

34. Thereupon mortals made choice, and lo and behold, nearly all of them chose the earth. But in thousands of years and millions of years afterward Brahma repented of his former decree, for he saw the earth became too full of people, and they were sinful beyond bounds. And Brahma sent a flood of waters and destroyed ten hundred thousand million times ten millions of them. And he sent Zarathustra into the world to give new judgment.

35. Zarathustra opened the door of heaven anew, saying: Whoever after this chooseth Brahma, and will torture his flesh, and hate the earth, and live away from the world, him will I save from the earth and from hell also, for I am very efficient and influential with the Creator.

36. Such, then, O king, is the origin and destiny of man. Some are born for the earth forever, and some are born for heaven. Nevertheless, the way is open unto all, to choose which they will, earth or heaven.

CHAPTER XXVIII.

TE-ZEE pursued his researches for a long while, and with many prophets, magicians, seers and priests. Afterward he said:

2. All is vanity; all is falsehood. No man hath answered me aright, as to the origin and destiny of man. Even the angels, or whatsoever they are, can only inform me of the things of earth; they only see as man seeth. And it may be true that these angels are nothing more than Loo Sin said, i.e., the spirit of the magician only. Because his body entereth this trance it seemeth reasonable.

3. Now, therefore, I will put a stop to these magicians and priests; they are of no good under the sun. So Te-zee issued a decree covering his own province, commanding magicians and priests to quit the province, under penalty of death. And they thus departed out of his dominions.

4. Now it so happened that in five other great provinces, the kings did precisely the same, and about the same time. And these were the provinces, to wit: Shan Ji, under king Lung Wan; Gah, under king Loa Kee; Sa-bin-Sowh, under king Ah-ka Ung; Gow Goo, under king Te See-Yong; and these provinces comprised the chief part of Jaffeth. And all these kings issued edicts after the same manner. So that the magicians and seers and priests were obliged to abandon their callings or go beyond these provinces, where dwelt barbarians.

5. Jehovih commanded Chine to go before king Te-zee, and when he had come, the king said unto him: Some years since I heard thee, and thou wert profound. I am delighted thou hast come before me again, that I may question thee.

6. Chine said: When thou heardest me before, the Great Spirit spake through me. Now I am well learned, and He commandeth me to to speak of my own knowledge.

7. First, then, I am a man as thou art; yet every man hath a different work. Thou art king of this province, and I am told, moreover, thou art good and wise. I hope thou art. Otherwise my words will not please thee. As for myself, I was sent into the world to mark out this land and name it Chine'ya (Chineland), and to establish anew those that accept the Great Spirit. For Chine'ya and her people shall remain a different country and different people from all the world.

8. Know then, O king, I come not in vain-boasting that I, Chine, am much or can do much; on the contrary, I say unto thee, I am one of the weakest of men; and yet I have more power than any other man in the world. And yet, mark thee, of myself is there nothing whereof to boast. For I am but as a tool in the hands of Jehovih (Ormazd), and not I myself do anything, but He through me.

9. I look upon thee and see thou hast been questioning magicians and priests, and that thou art unsatisfied. Know then, O king, this is thine error, in not magnifying thy judgment.

10. Thou hast worked with magicians who are under the power of angels of the first resurrection, and even angels below them.

11. All such angels teach on their own individual understanding; as wandering individuals they go about. And their miracles are of the same order, merely individual miracles.

12. He, Whom I teach, worketh miracles, not in a small corner but in the affairs of kingdoms and nations; not through magicians only, but through kings and queens, and even through common people. Thou thyself art an instrument in His hand.

13. Behold, in the same time thou issuest thy decree against magicians and asceticism, even in that same time five other great kings do the same thing! This is a miracle indeed! No man can counterfeit His miracles. Neither flatter thyself that such matters occur by accident. They do not occur by accident; but by Jehovih. For His angels in the second resurrection are organized, and work in mighty armies.

14. Te-zee said: Thou art great, Chine; or else thy sudden philosophy turneth my brain! Go on! How shall we know, first, that there are angels who are really the spirits of the dead? Second, how shall we distinguish betwixt the first and second resurrections?

15. Chine said: Only by seeing and hearing with the natural eyes and ears, and with the spiritual eyes and ears, can any man attain to know anything either on earth or in heaven. When these senses are pure and clear, then a man knoweth that the spirits of the dead do live. For I declare, O king, of a truth, that the spirit of my body hath emerged from my body on many occasions, sometimes going subjectively and sometimes objectively. Neither is this a special creation to me only; but it is that which thousands and tens of thousands can attain to by discipline.

16. Touching the first and second resurrec-

tions, know thou, O king, spirits that dispose individual things, or earthly things; or propose riches or personal gain, or marriage, discanting to this man or that man as to what is good for him as an individual; spirits giving great names, professing to be this or that great person long since dead; all such are deceivers and have not advanced beyond the first resurrection. They deny the I Am, the Great Spirit, the All Person. Their highest heaven is re-engraftment on mortals, and the reveling in lust. They flatter thee, telling thee thou wert this or that great man in a former reincarnation. They labor thee to make profit to their own magician; they are without truth or virtue, and of little wisdom.

17. The second resurrection cometh not to an individual as an individual; it cometh as an army, but not to an individual, but to a kingdom, a nation, a community. For as such angels belong to organized communities in heaven, so doth that organization work with virtuous organizations of mortals.

18. This is wisdom, O king; to get away from the individual self; to become one with an organization, to work with the Great Spirit for the resurrection of men. For as thou makest thyself one with many to this end, so laboreth the Father with thee and them. As thou keepest thyself as an individual self, so do individual angels come to thee as individuals.

19. Individual answereth to individual; the first resurrection to the first; the second to the second. Moreover, the All Person is over all, and worketh each in its own order, unto a great purpose.

20. Think not, O king, I am making a new doctrine; I am but declaring that which was also proclaimed to the ancients. And as many as came forward and had faith were called Jehovih's chosen people, because, forsooth, they chose Him.

21. Judge thou, then, whoso denieth the All Person is not of His order; neither hath such an one the light of the Father in him. But he who hath attained to understand that all things are but one harmonious whole, hath also attained to know what is meant by the term, All Person, for He is All; and, consequently, Ever Present, filling all, extending everywhere.

22. In contradistinction from Him, two philosophies have run parallel, which are darkness and evil. One saith the All is not a person, being void, and less than even the parts thereof; the other saith the only All High is the great angel I worship, who is as a man, and separate from all things.

23. These comprise the foundation of all the doctrines in the world, or that have ever been or ever will be. The latter is idolatry, which is evil; the second, unbelief, which is darkness; and the first is faith, truth, love, wisdom and peace.

24. Under these three heads are all men classified by Jehovih and His angels. And they may be likened to three men looking across a field; one seeth a light and knoweth he seeth it; another hopeth he seeth it, but he only seeth a white leaf; but the third seeth nothing at all.

25. As a witness, therefore, the latter is worthless; the second is a circumstantial witness; but the first is positive, and standeth the highest and firmest of all. He knoweth his Heavenly Father. He seeth Him in the flowers; in the clouds, and in the sunshine; in the fruits and herbs; and in the beasts of the field, and in every creeping thing; and in the stars and moon and earth and sun. In sickness, in health, in sorrow and in rejoicing; verily he findeth Jehovih in all things; he knoweth Jehovih's eye and ear are forever upon him; and he walketh upright in fear, but in truth and faith and pride and rejoicing!

26. Te-zee, the king, asked: Tell me, O Chine, what is the origin and destiny of man?

27. Chine said: The Ever Present quickeneth him into life in his mother's womb; and he is then and there a new creation, his spirit from the Spirit Jehovih, and his body from the earth; a dual being the Father createth him.

28. His destination is everlasting resurrection; in which matter, man can have delightful labor as he riseth upward forever and ever.

29. The king asked: If Jehovih is all the time creating, will not the firmament become too full of angels?

30. Chine said: A thousand men read a book, and yet that book is no fuller of ideas than at first. The corporeal man is not divisible, and, so, filleth a place. Thought, which may be likened unto the soul, is the opposite of this. Ten thousand men may love thy flower-garden, yet thy garden is no fuller because of their love. Exalted souls in the upper heavens are without bulk and substance; and even so are the regions they inhabit, as compared to corporeal things.

31. The king said: I would that I were as

thou art! For which matter, if thou wilt use thy wand and make me even half as wise, I will give away all my kingdom!

32. Chine said: Thou canst not bargain for Faith, or purchase it, as a coat or as sandals. And yet until Faith is attained there is no resurrection. No bird ever flew from its nest, without first having faith it could fly. And when thou hast Faith thou wilt cast away thy kingdom and choose heavenly treasures instead. Until thou hast attained Faith thou wilt retain thy kingdom. This is a judgment unto the rich man in the same way.

33. Riches and a king's kingdom may be likened to balls of gold tied to a man's feet in deep water; he cannot rise until he cutteth himself loose, and casteth away that which bindeth him. So, also, are men bound in spirit, and until they put their own hands to the matter there is no resurrection for them.

CHAPTER XXIX.

TE-ZEE, the king, said unto Chine: Because thou hast given me this great light, it seemeth to me I should issue a decree commanding all my people to accept thy doctrines?

2. Chine replied: O man! How short thou art in understanding our Father! Violence is His enemy. Such a decree would be no better than a decree establishing any other heavenly ruler. It would thwart itself. He cometh not with sword and spear, like the idol-Gods; He cometh with education, the chief book of which is the example of good works, and of peace and liberty to all.

3. Te-zee said: Thou reasonest well. Hear me, then, thou greatest of men; command me even as if I were the meanest of servants, and I will obey thee.

4. Chine said: O king, thou tormentest me with my own inability to make thee understand! Thou shalt not make thyself servant to any man, but to Ormazd, the Great Spirit.

5. The king said: Then I will put away my kingdom. But Chine said: Consider first if thou can best serve Him by doing this way or that way, and then follow thy highest light, and thou shalt not err.

6. The king asked: How, sayest thou, shall I put aside my kingdom and my riches and do as thou dost?

7. Chine said: Thou shalt be thine own judge. If I judge for thee, and thou follow my judgment, then am I bound to thee. Suffer me to have my liberty also.

8. Te-zee said: If the Great Spirit would give me thy wisdom, then would I serve Him. How long, sayest thou, a man shall serve Him in order to reach great wisdom?

9. Chine said: Suppose a man had several pieces of glass; some clear, some clouded with smoke and grease; how long, sayest thou, it would require to make them all clear alike? For such is the self in man; it cloudeth his soul; and when he hath put self away, then is his soul clear, and that is wisdom, for then he beholdeth the Father through his own soul; yea, and heareth Him also. And until he doeth this, he believeth not in His Person or Presence, no matter how much he professeth.

10. The king kept Chine many days, and questioned him with great wisdom and delight. One day Chine said to him: Jehovih saith to me: Go thou quickly unto the five other great provinces of Chine'ya, and explain to the kings thereof Who I am. Chine added: Therefore, O Te-zee, I must leave thee, but after many days I will return to thee and exhibit to thee the testimony of immortal life.

11. The king provided camels and servants, and sent Chine on his way. And, after Chine was gone, Te-zee said to himself: Although I cannot decree Chine's doctrines, I see no reason why I cannot decree the extinction of Te-in and other idol-Gods. And thereupon he did as he thought best, prohibiting the priests from doing sacrifice [worship — Ed.] to Joss (God), or Ho-Joss (Lord God), or Te-in, or Po, or any other ruler in heaven, save and except the Great Spirit.

CHAPTER XXX.

IN course of time Chine completed his labor with the six kings of Jaffeth, and returned to Te-zee, to die.

2. At this time there had been established in different places more than a thousand families (communities) of Faithists, either through Chine or his followers, the chief rab'bahs. And when Chine returned before the king, Te-zee, there came from every quarter of the world men and women to meet him and learn wisdom.

3. And all that were in any way sick or

lame or blind or deaf he cured by pronouncing the word E-O-Ih over them. And persons who were obsessed with evil spirits he healed by permitting them to touch his staff. And many that were dead he brought to life; for he showed before men power to accomplish anything whatsoever. Yea, he rose up in the air and walked therein and thereon over the heads of the multitude.

4. And whilst he was up in the air he said unto the multitude: I will now come down amongst you and die, as all men do die. And ye shall suffer my body to lie five days, that the eyes may be sunken and black, showing that I am dead, of a truth.

5. And on the sixth day ye shall cast the body into the furnace and burn it to ashes. And the ashes ye shall take into the field and scatter this way and that, that no more of me is seen or known on the earth.

6. And on the seventh day, which shall be a holy day unto you, behold, ye shall witness in the field of my ashes a whirlwind, and the whirlwind shall gather up the ashes of my body; and my soul shall inhabit it and make it whole, as ye now see me, and I will break the whirlwind and descend down to the earth and abide with you yet other seven days, and then ye shall behold a ship descend from heaven in an exceeding great light, and I will enter therein, and ascend to the second heavens.

7. Neither shall any man nor woman nor child say: Behold, Chine was a God. Nor shall ye build an image of me, nor monument, nor in any way do more unto me or my memory than to the meanest of mortals. For I say unto you, I am but a man who hath put away earth possessions, desires and aspirations.

8. And whatsoever ye see me do, or know of my having done, the same is possible unto all men and women created alive on the earth.

9. Remembering that all things are possible with Jehovih (Ormazd); and to Him only is due all honor and glory forever.

10. So Chine died, and was burnt to ashes on the sixth day, under the superintendence of king Te-zee, and the ashes were scattered in the field as commanded.

11. And on the seventh day, whilst the multitude surrounded all the place, a whirlwind came and gathered up the ashes in a small degree; and the ashes were illumed, and the soul of Chine went therein, and he burst the whirlwind and came down even at the king's feet.

12. And Chine said: Knowest thou who I am? And the king answered, saying: Of a truth thou art Chine. And because this hath come to pass I decree that this, thy native land, shall henceforth forever be called Chine'-ya! And I will send unto other kings also, and they will decree the same thing.

13. Chine said: Even so, do thou. And since the Father hath allotted me seven days to remain with His chosen and with thee, O king, apprize thou, whom I will name to thee, to come and see me. And thereupon Chine told the king whom he desired to come.

14. And Chine walked about on the earth, even the same as before death, nor could any man tell by looking at him that he had passed through death. Nor were his clothes different, although they were made out of the ashes in the whirlwind.

15. On the last day that he was to remain he called Te-zee and the persons he had selected, and thus spake unto them, saying:

CHAPTER XXXI.

MY brothers and my sisters, in the name of the Great Spirit, hear me: These are Chine's last words, for the Father calleth me. Be ye attentive, that ye may remember my sermon; be also considerate, for I am no more nor less than one of you.

2. I was sent into the world to wall this great people around with Jehovih's hand. I have made you an exclusive people for three thousand years to come. I give unto you peace and liberty; I have drawn a veil over the bloody past, and taught you to love and respect one another.

3. Chine'ya shall become the most numerous nation in all the world; this is the miracle of the Father unto you. On the foundation I have given you, shall your doctrines be henceforth forever.

4. Be ye watchful against Gods (Josses) and Saviors, and especially wary of spirits of the dead who profess not the Great All Person.

5. All such are instigators of war and lust after earthly things.

6. Be ye exclusive unto one another; suffering not outside barbarians to come amongst you, especially to marry with my people.

7. Yet ye shall not war against them.

8. But it is lawful for you to build walls around about, to keep them away. And these walls shall stand as the Father's judgment against all people who molest or injure you.

9. And every change of the moon ye shall renew your covenant, which was my covenant, with Jehovih.

10. Teaching it to your children, and commanding them to teach it to theirs after them, and so on forever!

11. Swearing ye unto the Great Spirit to ignore all heavenly rulers but the Creator, the I AM Who is everywhere.

12. And though idolaters come amongst you, proclaiming their God, or their Lord, or their Savior, hearken not unto them. But nevertheless, persecute them not, nor injure them, for they are in darkness.

13. Neither be ye conceited over them; for your forefathers were like unto them.

14. The Father hath made a wide world, and fruitful and joyous, and He giveth it unto man's keeping.

15. Unto one people one country; unto another people another country, and so on, all the world over.

16. Chine'ya He giveth unto you, and He saith:

17. Be ye as brothers and sisters in this, My holy land.

18. Which in the ancients' days was made to bloom as a flowery kingdom by My chosen, the Faithists of old.

19. But they were neglectful of My commandments.

20. Idolaters came upon them and destroyed them, and laid waste their rich fields; yea, the bones of My people were strewn over all the land.

21. But ye are now once more delivered, and ye shall make Chine'ya bloom again as My celestial kingdom.

22. And ye shall multiply, and build, and plant, and make this heritage, which I give unto you, as an example unto all peoples, of industry and peace and thrift.

23. And of the multitude that can dwell in one kingdom, manifesting love, patience and virtue.

24. And by your neglect of war and of war inventions, ye shall be a testimony of My presence in this day.

25. For the time shall surely come when I will put down all unrighteousness, and war, and idolatry, and I will be the All Person unto the whole world.

26. Chine hath spoken; his last words are spoken. Jehovih's ship of fire descendeth from His highest heaven!

27. Chine will rise up in this; and even so shall ye who are pure and good and full of love.‖

28. A light, like a great cloud, but brilliant, blinding with holy light, descended over all the field where the multitude were.

29. Many fell down in fear; and many cried aloud in great sorrow.

30. Then Chine went and kissed Te-zee, and immediately walked toward the midst of the field, and was lost in the exceeding great light.

31. And the light turned around like a whirlwind, and rose up, higher and higher, and then was seen no more.

32. Chine was gone!

33. And now were manifested the power and glory of Jehovih. Te-zee at once made special laws protecting all persons who rejected Gods, Lords and Saviors, but worshipped the All Light (Jehovih). Four other kings followed with the same edicts and laws.

34. The Faithists were safely delivered into freedom throughout Chine'ya.

[Thus end the revelations of the three contemporaneous Sons of Jehovih, Capilya, Moses and Chine.]

END OF BOOK OF THE ARC OF BON.

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[1] It will be seen in the Book of Lika that these angels were commissioned to speak in the name of the Ever Present. Otherwise mortals would worship the angel instead of Jehovih.

[2] Haoma signifieth spiritual food. From this it would appear that ahaoma meant earth food.

[3] This land law is still in existence in rural districts in India.

[4] These terms are used in other places. A caterer to the king is what we call a politician. A caterer to Dyaus is a priest.

[5] The resistless character and refinement of Capilya's doctrines in India attained to so great an extent, that when the Christians, under the guise of the East India Company, began the enforcement of Christ and plunder, thousands of them submitted to be shot down rather than take up arms to shed human blood. And the missionaries and the British press published this doctrine of peace amongst the East Indians as evidence of foolish idolatry.

[6] The word Pharaoh is Phœnician for Sun King.

[7] See Book of Exodus, Ezra Bible, chap. ii., v. 10. The etymology of the Hebraic word, Moses, is A LEADER-FORTH, and has no reference to being drawn out of the water. Hence, the Ezra account must fall to the ground, save so far as the facts corroborate the Israelitish account.

[8] According to the account in the Ezra Bible there was an edict to kill male Hebrew children. If so, why did Moses' mother put him in this most dangerous of places? Would any mother resort to so foolish a stratagem? As to the angels carrying the child, as also in the case of Capilya, sufficient evidence is at hand now, in this country and in England, of hundreds of full-grown people being carried by the angels.

[9] Iz-zerl.—See Book of Saphah.

[10] A family of ten, i.e., thirty people: a small community.

[11] It is strange indeed that the world has endorsed the Bible account for two thousand years, overlooking this fearful blunder. Nevertheless, we see now that we have not had the Mosaical account at all, but the Egyptian.

[12] The student must not forget that the Egyptians were the worshippers of the Lord and God, and that the Israelites were not.

[13] One of the orders of Faithists in China. Equivalent to Hidang in some regions.

GOD'S BOOK OF BEN.

THE NINE ENTITIES.



Jehovih, or, Jehovih said. And is equivalent to THE ALL HIGHEST LIGHT. The All Knowledge.



Tae, or, Tae said. The word TAE is equivalent to the words, THE HIGHEST GENERAL EXPRESSION OF MANKIND, or, THE UNIVERSAL VOICE WAS.



Corpor, or, corpor said. Corpor signifieth whatever hath length, breadth and thickness.



Uz, or, Uz said. Uz is equivalent to THE VANISHMENT OF THINGS SEEN INTO THINGS UNSEEN. Uz is also equivalent to, WORLDLINESS, or, world's people.



Esfoma, or, Esfoma said. Equivalent to THERE IS SOMETHING IN THE WIND; or, AS THINGS SEEM TO INDICATE. Signs of the times.



Es, or, Es said. Equivalent to, THE UNSEEN WORLD also to, THE SPIRIT WORLD. The testimony of angels. Also spirit.



Ha'k, or, ha'k said. DARKNESS. Ignorance is ha'k. Darkness may be corporeal or spiritual. Dark ages; or, a time of anarchy and false philosophy.



Kosmon, or, kosmon said. THE PRESENT ERA. All knowledge in possession of man, embracing corporeal and spiritual knowledge sufficiently proven.



Seffas, or, seffas said. Seffas is equivalent to, THE ESTABLISHED, or, THE ENFORCED; as the laws of the land, or, the religion of the land, as established.

God said: These are the nine entities; or, according to the ancients, Jehovih and His eight children, His Sons and Daughters. And these are the same, which in all ages, poets and philosophers have made to speak as, THE FAMILY OF THE UNIVERSE. Through them I speak. Jehovih is the Light, that is, Knowledge. The manifestation of Knowledge in man is Jehovih. The growth of wisdom in man, as the earth groweth older, is the tree of light.

GOD'S BOOK OF BEN,

SOMETIMES CALLED BOOK OF THE NINE ENTITIES, BEING THE TREE OF ALL LIGHT.

CHAPTER I.

GOD said: Before the arc of Bon the earth was rank.

2. The seed of the tree of light had been planted many times, but the rankness destroyed it.

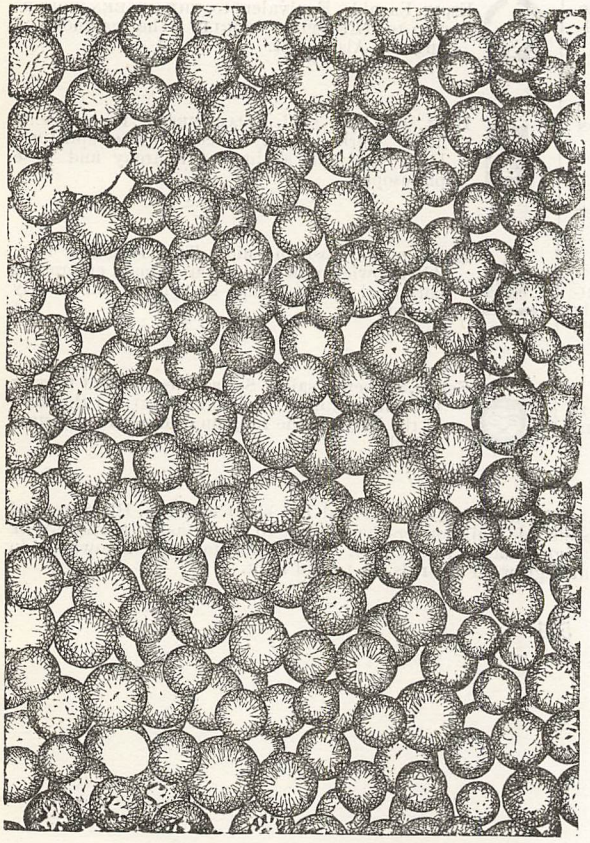


PLATE 22. — ETHEREA.

3. In the time of the arc of Bon, the earth reached maturity.

4. Jehovih said: I gave to the inhabitants of the earth Capilya, Moses and Chine.

5. Through them the tree of light was made everlasting on the earth.

6. The great peoples then knew I was God, and My word was with them.

7. Es had spoken before that day, and man knew the presence of angels. But he heeded them not.

8. When My word came, man gave heed. Mine was with authority.

9. Emblems, signs and symbols were the letters of man's alphabet to lead him upward in wisdom.

10. Wisdom cometh not suddenly; as darkness goeth away, light cometh.

11. Great knowledge is all around about; to make man perceive it, is the labor of God.

12. Man said: I have looked in corpor, but found not knowledge.

13. Corpor said: Doth thy flesh know? Have thy bones knowledge? Is it in the blood?

14. Jehovih said: I am Knowledge; come thou to Me. I am the Unseen. Behold thyself, O man! Canst thou put thy finger on the place, and say: Here is knowledge? Hath wisdom bulk, and a place?

15. Ha'k said: Who knoweth the boundary of Light? Behold, I cannot hide away from Him. What is my small corner compared with the All Light of etherea?

16. Jehovih saith: Think not that the vault of the firmament is nothing; for thither have I created etherean worlds, of sizes equal to the corporeal worlds; but they are independent of them. These are My kingdoms, prepared for the spirits of men and women and children, whom I bring forth into life on corpor. Nor are My etherean worlds alike in density or motion, but of different consistencies, that they may be suitable for the varied advancement of My children.

17. Man said: O World, give me light. Give me substantial knowledge, that I can put my finger on it and say: Here is the real!

18. Uz said: O man! Behold thy folly! All things thou seest and hearest and touchest are my abode.

19. Man said: How sayest thou? Thou art vanishment! All things perish; thou art that that is without foundation.

20. God said: Thou art both a flesh-man and an es-man. How hopest thou for thy flesh-talents to acquire substantial knowledge? All substance is evanescent. The real is the All Light, which thou canst not comprehend.

21. Man said: Why, then, this craving in my soul for all wisdom? Was my creation in vain?

22. Jehovih said: Because I created thee craving for light, thou goest forth searching. Thou art on a long road; to the summit of All Light, even Gods have not attained.

23. Man inquired: Why, then, was death created?

24. Uz said: Behold, even stones molder into dust. Wouldst thou have had a separate law for man?

25. Es said: I am within thy corpor; when thy corpor moldereth into dust, behold, I am the es-man, thy real self. I am thy spirit; and, like a seed planted, I dwell within thy corpor.

26. Jehovih hath said: The corpor of man I created as a womb for the es of man. By death, behold, the es is born.

27. Around about My corporeal worlds I placed atmospherea; for, as the earth and other corporeal worlds provide a womb for the spirit of man, so have I made of atmospherea the substance for a womb for the souls of men.

28. Man said: If, when I am dead, I shall see the place, is not the germ of that light already in me? How am I made that I see, but see not this? Hear, but hear not this? If I am now dead to that which is to be, will I not then be dead to what now is? Give me light, O Father.

29. Jehovih said: To man I gave a corporeal body that he might learn corporeal things; but death I made that man might rise in spirit and inherit My etherean worlds.

30. Two senses gave I to all men, corporeal senses and spiritual senses; nevertheless, the twain are one person. A man with corporeal senses transcending, chooseth corporeal things; a man with spiritual senses transcending, chooseth spiritual things.

31. Two kinds of worlds have I made: corporeal worlds and es worlds. He who desireth of corpor shall receive from corpor, for he is My Son, in whom I am well pleased. He who desireth of es shall receive from es, for she is My Daughter, in whom I am well pleased.

32. Kosmon said: Because man liveth on corporeal worlds, corpor is called son; but because man in spirit liveth in the es worlds, es is called daughter.

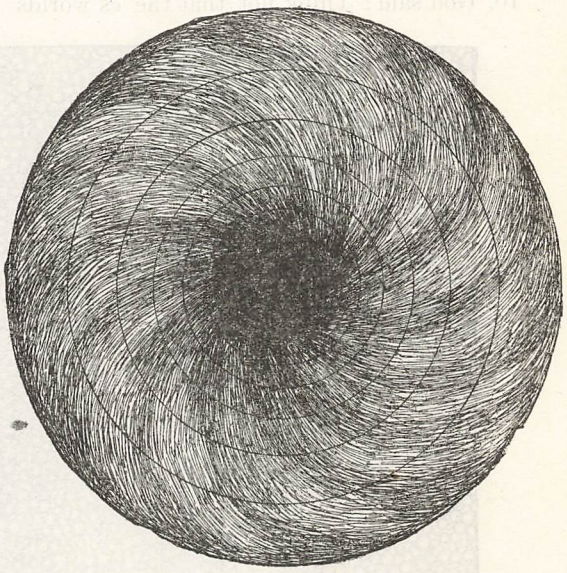


PLATE 23.—EARTH.
Black centre, and her atmospherea.

CHAPTER II.

GOD said: Hear me, O man. I am come to teach thee wise dominion.

2. Man said: The aborigines were free. Why shall man with more wisdom learn dominion?

3. Seffas said: My peace is forced peace; I am the light and the life.

4. Man inquired: Behold, the air of heaven is free. Can dominion come down out of nothing (as it seemeth) and rule over something (that is proven)?

5. How can God rule over solid flesh?

6. Uz said: O vain man! Do I not come in the winds of heaven and cast cities in epidemic? And yet man seeth me not.

7. I inoculate in the breath; I cast fevers in the bright sunlight, and yet no man seeth me.

8. Jehovih said: All power gave I to the unseen to rule over the seen.

9. Kosmon said: Why wilt thou, O man, search forever in corpor for the cause of things? Behold, the unseen part of thyself ruleth over the seen.

10. God said: Think not that the es worlds are less governed by system than are the corporeal worlds. The same Creator created all.

11. Behold, all things are in dominion. Thou wert in dark dominion before the time of Bon.

12. By mine own light gave I thee a dominion of light in the time of Bon.

13. Man inquired: If the unseen rule in man, what ruled the substance of man before he was made?

14. Jehovih said: I created all things, seen and unseen. My hand was forever stretched forth in work. I make and I dissipate everlastingly.

15. Behold, I make a whirlwind in etherea, hundreds and hundreds of millions of miles across, and it driveth to the centre a corporeal world from that which was unseen.

16. I blow My breath upon the planet, and lo, man cometh forth, inquiring: Who am I, and what is my destiny?

17. I send an elder brother of man, to teach him, and show him the light.

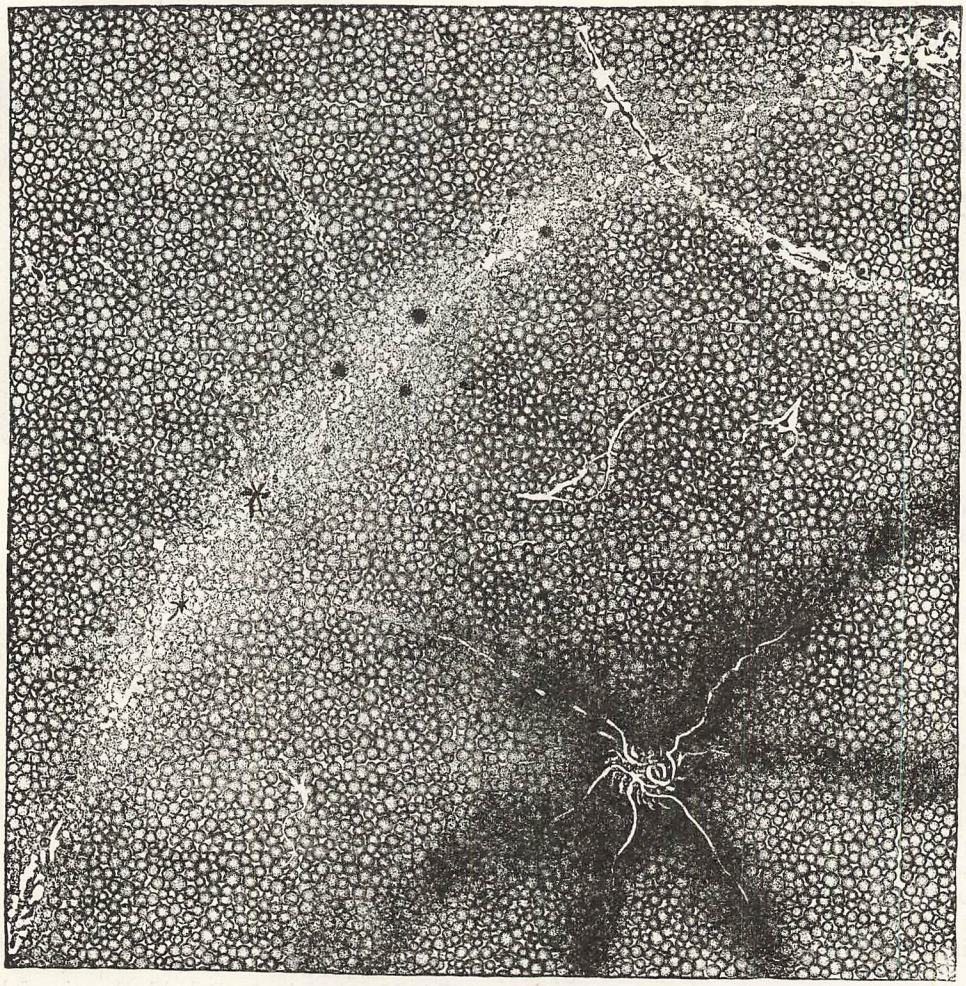


PLATE 24.—ETHEREAN WORLDS AND ROADWAYS FOR SUN-PHALANXES.

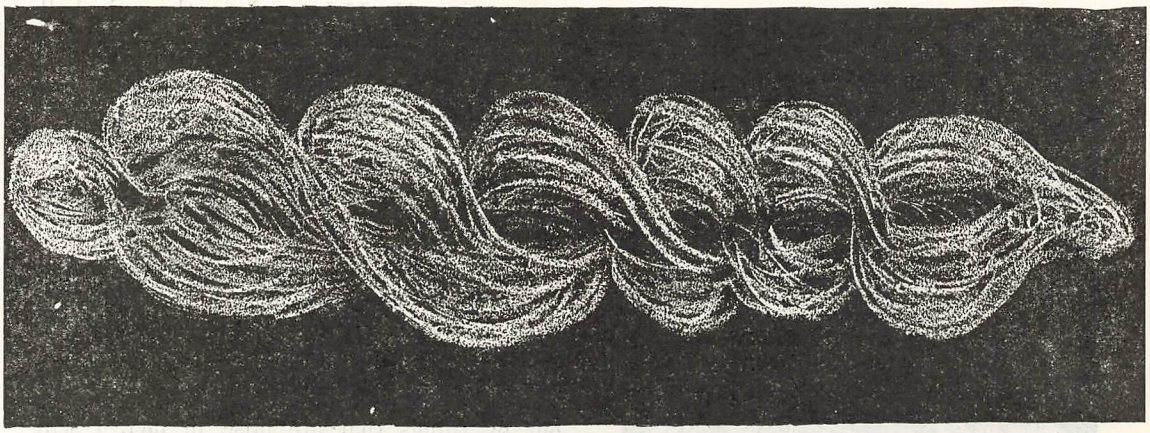


PLATE 25.—PRIMARY VORTEX.

The power that maketh planets. (See Book of Cosmogony.)

18. God said: Behold me, O man, I am an elder brother. I have passed through death and found the glory of the unseen worlds.

19. Jehovih gave to me, thy God, to have dominion over the earth and her heavens.

20. Man said: I have found truth in corpor; I know I live; that trees grow and die.

21. This is true knowledge. Give me truth in regard to the unseen, that I may prove it truth.

22. Why, O God, givest thou the matters of heaven and earth in signs and symbols? Give me the real light, I want no figures.

23. God said: Thou art vain, O man. What, then, hast thou learnt? Canst thou tell why the grass is green, or why one rose is red and another white, or the mountains raised up, or the valleys sunken low? Or why a man was not made to fly as a bird, or live in the water like a fish? Whence came the thought of shame? Even thyself thou dost not comprehend, nor know of thine own knowledge the time of thy beginning. Thou knowest three times three are nine; and even this thou canst not prove but by symbols and images.

24. Nor is there aught in thy corporeal knowledge that thou canst prove otherwise, save it be thy presence; and even that that thou seest is not thy presence, but the symbol and image of it, for thou thyself art but as a seed, a spark of the All Light, that thou canst not prove to exist.

25. Man inquired: Where, then, is real knowledge possible to man? If my corporeal body and corporeal senses are evanescent and soon to fly away, how can I comprehend that which flieth not away, the spirit?

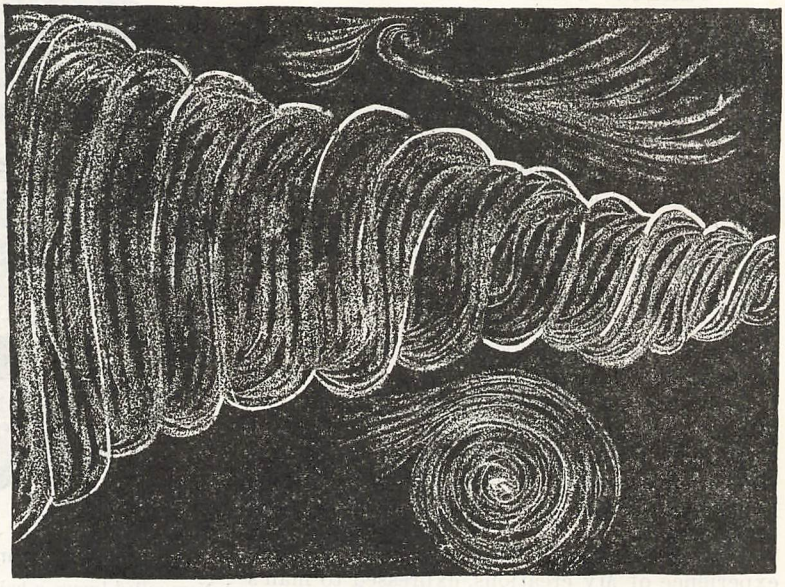


PLATE 26.—SECONDARY VORTEX.

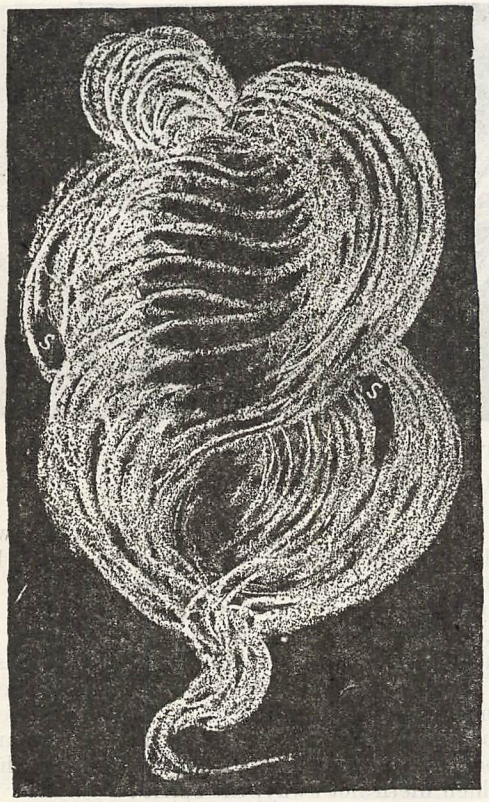


PLATE 27.—THIRD AGE OF VORTEX.

26. Yet I know a truth: I know that ten things are ten. This knowledge I can write down, and clearly teach to my brother. See, here are 10. This is exact science.

27. Esfoma said: Thou hast written but two strokes, and called them ten. Now, I will show thee ten. (Esfoma wrote: | | | | | | | | | |.) Yet, be not surprised, for now I will convict myself, also, inasmuch as I have deceived thee. I said I would show thee ten, and straightway, I made ten marks; but I should have written the word ten. Now, thou art wise! Nay, hear me further, for all I have spoken is false; for have I not tried to persuade thee that the one uttered word, TEN, was ten; wherefore, I should have uttered ten utterances. Thy supposed exact science is nothing, and thy supposed truth is only falsehood compounded and acquiesced in.

28. Jehovih saith: Man's wisdom is but the experience of My creations, expressed to man's understanding in signs and symbols.

29. Man said: If I search for the real, shall I never attain it? Why, then, this craving? Is truth only that which flieth away?

30. Behold, thou hast said: Thou shalt love the Creator with all thy heart and soul! How can I love that which I cannot comprehend?

31. Es said: Behold the utterances of the birds; and the skipping of the lambs at play! These are the expressed love they have for the Creator.

32. To rejoice because thou art created; to seek after exalted rejoicing; to cultivate the light of thy life; to turn away from dark things; these are to love thy Creator.

33. Man said: Why, then, if truth cannot be found, and mathematics cannot be proven but by things that are false in fact, I will search for goodness; I will shun sin. Is this not wise?

34. God said: This is wise. But what are goodness and good works?

CHAPTER III.

MAN said: Behold, I have struggled hard all my days, and met many crosses and losses. To provide my son that he shall fare better, this is goodness.

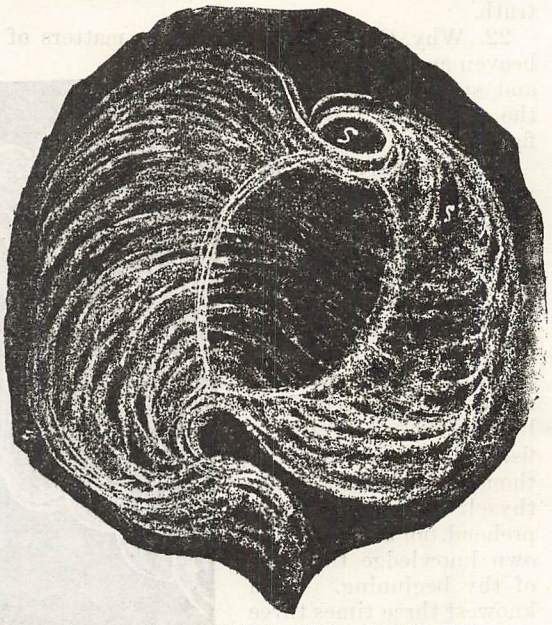


PLATE 28.—FOURTH AGE OF VORTEX.
Now called Inqua, a ball within a ball, or womb of vapor. (S, S, satellites.)

2. Uz said: Vain man! Thou understandest not the creations. Thy trials, thy losses and crosses, have built up thy soul. To provide thy son that he shall have no trials, nor losses nor crosses, will not be good for him. This will not be goodness. Give him experience.

3. Man said: Then I will teach him to sin not. To tell no lies; to steal not; to preserve his body pure. This is goodness.

4. Uz said: What canst thou do, that is not a sin? What canst thou teach, that is not falsehood?

5. Thou paintest a picture, and sayest: Behold, this is my farm! In this thou utterest falsehood. Thou givest a book to thy son, saying: Here is a good book! This is also false. Can paper be good? Thou sayest: Here is a book of wisdom! This is also false. Wisdom dwelleth not in paper.

6. How, then, canst thou teach thy son to tell no lies, since no man can speak without lying?

7. God said: One only is Truth, Jehovih. All else are false. One only is without sin, Jehovih. All else do sin every day.

8. Man said: To understand the laws of the universe, this is great wisdom.

9. Es inquired: What is a law of the universe?

10. Man said: That an apple will fall to the ground.

11. Uz said: By my hand the apple rotteth; the earth to the earth; but moisture flieth upward.

12. Jehovih said: By My touch the substance riseth up out of the earth and becometh an apple. Sayest thou, law is My opposite?

13. Man said: Why, then, there are two laws: one to make the apple rise up and grow on a tree, and one to make it fall down again.

14. Is this the creation? One law to pull one way, and another law in another way?

15. Can one law make one rose red, and another law make another rose white? One law make one man good, and another law make another man bad?

16. Jehovih said: I make no laws. Behold, I labor with Mine own hands. I am everywhere present.

17. Es said: All men may be likened unto green fruit, and on the way toward ripeness.

18. What more is man's earth life than a tree? It hath its winters and summers for a season, and then the end cometh.

19. Jehovih said: Behold, I created light and darkness, and one followeth the other.

20. I give dan to the earth for a season, and then I rain down ji'ay for a season. Even so created I the soul of man; to-day, light and joyous; to-morrow, in gloom and melancholy.

21. Man inquired: How can I know if a thing be of God or if it be of nature? What is Jehovih more than natural law?

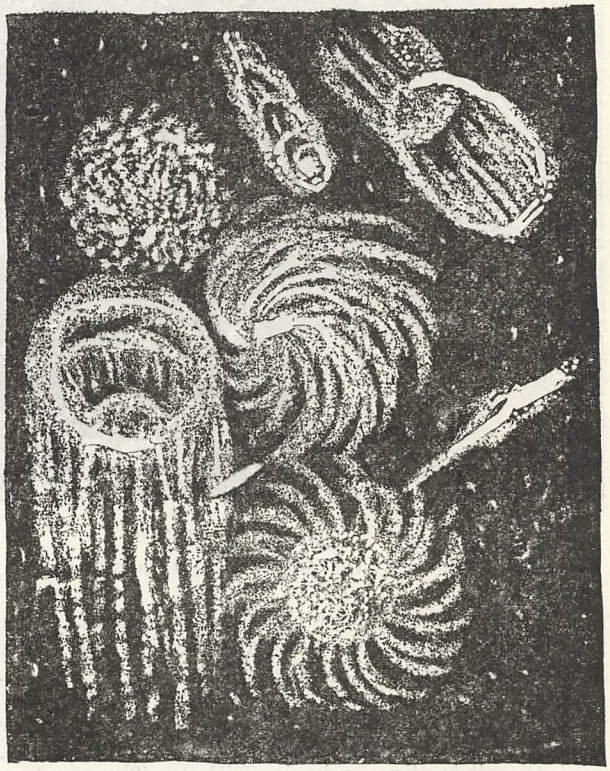


PLATE 29.—ORGANIC WARK,
Within the earth's atmosphere. The origin of meteors.

22. Corpor answered: What is nature, O man? Why wilt thou use a name for the members of my body?

23. Behold, the trees are mine; the mountains and valleys; the waters and every living thing, and everything that liveth not; they are me.

24. Why sayest thou nature? Now I say unto thee, the soul of all things is Jehovih; that which thou callest nature is but the corporeal part.

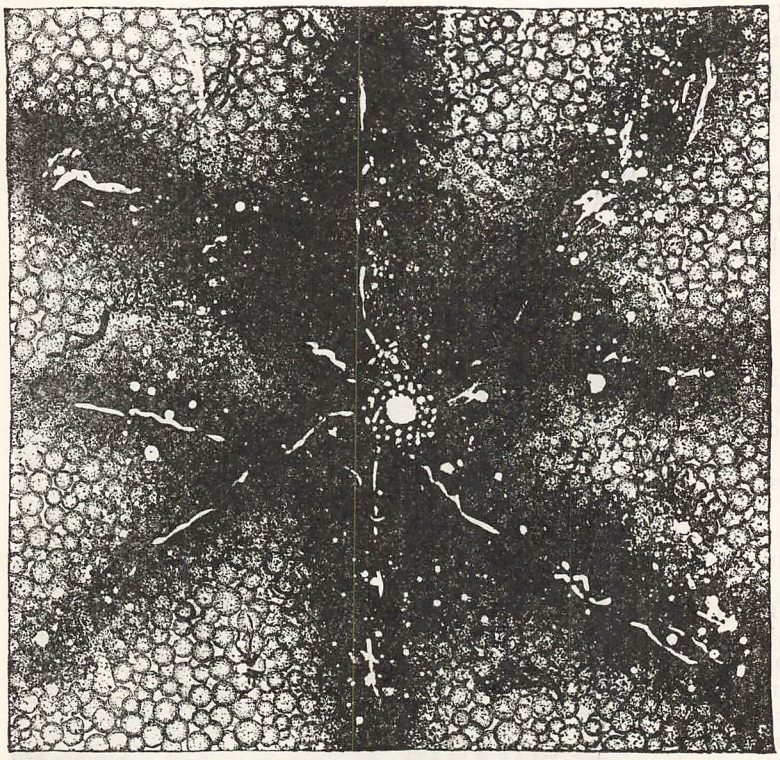


PLATE 30.—JY'AY.
The earth (white spot) in Jy'ay.

25. Man said: I mean the laws of nature. Certain combinations under certain conditions give the same result. This is law.

26. God said: What hast thou gained by the word law, instead of the word Jehovih? If that that doeth a thing, doeth it of its own accord, then it is alive, and wise withal. Therefore it is Jehovih.

27. If it do it not of itself, then it is not the doer, but the instrument. How, then, can law do anything? Law is dead; and the dead do nothing.

28. Within atmospherea, wark becometh organic and falleth to the earth.

29. Wark in etherea becometh an a'ji'an cloud, and shattered.

30. Men make laws, as betwixt themselves; these laws are rules governing action, but they are not action itself.

31. Jehovih is action. His actions are manifested in things thou seest. He is Light and Life. All His things are a complete whole, which is His Person.

CHAPTER IV.

MAN said: What then shall I believe? If great learning have not proven anything real; if science is based on falsehood, and if there be no natural laws, shall I not give up my judgment? Whatever is at variance with my judgment, shall I not turn away from it?

2. It hath been said: The soul of man never dieth. No one can know this, save Jehovih.

3. It hath been said: Jehovih is a person. No one can know this, for His magnitude is incomprehensible.

4. Is the soul of man made of oxygen or hydrogen? Give me light that is real. I can say of what man's mortal body is made.

5. Jehovih said: My divisions are not as man's divisions. Behold, I create one thing within another. Neither space, nor place, nor time, nor eternity standeth in My way. The soul is es.

6. Man inquired: If the dwelling-place for the spirits of the dead be up in the firmament, how is it created? What resteth it upon?

7. And how dwelleth the soul of man in heaven? If the es-man hath feet and legs, how doth he walk?

8. Hath his arms changed into wings? Or rideth he on the lightnings?

9. God said: Already goeth thy soul thitherward, but it cannot take thy body with it. Thy corporeal judgment cannot cope with spiritual things.

10. As thought traveleth, so is it with the spirit of the dead. When thou hast quit thy corporeal body, behold, thy spirit will be free; whithersoever thou desirest to go thou shalt go.

11. Nevertheless thou shalt go only as thought goeth. And when thou hast arrived at the place, thou shalt fashion, from the surroundings, thine own form, hands and arms, and feet and legs, perfectly.

12. The Gods build not only themselves, but plateaux for the inhabitation of millions and millions of other souls risen from the earth.

13. Man said: Alas, me! Why was I born in darkness?

14. Why was I not created knowing all things from my youth up?

15. Why did not the Creator send His angels with me every day, to satisfy my craving for light from the Almighty?

16. Kosmon answered: Hadst thou not craved for light, thou hadst not been delighted to receive light. Hadst thou been created with knowledge, thou couldst not be an acquirer of knowledge.

17. Had the Creator given thee angels to be forever giving thee light, then they would be slaves.

18. Liberty is the boon of men and angels; the desire for liberty causeth the soul of man to come out of darkness.

19. Whoso feeleth that he hath no need of exertion, groweth not in spirit. He hath no honor on the earth or in the heavens thereof.

20. Man said: This is my comfort. Man nowadays is not so foolish as the ancients.

21. They worshipped before idols of stone and wood.

22. They built temples and pyramids so costly that they ruined themselves.

23. Seffas said: O vain man! In the day thou abusest the ancients, thou sendest thy son to college, and enforcest him to study the ancients.

24. Thy standing armies hold the nations of the earth in misery greater than did the temples and pyramids. And as for drunkenness and dissolute habits, and for selfishness, thou art worse than the ancients.

25. God said: O man, turn thou from the dead past; learn from the Ever Living Present!

26. What is thy wisdom for the raising up of the poor and the distressed, more than was that of the ancients?

27. Is it better for thee to hold up a book and say: Behold a most sacred and holy book! than for the ancients to say: Behold a sacred and holy temple!

28. Seffas said: Consider the established things; in one age one thing; in another age another thing.

29. To make man break away from all the past, and live by the Light of the Ever Present, is this not the wisest labor?

CHAPTER V.

JEHOVIH said: In the time I created life on the earth, and in the waters, and in the air above the earth; I brought the earth into hyarti for a thousand years.

2. And the earth gave out light because of the darkness of the heavenly forests whither I had brought her.

3. Man said: To know the beginning of things; what greater delight than this?

4. To know when the earth was made; and how the living were created!

5. The thousands of millions of kinds and species!

6. God said: Was not this answered unto thee? According to the light that man was capable of receiving, so was he answered.

7. Man inquired: But why was not the



PLATE 31.—SHATTERED WARK.

truth told? Why the six days? And why the rib?

8. God said: That which man can accept, and is good for him, is given unto him. That which man cannot comprehend, cannot be revealed to him.

9. Behold, even now, as hath been shown, thou usest false symbols to illustrate the number ten.

10. Wouldst thou make man worship angels because they took on forms by his side?

11. Then thou wouldst lose influence over him, and angels would be his guides.

12. All teaching shall be to make man comprehend the Almighty's dominion upon man.

13. Symbols and images that do this, are true lights, though false in fact.

14. Man said: How shall man find light, knowledge, wisdom, truth? Is there no all teacher? Learning is void, because based on false grounds? The senses are void, because they themselves are perishable and imperfect?

15. The insane man knoweth not his insanity. May not any man be also insane, and know it not?

16. Where shall man find a true standing point to judge from?

17. Uz said: All thou seest and hearest, O man, are but transient and delusive. Even thine own corporeal senses change every day.

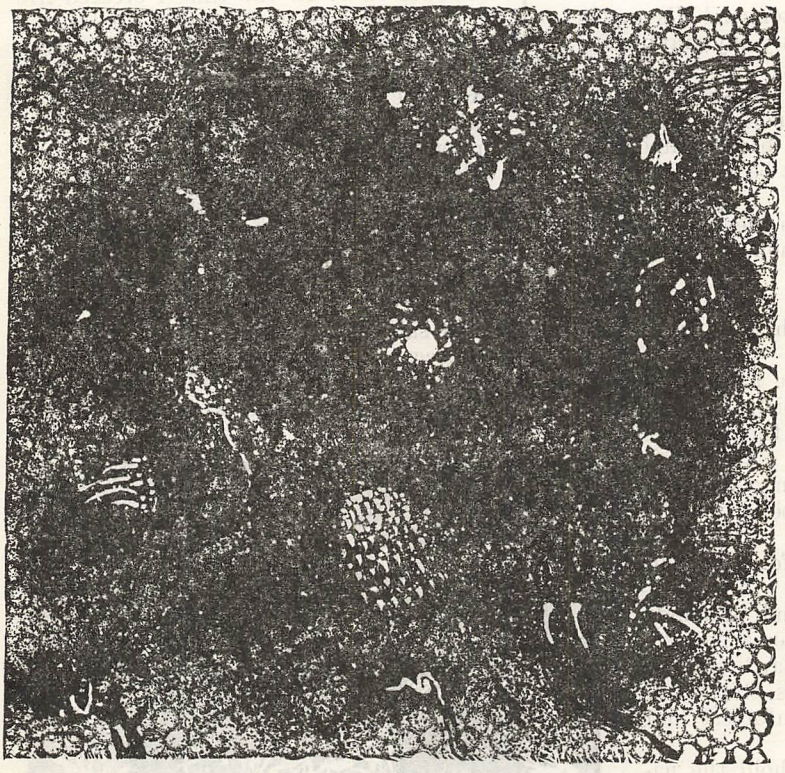


PLATE 32.—THE EARTH IN A'JI.

18. To-day thou triest to raise up thy son in a certain way; but when thou art old, thou wilt say: Alas, I taught him differently from what I would now.

19. Man inquired: Is this not then the best course, to devote myself wholly to doing good?

20. Es answered: Who shall tell thee what doing good is? Knowest thou?

21. Man said: To provide the best of everything for my wife, and for my sons and daughters, and contribute to the poor.

22. Es said: Hadst thou created man, thou hadst given him hair or feathers and a cushion for his head?

23. Bethink thee, then. Give thou one thing too much to thy wife and sons and daughters, thereby preventing the calling out of their own talents, and, alas, thy works will be bad instead of good.

24. Contribute to the poor one fraction too much, and thou injurest instead of doing good.

25. Give him one fraction too little, and thou shalt rebuke thyself.

26. Man inquired: What, then, are good works? Shall I preach and pray for others?

27. God said: Man, thou shalt judge thyself as to what thou shalt do.

28. Within every man's soul, Jehovih hath provided a judge that will soon or late become triumphant in power.

29. Man said: Hear me: I am tired of reason and argument.

30. Now will I covenant with Jehovih. He only shall answer me; He will give me light:

31. To Thee, O Jehovih, I commit myself, to be Thine forever.

32. To serve Thee by doing nothing for mine own selfish ends; but by doing the best I can for others, all my days.

33. My flesh body will I baptize every day in remembrance of Thee; for my body is Thine, and I will keep it clean and pure before Thee.

34. Neither will I suffer my spiritual body to be injured by wicked thoughts or passions of lust; for my spirit is Thy gift to me also.

35. Twice every day shall my spirit body be covenanted to Thee, in which times all earthly thoughts shall depart away from me. And whatsoever light Thou bestowest on me, that shall be a guide and ruler over me for the day thereof.

36. In the morning at sunrise will I turn to Thee, that I may be spurred up to swiftness in doing good and in manifesting Thy light in my behavior. And at night before I sleep will I recount my day's labor, that I may see wherein I was short in doing with all my wisdom and strength.

37. Thou, O Jehovih, shalt be my Confessor and Adviser; to Thee will I give praise, and my anthems to Thee shall be without number.‖ This do I perceive is the highest of all aspiration.

38. For what better is it for God or the spirits of the dead to tell me a thing than for mortals to tell me? Is not all wisdom necessary to be proved within each and every man? Is it not better that my vision reach up to heaven and see it myself, than to be told of it by the angels?

39. It is wiser for mortals to become pure as angels, than for angels to become impure as mortals. Nay, I will not drag the spirits of the higher heavens down to the earth. If they came and told me, it would be but hearsay testimony at best.

40. I will commune with them and weigh their words, as to whether they be wise and adapted to founding Thy kingdom on earth.

41. Am I not done, O Jehovih? Thou hast sealed up Thy kingdoms from me. Henceforth I will neither preach nor hear preaching. Only to labor and to do good, and be in peace within my own soul, and with my neighbors, and to glorify Thee.

42. I will do no more, nor will I multiply words with any one under the sun.

CHAPTER VI.

GOD said: I declare in the name of Jehovih, the Whole. Through Him, and by His hand have I been lifted up. Hear me, O mortals! Give ear, O ye spirits of the dead! The Father hath spoken; Him do I reveal; in Him bestow the tree of light.

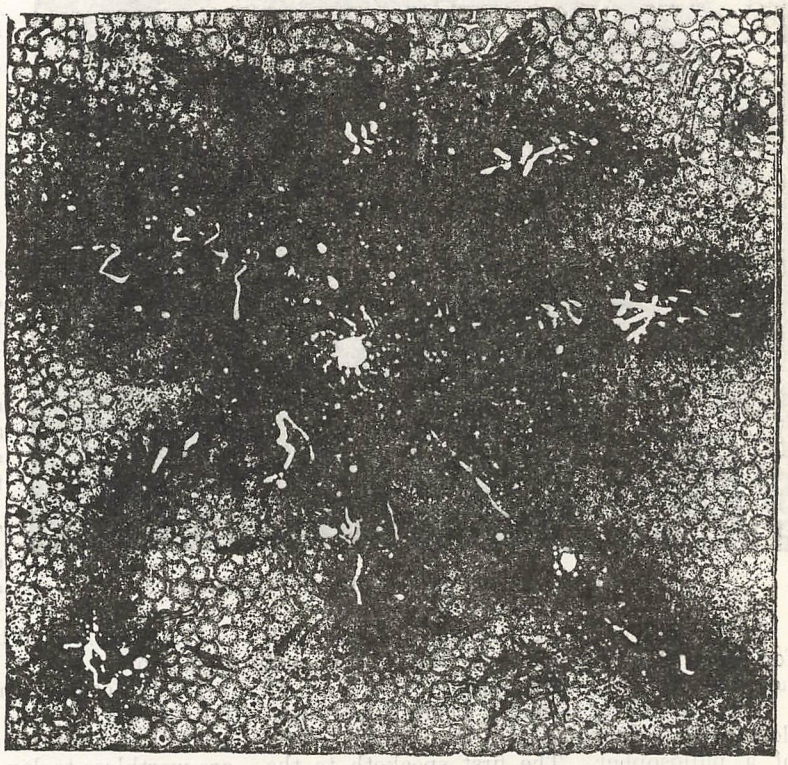


PLATE 33.—HYARTI, or, NEBULA.

2. I was in darkness, but am now in light. His presence is upon me. Hearken, then, to my words, and be wise in your lives.

3. Seek not to disprove Him; seek not to prove that these things cannot be; seek not to deny His person, nor His spirit. Of such was my bondage. In bitterness of heart was I bound in darkness. Those who deny, those who try to disprove Him, are in darkness.

4. He is the same to-day and forever. The prophets of old found Him; so also can ye. But He cometh not to the denier, nor to the disprover.

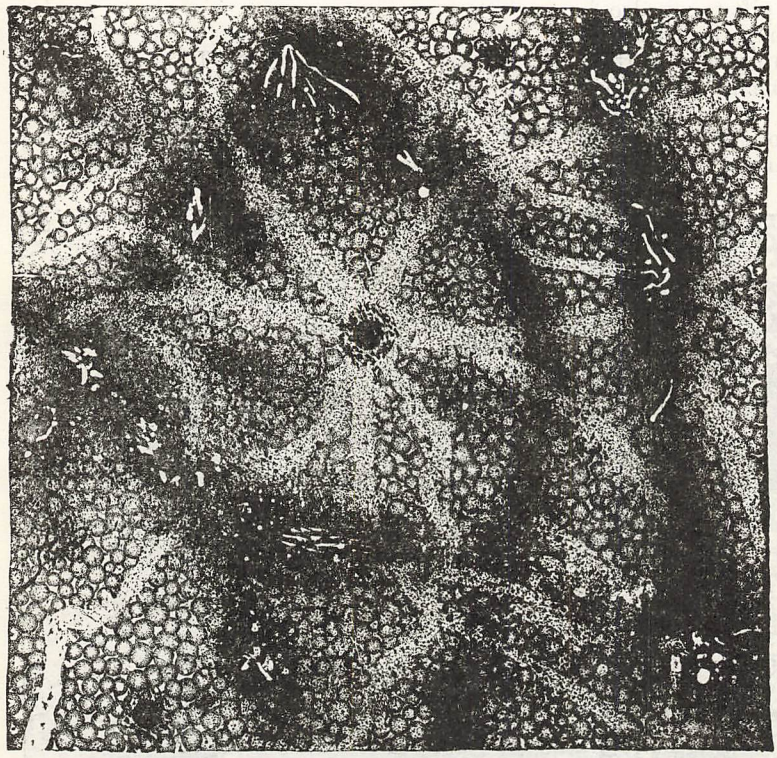


PLATE 34.—JI'NIQUIN SWAMP, IN ETHEREA.

5. He who will find His Person must look for Him. He who will hear His Voice must hearken. Then cometh light.

6. All argument is void. There is more wisdom in the song of a bird than in the speech of a philosopher. The first speaketh to the Almighty, proclaiming His glory. The second ploddeth in darkness.

7. By my hand were the ancient libraries burnt, to draw man away from darkness.

8. Kosmon said: What hath great learning found that is valuable?

9. Shall learning, like riches, be acquired for one's own selfish gratification?

10. If a rich man with his hoarded wealth do little for the resurrection of man, how much less doth the learned man with a head full of knowledge? It neither feedeth nor clotheth the sick and distressed, nor stayeth the debauchery and drunkenness of the great multitude.

11. How shall we class the man of exact science? Where shall we find him? How shall we know that he will not be disproved in time to come?

12. Yesterday it was said, a man cannot fast forty days and live; to-day it is proven possible.

13. Yesterday it was said, there is attraction of gravitation betwixt the sun and the earth; to-day it is proven that there is no such thing. That no man can see without eyes or hear without ears, in su'is (clairvoyance and clairaudience); to-day hundreds of thousands know it to be so.

14. Yesterday it was said, thou shalt eat flesh and oil, because they supply certain things for the blood, without which man cannot live; to-day it is proven otherwise.

15. Yesterday the physician said: Take thou this, and it will heal thee; to-day the same thing is proven to have no virtue.

16. This only is proven: That man is vain and conceited, desiring to make others believe he is wise when he is not.

17. What healed the sick yesterday, will not to-morrow.

18. Philosophy that was good yesterday, is folly to-day.

19. Religions that were good for the ancients are worthless to-day.

20. Crime and pauperism grow up in the heart of them, even worse than in the regions of the earth where they are not preached.

21. The physicians have not lessened the amount of sickness on the earth.

22. The lawyers have not lessened the rascality of the wicked, or depleted the number of defrauders.

23. The march of Jehovih and His peoples is onward; it is like a tree of light, forever growing, but man heedeth not the growth.

24. Man bindeth his judgment by things that are past; he will not quicken himself to see and understand the All Light.

CHAPTER VII.

ESFOMA said: I am the signs of the times.

2. By my face the prophets foretell what is to be.

3. I am the living mathematics; the unseen progress of things speaking to the senses of man.

4. My name is: THE SIGNS OF THE TIMES.

5. Why have ye, the inhabitants of the earth, and ye angels of the heavens, not beholden me in my march?

6. I called out in the days of the pyramids: O ye kings and mighty ones! Behold the signs of the times!

7. And ye men of great learning, give ear; a voice speaketh in the wind!

8. Behold, Osiris and Isis shall go down. Anubi shall not judge the people of the Almighty!

9. I sent a storm into colleges of learning; the wise professors held up their heads and said:

10. I doubt the person of Osiris! I doubt Isis! Are they merely a principle?

11. The prophets looked here and looked there. They said: Behold the signs of the times! Let us measure the increase in the growth of skepticism to these ancient Gods.

12. They said: Osiris shall go down; and so shall Isis and Anubi, and Baal, and Ashtaroth, and Thammus.

13. But kings heard not; they called their councils for stern legislation.

14. They saw, but denied my person and the power of my hand.

15. Man calleth out: Give me a key for prophecy. Show me the way to find the destiny of Gods and angels and mortals.

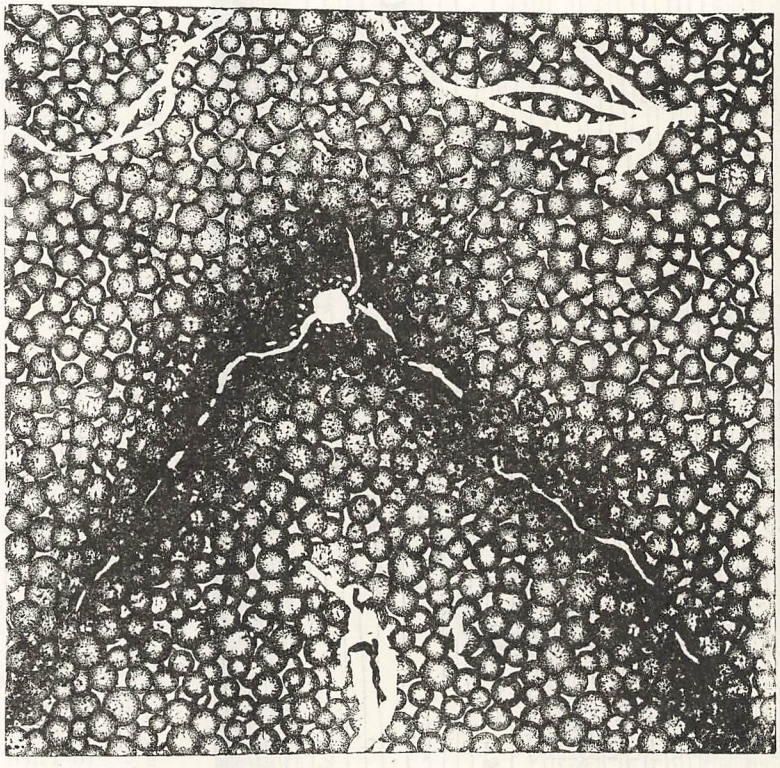


PLATE 35.—LO'IASK.

The position of the earth that led to the building of the Chinese Wall. It came to pass, in those days, that the spirit of the Father dwelt in mortals, and they were turned away from the shedding of blood. And when the earth came into Lo'iask, in etherea, His etherean angels penetrated the darkness and inspired the chosen of China to build a wall to protect themselves from destruction. And a wall was so built, the greatest on the whole earth. Jehovih said: Since these, My chosen people, have achieved the age of peace on earth, let them shut themselves in, away from the barbarians without, and they shall endure as a secluded people till the coming of kosmon. And it was so.

16. Show me the key for the rise and fall of nations and empires.

17. Then I come forth over all the land. Man beginneth to doubt, then to disbelieve, and then to deny the popular Gods and Saviors of his forefathers.

18. They will not see which way the wind bloweth; with strong arms and bloody hands they rise up against Jehovih.

19. Then they go down in destruction; they and their Gods are known no more.

20. Jehovih hath said: All things are like a tree; which springeth up from a little seed to become mighty; which beareth fruit for a season, and then falleth and is turned to dust.

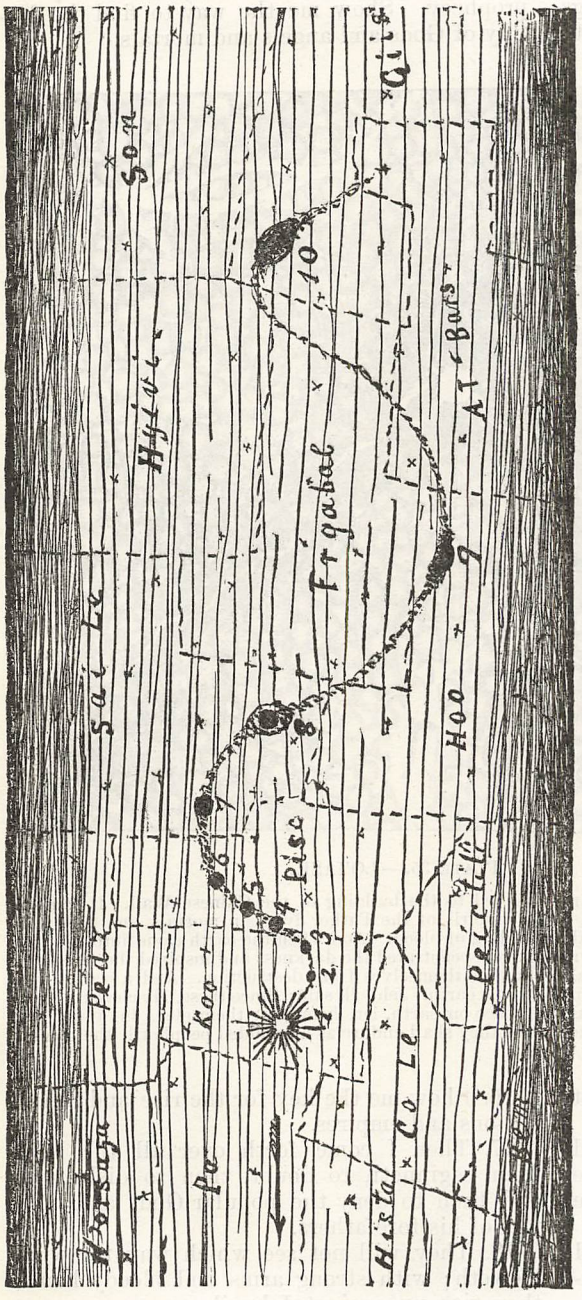


PLATE 36.—SERPENT.

1, Sun. 2, Mercury. 3, Earth. 4, Mars. 5, Artæa. 6, Vesta. 7, Ceres. 8, Jupiter. 9, Saturn. 10, Uranus. Equivalent: Koo, 28. Sai'-Lee, 44. Pisc, 22. Hoo, 85. Frgabal, 114. At'bars, 8. Gif'S'Smak, 198.

21. One by one My Gods, and My false Gods, rise up and are powerful for a season, and then are swept away in Esfoma's hands.

22. Behold My thousands of Saviors, which I have sent to raise up the inhabitants of the earth. Where are they this day?

23. I give to mortals Gods and Lords and Saviors; according to the time and place of the earth in My ethereans, so, bestow I them.

24. But when they have fulfilled their time, lo, I take away their Gods and Lords and Saviors. Not suddenly, nor without signs of the times of their going.

CHAPTER VIII.

THE BATTLE WITH THE BEAST OF THE ARC OF BON.

ES said: The light of Jehovih touched on the earth, and the heavens about were stirred to the foundation. Things past were moved forward. His voice was from the depth of darkness to the summit of All Light.

2. Nations that had not known Him, now knew Him. Acceptable, and with loud rejoicings, they shouted: Jehovih! Jehovih! Almighty and Everlasting! Glory be to Thee on High! Creator, Father! all praise to Thee forever.

3. And Jehovih went far and near swiftly, quickening with a new power both the living and the dead. And the peoples rose up, and heard His voice from every corner, calling: Come forth! Come forth! O My beloved.

4. And in the stirring up of things long past, it was as if a cloud of dust and darkness, foul and poisonous, overspreading heaven and earth, was to be cleared away and make room for other Gods and Saviors.

5. High above the clouds, and deep down in the all blackness, the All Light shone as the everlasting sun. The faith of men and angels rose up in unceasing assurance to the Most High, that He

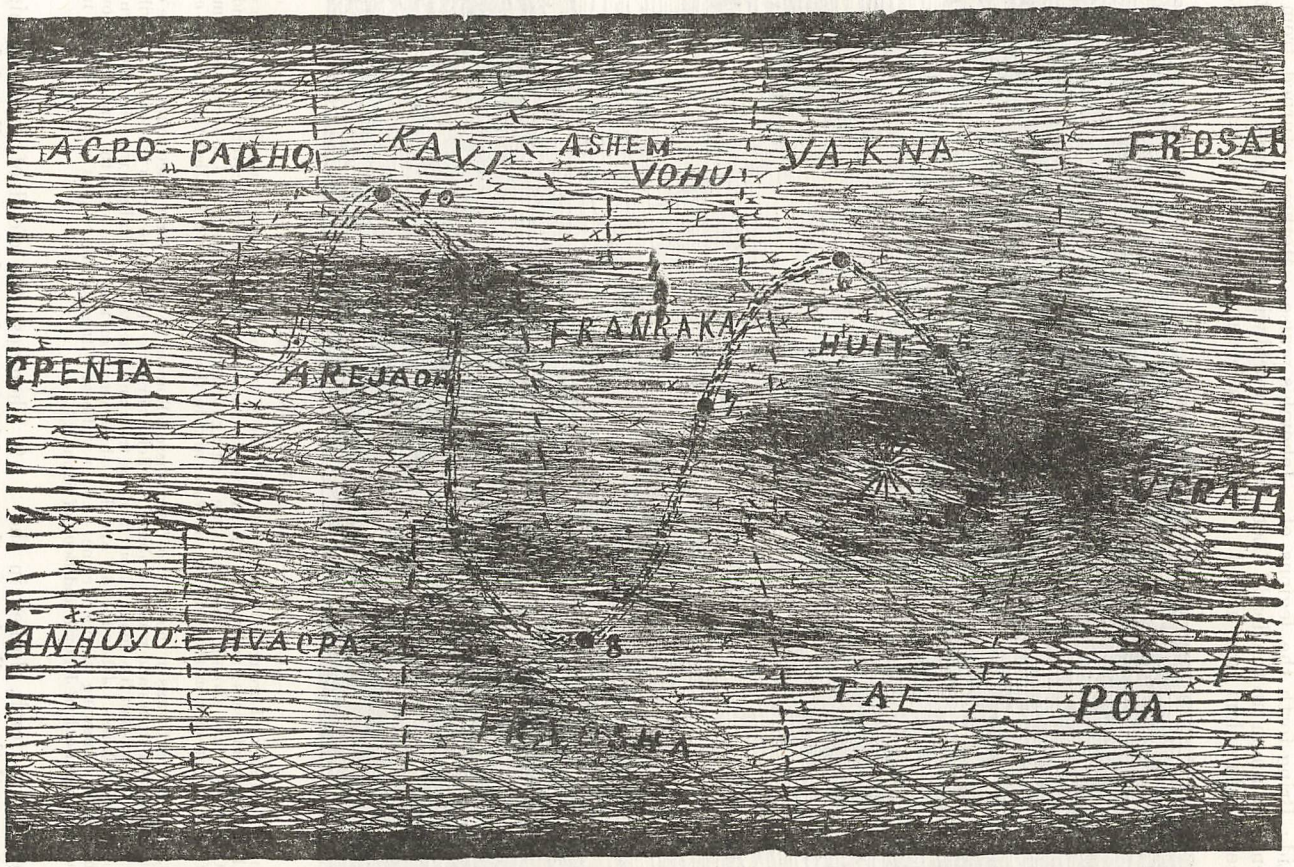


PLATE 37.—PROPHETIC NUMBERS.

Equivalents: Arejaon, 49. Kavi, 7. F'roasha, 76. F'ranraka, 84. Yakna, 13. Huit, 64. Velocity = 3,072. 7 = 8,021. 7 = 4,716. 76 = 1,085. 84 = 12,008. 13 = 6,047. 64 = 18,765. Duration = Huit 2,780 years for the earth. F'ranraka 3,142 years.

EXAMPLE.—To find population in Atmospherea belonging to the earth in Huit, thirty-three years = 788,000,000 x 2,780 ÷ 3-100 = 83 1-33 x = 65,666,333,333 1-3 souls.

in matchless majesty, alone, would rise triumphant over all.

6. Jehovih said: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand.‖

8. Little infants that were long dead, returned to the living, full grown in heaven, singing in Jehovih's praise. Mothers returned from the unseen world with love and angel kisses for their mortal babes and sorrow-stricken husbands.

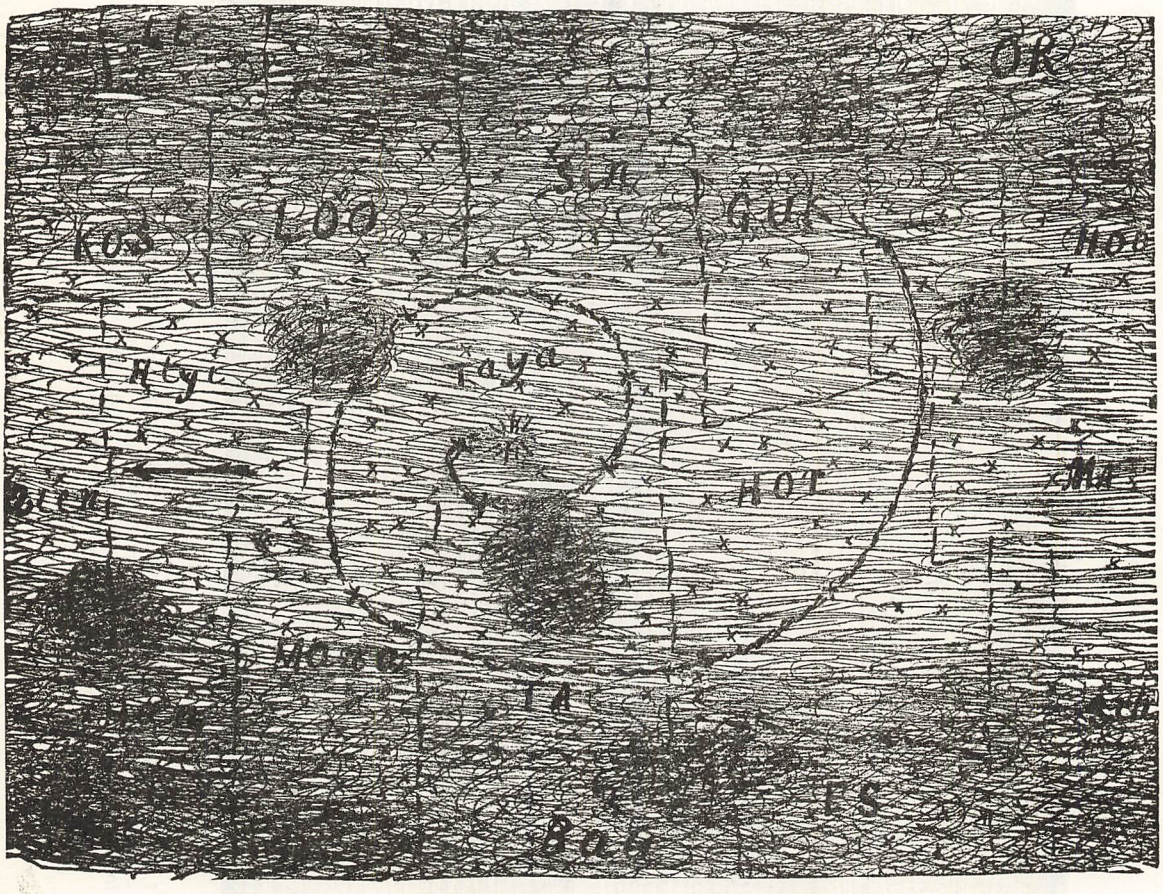


PLATE 38.—THE EARTH IN SE'MU.

Jehovih saith: In the time of se'mu I brought the earth into a'ji, and ji'ay, and darkness was upon the face of the earth for the space of three thousand years; and yet for other three thousand years half darkness covered all the land and water. Behold, O man, as I have given to females a time to bring forth their young, so gave I to the earth a time for the conception of the living species on the land, in the water and in the air above, and I called the time the era of se'mu.‖

And it came to pass, when the earth was in the midst of Taza, there fell upon the earth, for a space equal to twelve days. condensed nebula in dust and stones and water combined, sufficient in some places to cover up the forests Jehovih had made. And that which fell was hot like molten iron; and the trees and forests of the valleys were beaten down, and covered up, and burnt to blackness. Jehovih said: And these shall remain on the earth, for in the time that followeth, man shall seek the coal, not knowing whence it came. And it will bear witness of the regions of a'ji and ji'ay in the firmament of heaven. (See Book of Jehovih and Book of Saphah.)

7. And the dead came forth, clothed in the raiment of heaven; and they walked upon the earth; yea, face to face talked with the living, proclaiming the fullness of Jehovih, and His everlasting kingdoms.

9. Then rose the cloud of darkness, higher and higher; the poisonous smell and damnable tricks of hada belched forth in blackness terrible. The spirits of those slain in war, delirious, mad, and full of vengeance; and those whose

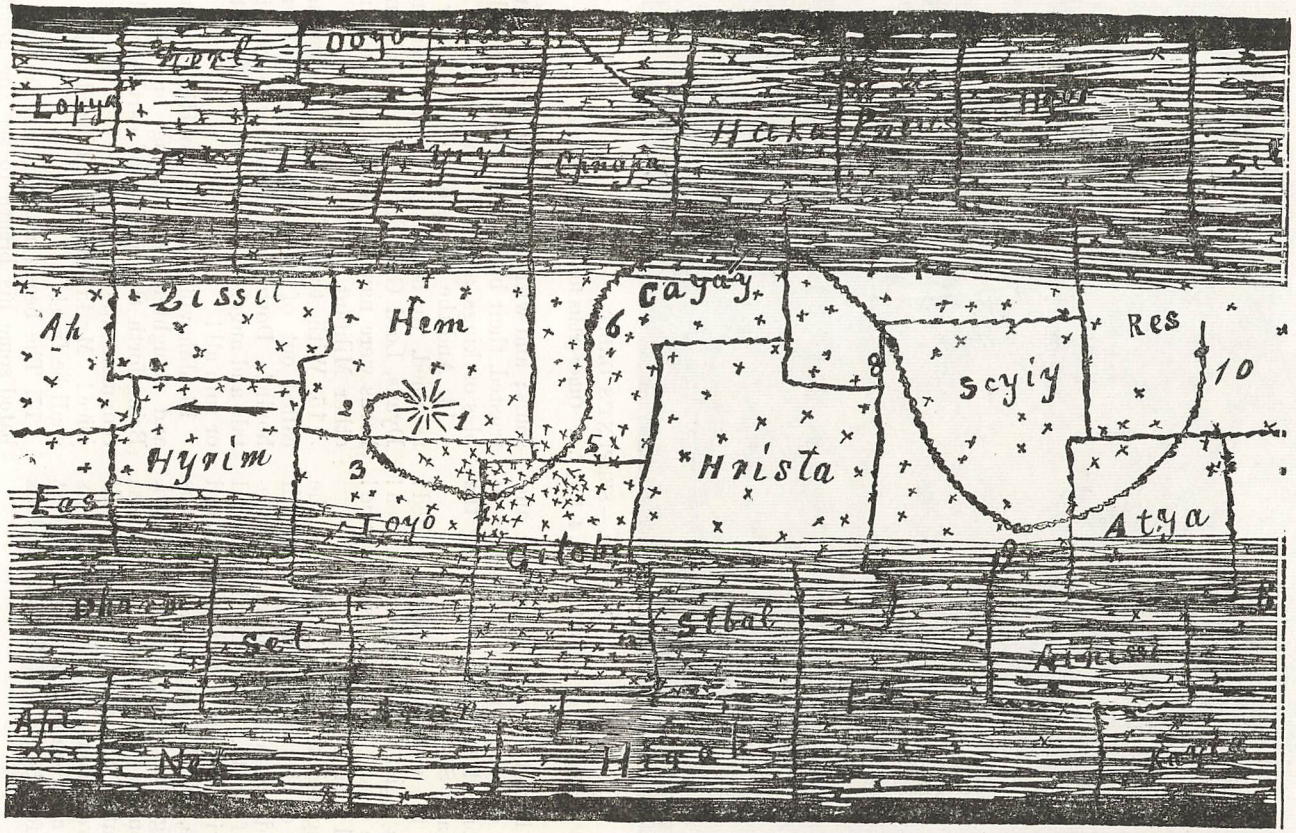


PLATE 39.—ANOAD.

C'vork'um and A'hiss'a-Corpor, embracing nine phalanxes. First of Spe'ta period. Earth, 3=765,744. Gitche, 86. Hem, 11. Entrance to Hyrim, 6,000 years.

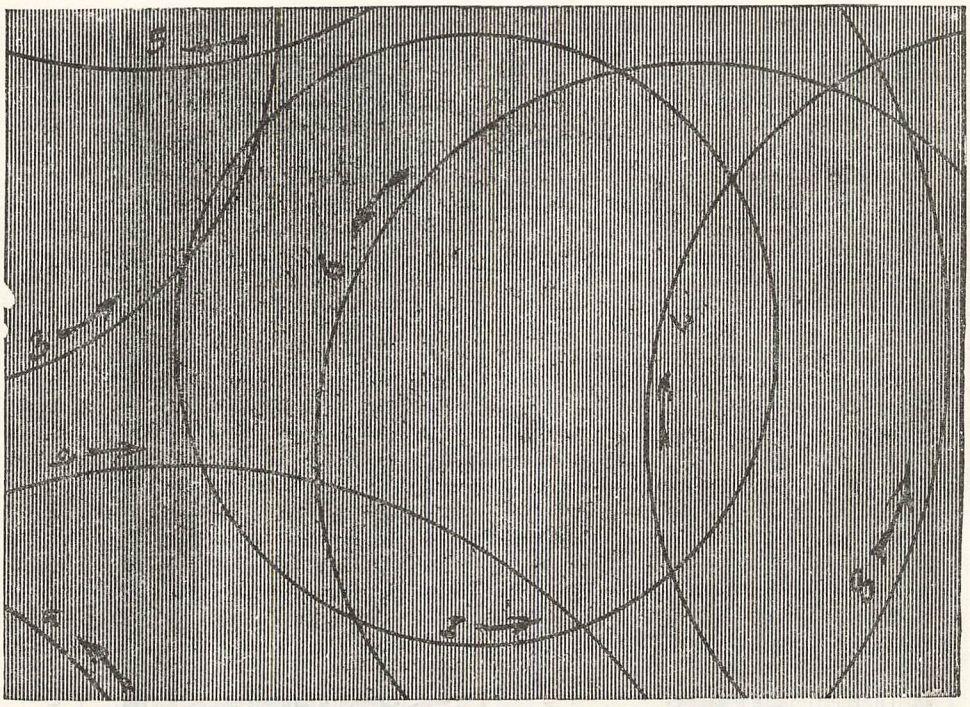


PLATE 40. — SERPENT'S ORBIT.

1 = Equivalent: 4,700,000; 2, 3, 4, 5, 6, 7, 8. Other orbits for other phalanxes.

earth-lives had bound them in torments; and those who lived on earth to glut themselves to the full in abhorrent lust, came assuming the names of Gods and Saviors.

10. And yet the voice of Jehovih called: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My chosen shall come forth.‖

11. Still struggled the beast, awful in the smoke and dust of his blood-stained mantle, till the earth around became as a solemn night before a battle of death. Rattling bones and empty skulls, with gnashing teeth, all stained with human gore, made hideous by the portentous omen, caused angels and men to stand appalled.

12. And then, as the cloud of darkness stretched up out of the earth, girdling it all around, as a venomous reptile secureth his living food, lo and behold, the monster beast stretched forth four heads with flaming nostrils all on fire!

13. On each head were two horns, blood-stained and fresh with human victims' flesh macerated. Their tongues darted forth in menace, and their open mouths watered for human souls; and with suspicion mad, and much distrusted, their blood-shot eyes pierced the temples of kings, and laid them in ruins.

14. And the names of the beast, now falsely assumed, to beguile Jehovih's chosen, were Dyaus, Lord God, Osiris and Te-in; and their horns were named, one Righteousness and the other Militant.

15. With their four bloody mouths, they called out of the fires of hell: Down! Jehovih! Down! I alone am Savior of mortals and angels! I will be the favorite God, or ruin all!

16. Jehovih answered to His faithful sons and daughters, the living and the dead: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand! My chosen shall be free!

17. The beast, rattling his hideous bones, bated some his breath to see the great awakening light of the tree of Jehovih!

18. And as the beast looked along, behold his four heads saw one another, and burst forth in a new tirade of horrid curses.

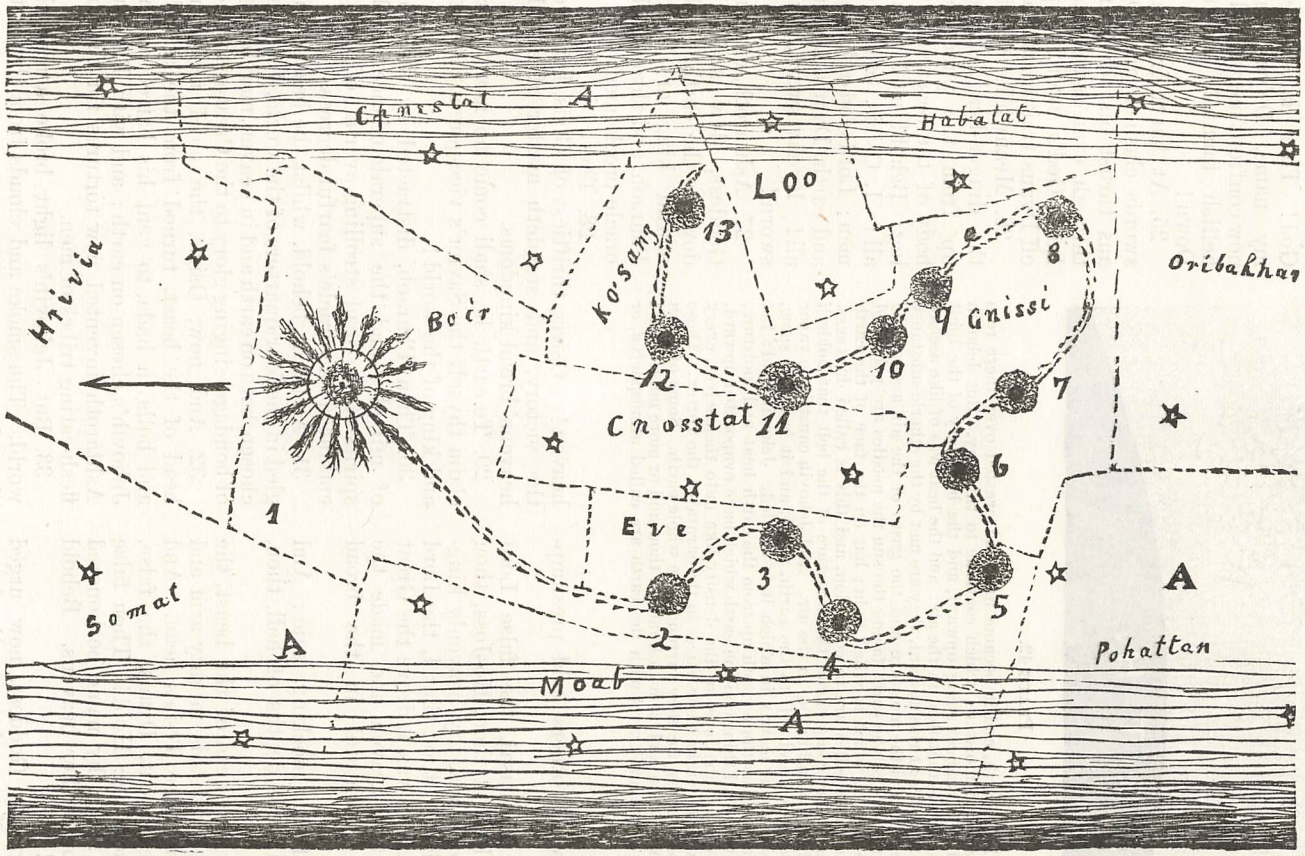


PLATE 41. — SHA'MAEL.

The prophet of Jehovih said: A time shall come when the earth shall travel in the roadway of the firmament, and so great a light will be therein that the vortex of the earth shall burst, even as a whirlwind bursteth, and lo and behold, the whole earth shall be scattered and gone, as if nothing had been. But ere the time cometh, My etherean hosts shall have redeemed man from sin. Nor shall the inhabitants of the earth marry, for the time of begetting will be at an end. Even as certain species of animals have failed to propagate, and have become extinct, so shall it be with man. The earth will have fulfilled its labor, and its services will be no more under the sun. But the vortex of the sun shall be round, and the body of the great serpent coiled up. In the place where the earth was, shall some of My far-off worlds come and fulfill the labor allotted to them. And the atmosphereans who have not been redeemed from darkness in that day, shall alight on the new world and also fulfill their labor. (See Books of Jehovih and Saphah.)

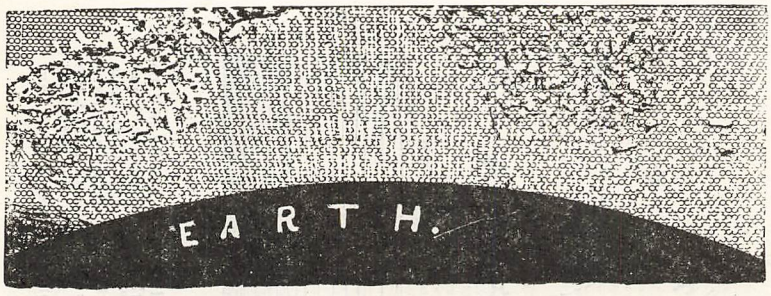


PLATE 42.

When Jehovih condensed the earth, and it became firm and crusted over, there rose up from the earth heat and moisture, which continue to this day. But Jehovih limited the ascent of the substances going upward, and the boundary of the limit of moisture was as the clouds that float in the air; and the heat was of like ascent. And whilst the moisture and heat rise upward, they are met by the etheric substance of the vortex of the earth, and the moisture and the gases of the air assume the form of needles. On the side of the earth facing the sun the needles are polarized and acting, driving forth; the which is called light; but on the face of the earth opposite from the sun the needles are in confusion, and this is called darkness. Jehovih said: That man may comprehend the structure of the belt that holdeth the earth, I will give him a sign high up in the air. And Jehovih caused the vapor in the firmament to be frozen and fall to the earth, white, and it is called snow. For the snow-drop showeth the matrix in which it is molded. Jehovih said: Let this be a sign also, that even as there riseth up from the earth heat and moisture, there are representatives of all things on the earth which have evaporated upward, and all such things rise up to the level of the density like unto themselves, every one to its own level, and they take their places in the strata of the vortex. These are called plateaux, or spheres, for they surround the whole earth. Some of them are ten miles high, some a thousand, some a hundred thousand or more miles. And all these spheres that rotate and travel with the earth are called atmospherea, or lower heavens.

19. Each to know the others' bold presumption.

20. First spake Anuhasaj, the false Lord God, to the east: Behold thou, Ho-Joss, thou bloody Te-in, God of hada, thy heavenly kingdom shall down. Know thou that I, the Lord God, am God of all. It was I, drove the Great Spirit from earth and heaven, and made the name Lord God worshipful in the broad universe.

21. The false Te-in, mocking, said: And thou wilt bury it in the depths of hell, thou, of woman born.

22. Upward rose the head of the beast, the false Lord God, and with his mighty arm and sword, swept off the false Te-in's head. And as the beast surged about, Dyaus, the false, sprang forward, shouting: Hold! Thou false Lord God! Never shall thy name be honored on Chine'ya soil or in her heavens. Behold me! I am Dyaus!

23. Ashtaroth, greedy Goddess, now urged her consort God, Baal, to rush in for the heavenly spoils. And the twain, in the terrible tumult, drew hence ten thousand million angel slaves.

24. Anuhasaj said to Dyaus: Thou miscreant God! That dared steal my name, De'yus, and now confront me with thy hellish taunts! Down! Down!

25. At that their bloody swords clashed, and Dyaus thrust his adversary through, even as the false Lord God's sword clipt off Dyaus' traitorous head.

26. Meanwhile Osiris, the dragon-head, started up from the punctured body of the beast, shouting: Behold me! I am all! I, Osiris, Savior of men; Lord God of heaven and earth, Dyaus, De'yus, all! By my sword, I am sworn!

27. Ashtaroth, cunning Goddess, flew suddenly down to the earth, to the mortal king of Egupt, Pharaoh, and through the oracle proclaimed:

28. There is war in heaven! Osiris, thriftiest of Gods, hath won the victory, and standeth master of all the heavens' broad kingdoms.

29. To earth he shall come no more. Proclaim thyself the Savior's vice-gerent on earth, and king of the world!

30. Then Pharaoh, distracted by the flood of miracles and the superabundance of the spirits of the dead strolling over all of Egupt, embraced the oracle's fearful decrees.

31. And now, behold, whilst the beast struggled in the four quarters of the world, Jehovih's chosen, both on earth and in heaven, marched out of bondage, singing glory to the Creator's name!

32. And now, Osiris, the chief remaining head of the beast, turned from the anarchy and hells in hada, to vent his hatred against Jehovih's chosen on earth; and with Baal and Ashtaroth invented new tortures for the non-flesh-eating tribes of men.

33. But Jehovih's light broke across the world. The smoke and clouds from the battle cleared away.

34. Osiris fled from the earth. Another group of false Gods had cleared away before Jehovih's light.

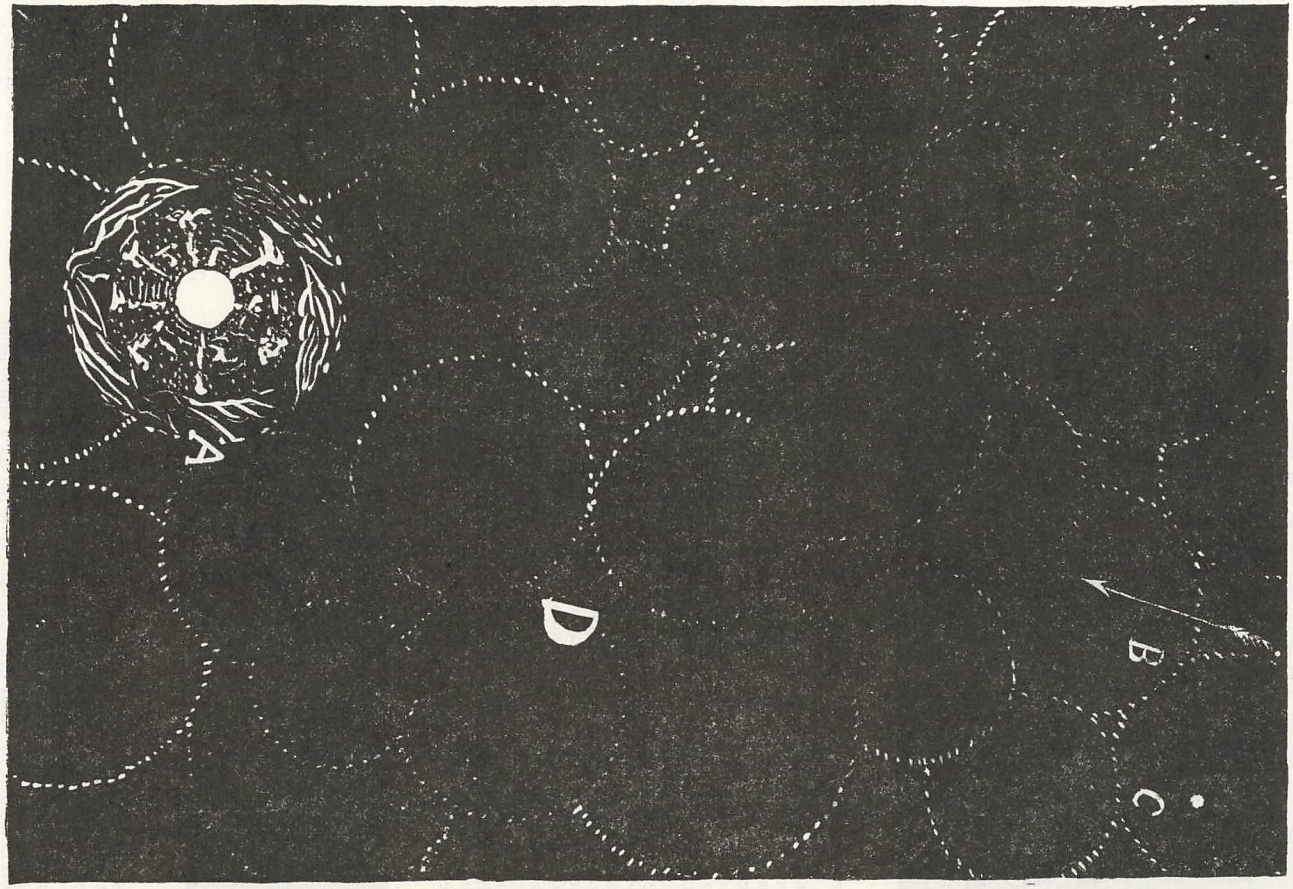


PLATE 43. — PHOTOSPHERES.

Jehovih said: Let the sign of the corporeal worlds be as the signs of the etherean worlds; nevertheless they shall be independent of one another. Neither shall the travel of corporea disturb the motions and positions of etherea, but pass through, as if there were nothing. But the behavior of the etherean worlds on corporea shall be to bring them to maturity and old age, and final dissolution.‖ And it was so. And there floated in the midst of etherea certain densities, called a'ji and ji'ay and nebula, which sometimes augmented the size of the traveling corporeal worlds, and sometimes illumed them on the borders of the vortices, and these were called photospheres, because they were the places of the generation of light. (See Book of Cosmogony.)

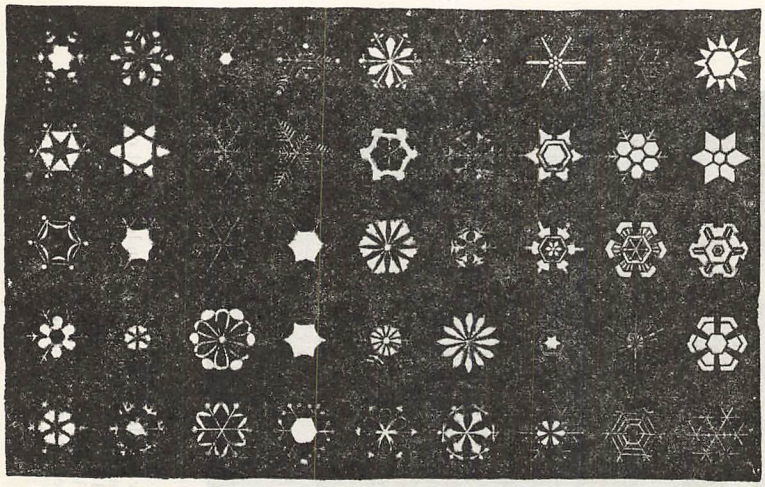
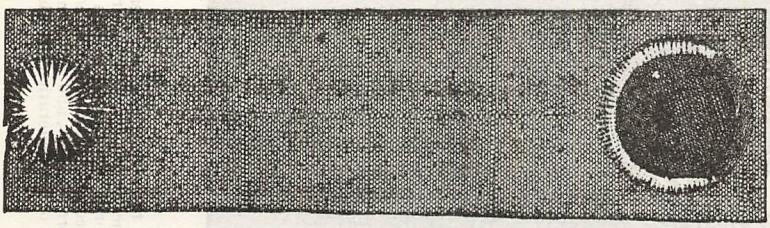


PLATE 44.—SNOW-FLAKES.

‖ Jehovih said: The corporeal worlds I created round, with land and water, and I made them impenetrable, for I bring forth the living on the surface of them. Let not man imagine that My etherean worlds are also round and impenetrable; for, of all I have created, no two alike created I them.‖ Now, it came to pass in the lapse of time, that the atmosphereans so loved the lower heavens, that they strove not to ascend to the emancipated heavens of Nirvana, never having reached the bridge of Chinvat. But they oft returned to the earth and held converse with corporeans, and they lauded the glories of even the lower heavens, so that man looked up in wonder because of the magnificence of the works of the Father. Yet these were bounden spirits. Then Jehovih made the snow-flake and caused it to fall, that man might behold the beauty and glory of its formation. And He sent ethereans down from the emancipated heavens, and these taught man that whatever glory he had yet heard of, was as darkness is to light, compared to the beauty and majesty of the etherean worlds. And the ethereans held up snow-flakes, saying: In the name of Jehovih we declare unto you, that the etherean worlds are larger than the earth, and penetrable, and full of roadways of crystals, and arches, and curves, and angles, so that were man to travel a million years on one alone, he could not see half its beauty and glory. And the firmament of heaven hath tens of thousands of millions of etherean worlds. Let the snow-flakes be before your eyes as microscopic patterns of the worlds in high heaven; and ye shall tint them as a rainbow, and people them with countless millions of angels, spotless, pure, holy, and rich in the knowledge of Jehovih and His works, and full of the majesty of His love.



SUN. PLATE 45. EARTH.

Jehovih said: In times past, man beheld the sun, saying: The sun is the Creator of all the living; light and heat come from the sun.‖ Then Jehovih said: I will put a sign in the firmament, and no man shall gainsay the work of My hand.‖ And above the earth, to the north and south, He placed polar lights, that man might bear witness that light depended not on corporea, and had no part therewith. But the sun He placed in the midst of the great vortex, so that every side was as a pole to the corporeal worlds around it. And Jehovih made etherea as a condensing lens, so that the rotation of each and every corporeal world should manufacture its own light, on the side poling to the sun, by the rotation of its wark and vortex. And man saw that atmospherea turned the earth, and that the earth turned not atmospherea.

CHAPTER IX.

JEHOVIH said: When the Gods have fulfilled their time in earth and heaven, behold, I put them away.

2. And in the time of their going, behold, I open the doors of heaven, and I call down the angels and send them abroad over the earth. And the earth becometh overrun with miracles.‖

3. Kosmon said: Let the wise man and the prophet consider the signs of the Almighty! Two extremes forerun the change of the Gods and Saviors in heaven: These are, extreme disbelief and extreme belief. The one denieth all Gods, and even the person of the Creator; the other becometh a runner after the spirits of the dead, consulting seers and oracles.

4. Esfoma said: These signs are my signs. When these come, behold, the Almighty hath a new deliverance on hand.

5. None can stay Him, or hold up the Gods and Lords and Saviors of the past against Jehovih.

6. I speak in the wind, and man saith: Behold, something is in the wind; the Gods are at work; a new light breaketh in upon the understanding of men.

7. Out of the tumult, Jehovih riseth Supreme in every cycle.

8. He leadeth forth a few who know Him. He foundeth them as a separate people in the world.

9. Uz said: And in the time of Jehovih's triumph, I come and make myths out of the deposed Gods and Saviors.

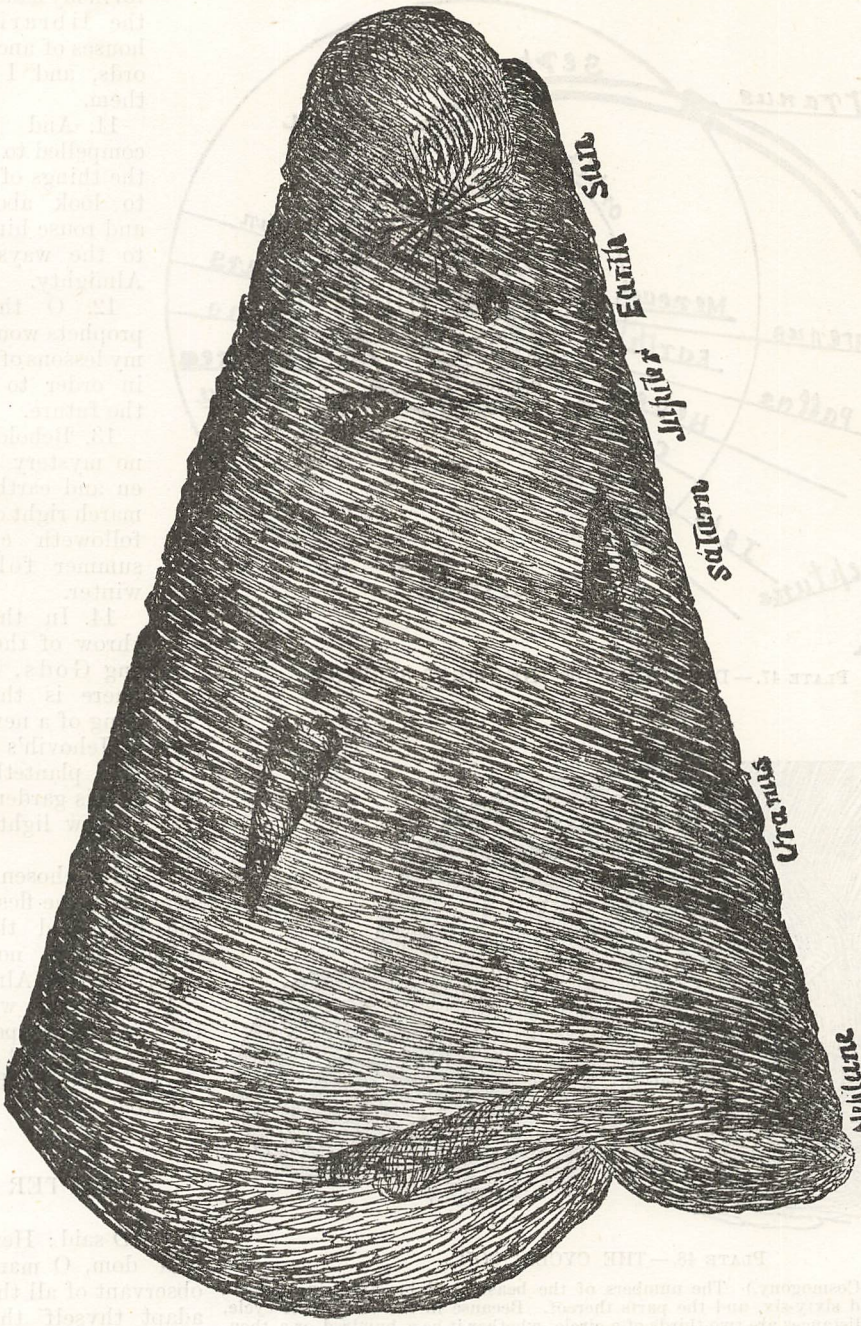


PLATE 46.—TOW'-SANG. (See Book of Cosmogony.)

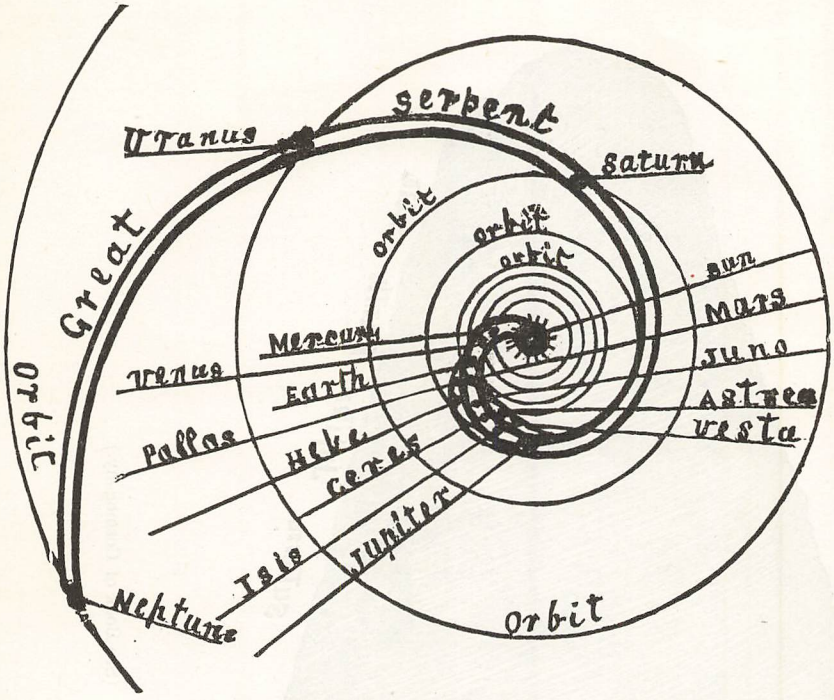


PLATE 47.—DISSECTION OF THE GREAT SERPENT.

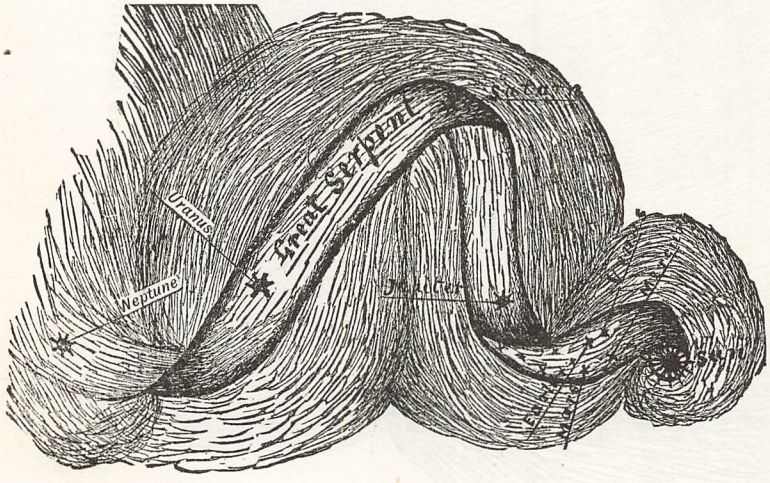


PLATE 48.—THE CYCLIC COIL.

(See Book of Cosmogony.) The numbers of the beast shall be sixty-six, and six hundred and sixty-six, and the parts thereof. Because in the coil of the cycle, behold the distances are two-thirds of a circle, whether it be a hundred or a thousand, or three times a thousand. Jehovih rolleth up the heavens, and braideth the serpents of the firmament into His cyclic coil. Who can magnify Jehovih by calling Him Osiris, or Te-in, or Baal, or Lord, or God? He is the circle without beginning or end; His Majesty encompasseth the universe.

10. Then I stretch forth my hand against the libraries, and houses of ancient records, and I destroy them.

11. And man is compelled to give up the things of old, and to look about him, and rouse himself up to the ways of the Almighty.

12. O that the prophets would apply my lessons of the past, in order to foretell the future.

13. Behold, there is no mystery in heaven and earth. They march right on; cycle followeth cycle, as summer followeth winter.

14. In the overthrow of the departing Gods, behold, there is the beginning of a new springtime in Jehovih's seasons.

15. He planteth a new tree in His garden; it is a tree of new light for the righteous.

16. His chosen go out, away from the flesh-pots of the past, and they have neither kings nor emperors; only the Almighty!

17. Into the wilderness they go forth, persecuted and beset on all sides by the followers of the mythical Gods.

CHAPTER X.

GOD said: Here is wisdom, O man: To be observant of all things and adapt thyself thereto on Jehovih's side.

2. To obtain great learning that applieth to the

resurrection of thy soul in comprehending the works of the Almighty.

3. To suffer not thyself to be conceited in the wisdom of the moderns over the ancients, nor of the ancients over the moderns.

4. The Creator created man wisely for the time of the world in which man was created.

5. Thou art for this era, and not for the past.

6. The ancients were for the past era, and not for the present.

7. To know the present; to be up with the signs of the times, this it is, to see Jehovih's hand.

8. Make not a God of riches, nor of thy supposed sciences and learning.

9. For in the time thou seest men doing these things, behold, that is the time of a cyclic coil in the great beast.

10. Thy God and thy Savior shall surely be swept away.

11. Make Jehovih, the Creator, the idol of thy soul; neither setting up this or that as impossible.

12. Opening up thy understanding to find the tree of light and righteousness of soul.

13. Admitting that all things are possible in Jehovih's hands.

14. Then thy God shall surely not be swept away.

15. Look about thee, O man, and learn from the Sons and Daughters [1] of Jehovih, the march of the Almighty's kingdoms.

16. Who shall make a system or a philosophy like Jehovih? What hast thou found that is infallible?

17. The truth of yesterday is not a truth to-day; the truth of yesterday is the truth to-day.

18. Thou shalt come to understand even this.

19. To learn how to live; to rejoice, and to do good, and make thy neighbor rejoice also, this is wisdom.

20. Let these be thy loves and the glory of thy speech, and thou shalt learn to prophesy concerning the ways of Jehovih.

END OF GOD'S BOOK OF BEN.

REMARKS ON THE BOOK OF BEN.

In the literature of India and China, mention of cycles of three thousand years each is frequently made. And it is further stated that the ancients computed the dark periods and light periods of a cycle, and used them as an index of prophecy. Alex. Von Humboldt seemed also to place value on the dark periods in a cosmological sense. Though he attributed them not to a'ji, but to some obstruction of sun light. The Book of Cosmogony, however, shows how such an error might easily occur.

Humboldt, vol. iv., p. 381, gives quotation to the following notes:

"45 B.C. At the death of Julius Cæsar: after which event the Sun remained pale for a whole year, and gave less than its usual warmth; on which account the air was thick, cold and hazy, and fruit did not ripen. — Plutarch, in Jul. Cæs. cap. 87; Dio Cass. xliv.; Virg. Georg. i., 466.

"33 A.D. The year of the Crucifixion. 'Now from the sixth hour there was darkness all over the land till the ninth hour.' (St. Matthew, xxvii., 45.) According to St. Luke, xxiii., 45, 'the Sun was darkened.' In order to explain and corroborate these narrations, Eusebius brings forward an eclipse of the Sun in the 202d Olympiad, which had been noticed by the chronicler, Phlegon of Tralles. (Ideler, Handbuch der Mathem. Chronologie, Bd. ii., p. 417.) Wurm has, however, shown that the eclipse which occurred during this Olympiad, and was visible over the whole of Asia Minor, must have happened as early as the 24th of November, 29 A.D. The day of the Crucifixion corresponded with the Jewish Passover (Ideler, Bd. i., pp. 515–520), on the 14th of the month Nisan, and the Passover was always celebrated at the time of the full moon. The Sun cannot therefore have been darkened for three hours by the Moon. The Jesuit Scheiner thinks the decrease in the light might be ascribed to the occurrence of large Sun-spots.

"358 A.D. A darkening continuing, two hours, on the 22d of August, before the fearful earthquake of Nicomedia, which also destroyed several other cities of Macedonia and Pontus. The darkness continued from two to three hours: 'nec contigua vel adposita cernebantur.' 'Without either contiguous objects or those in juxtaposition being discernible.' — Ammian. Marcell, xvii., 7.

"360 A.D. In all the eastern provinces of the Roman Empire, 'per Eoos tractus,' there was obscurity from early dawn till noon; 'Caligo a primo auroræ exortu adusque meridiem,' Ammian. Marcell, xx., 3; but the stars continued to shine: consequently, there could not have been any shower of ashes, nor, from the long duration of the phenomenon, could it be ascribed to the action of a total eclipse of the Sun, to which the historian refers it. 'Cum lux cœlestis operiretur, e mundi conspectu penitus luce abrepta, defecisse diutius solem pavidæ mentes hominum æstimabant: primo attenuatum in lunæ corniculantis effigiem, deinde in speciem auctum semenstrem, posteaque in integrum restitutum. Quod alias non evenit ita perspicue, nisi cum post inæquales cursus intermenstrum lunæ ad idem revocatur.' 'When the light of heaven, suddenly and wholly concealed, was hidden from the world, trembling men thought the Sun had left them for a very long time; at first it assumed the form of a horned moon, then increased to half its proper size, and was finally restored to its integrity. But it did not appear so bright until, after all irregular motions were over, it returned.' This description entirely corresponds with a true eclipse of the Sun; but how are we to explain its long duration, and the 'caligo' experienced in all the provinces of the East?

"409 A.D. When Alaric appeared before Rome, there was so great a darkness, that the stars were seen by day. — Schnurrer, Chronik der Seuchen, Th. i., p. 113.

"536 A.D. 'Justinianus I. Cæsar imperavit annos triginta-octo (527 to 565). Anno imperii nono deliquium lucis passus est Sol, quod annum integrum et duos amplius menses duravit, adeo ut parum admodum de luce ipsius appareret; dixeruntque homines Soli aliquid accidisse, quod nunquam ab eo recederet.' 'In the ninth year of the reign of Justinian I., who reigned thirty-eight years, the Sun suffered an eclipse, which lasted a whole year and two months, so that very little of his light was seen; men said that something had clung to the Sun, from which it would never be able to disentangle itself.' — Gregorius Abu'l-Faragius, Supplementum Historiæ Dynastiarum, ed. Edw. Pocock, 1663, p. 94. This phenomenon appears to be very similar to one observed in 1783, which, although it has received a name (Hohenrauch),[2] has in many cases not been satisfactorily explained.

"567 A.D. 'Justinus II. annos 13 imperavit (565–578). Anno imperii ipsius secundo apparuit in cœlo ignis flammans juxta polum arcticum, qui annum integrum permansit; obtexeruntque tenebræ mundum ab hora diei nona noctem usque, adeo ut nemo quicquam videret; deciditque ex aere quoddam pulveri minuto et cineri simile.' 'In the second year of the reign of Justinian II., who reigned thirteen years, there appeared a flame of fire in the heavens, near the North Pole, and it remained there for a whole year; darkness was cast over the world from three o'clock until night, so that nothing could be seen: and something resembling dust and ashes fell down from the sky.' — Abu'l-Farag. l. c. p. 95. Could this phenomenon have continued for a whole year like a perpetual northern light (magnetic storm) and been succeeded by darkness and showers of meteoric dust?

"626 A.D. According also to Abu'l-Farag. (Hist. Dynast., pp. 94, 99), half of the Sun's disc continued obscured for eight months.

"733 A.D. One year after the Arabs had been driven back across the Pyrenees after the battle of Tours, the Sun was so much darkened on the 19th of August as to excite universal terror. — Schnurrer, Chron. theil i., p. 164.

"807 A.D. A Sun-spot was observed, which was believed to be the planet Mercury. — Reuber, Vet. Script., p. 58 (see p. 375).

"840 A.D. From the 28th of May to the 26th of August (Assemani singularly enough gives the date of May, 839), the so-called transit of Venus across the Sun's disc was observed. (See above, pp. 379–380.) The Chalif Al-Motassem reigned from 834 to 841, when he was succeeded by Harun-el-Watek, the ninth Chalif.

"934 A.D. In the valuable work, Historia de Portugal, by Faria y Souza, 1730, p. 147, I find the following passage: 'En Portugal se vio sin luz la tierra por dos meses. Avia el Sol perdido su splendor.' The Earth was without light for two months in Portugal, for the Sun had lost its brightness. The heavens were then opened in fissures, 'por fractura,' by strong flashes of lightning, when there was suddenly bright Sun-light.

"1091 A.D. On the 21st of September, the Sun was darkened for three hours, and when the obscuration had ceased, the Sun's disc still retained a peculiar color. 'Fuit eclipsis Solis. 11 Kal. Octob. fere tres horas: Sol circa meridiem dire nigrescebat.' — Martin Crusius, Annales Suevici, Francof. 1595, tom. i., p. 279; Schnurrer, th. i., p. 279.

"1096 A.D. Sun-spots were seen by the naked eye on the 3d of March. 'Signum in Sole apparuit V, Nono Marcii feria secunda incipientis quadragesimæ.' Joh. Staindelii, Presbyteri Pataviensis, Chronicon generale, in Oefelii Rerum Boicarum Scriptores, tom. i., 1763, p. 485.

"1206 A.D. On the last day of February, there was, according to Joaquin de Villalba (Epidemiologia espanola, Madr. 1803, tom. i., p. 30), complete darkness for six hours, turning the day into night. This phenomenon was succeeded by long-continued and abundant rains. 'El dia ultimo del mes de Febrero hubo un eclipse de Sol que duro seis horas con tanto obscuridad como si fuera media noche. Siguieron a este fenomeno abundantes y continuas lluvias.' A very singular phenomenon is recorded for June, 1191, by Schnurrer, th. i., pp. 258, 265.

"1241 A.D. Five months after the Mongolian battle at Liegnitz, the Sun was darkened (in some places?), and such darkness caused that the stars could be seen in the heavens at three o'clock on Michaelmas day. 'Obscuratus est Sol (in quibusdam locis?), et factæ sunt tenebræ, ita ut stellæ viderentur in cœlo, circa festum S. Michælis hora nona.' Chronicon Claustro-Neoburgense (of the Monastery of Neuberg, at Vienna; this chronicle comprises the annals of the period from the year 218 A.D. to 1348), Pez, Scriptores rerum Austriacarum, Lips. 1721, tom. i., p. 458.

"1547 A.D. The 23rd, 24th and 25th of April, consequently the days preceding, and immediately succeeding the battle of Muhlbach, in which the Elector John Frederick was taken prisoner. Kepler says in Paralipom. ad Vitellium, quibus Astronomiæ pars Optica traditur, 1604, p. 259, 'The elder and younger Gemma record that in the year 1547, before the battle between Charles V. and the Duke of Saxony, the Sun appeared for three days as if it were suffused by blood, while at the same time many stars were visible at noon.' 'Refert Gemma, pater et filius, anno 1547, ante conflictum Caroli V. cum Saxoniæ Duce, Solem per tres dies ceu sanguine perfusum comparuisse, ut etiam stellæ pleraque in meridie conspicerentur.' Kepler (in Stella Nova in Serpentario, p. 113) further expresses his uncertainty as to the cause of the phenomenon; he asks whether the diminution of the Sun's light be owing to some celestial causes: 'Solis lumen ob causas quasdam sublimes hebetari * * * * * * * * * * Whether it be owing to the wide diffusion of some cometary substance, "materia cometica latius sparsa," for the cause cannot have originated in our atmosphere, since the stars were visible at noon.' Schnurrer (Chronik der Seuchen, th. ii., p. 93) thinks notwithstanding the visibility of the stars, that the phenomenon must have been the same as the so-called 'Hohenrauch'; for Charles V. complained before the battle, 'that the Sun was always obscured when he was about to engage with the enemy.' 'Semper se nebulæ densitate infestari, quoties sibi cum hoste pugnandum sit.' (Lambert, Hortens de bello german, lib. vi., p. 182.) Horrebow (Basis Astronomiæ, 1735, § 226) makes use of the same expression. Solar light, according to him, is 'a perpetual Northern-light within the Sun's atmosphere, produced by the agency of powerful magnetic forces.' (See Hanow, in Joh. Dan. Titius' Gemeinnutzige Abhandlungen uber naturliche Dinge, 1768, p. 102.)"

In these arguments Humboldt inclines to found the theory that these periods of darkness were caused by Sun-spots. He adduces no proof. And where he refers in his own discourses to observations made of the Sun, he adduces no proof that the darkness was caused by Sun-spots. Nor is there at present any philosophy for the darkness of these periods being caused by anything in the vicinity of the Sun. That they may be caused by opacous bodies betwixt here and the Sun, and not far from the Earth, as set forth in this book, is the most reasonable. The philosophy set forth, however, is more important in being the foundation for determining periods of darkness that will take place hereafter. As for a sudden darkness of a few days, the subject is worthless; but where the darkness continues for several years, and frequently during hundreds of years, it is of great moment. For great stress is laid on the coincidence of wars and dissensions occurring amongst mortals during the same periods of time. Whilst at periods when such darkness does not occur for several hundred years, there is great advancement in peace, and in the acquisition of knowledge. The cosmogony of this book, and the Book of Prophecy, make them parcel and part to each other, and must be studied in that way. For each one implies that the student is acquainted with the other. Where reference is made to Humboldt's Cosmos, it is the translated copy, by E. C. Otte and B. H. Paul, Ph.D., F.C.S.

History shows us that there was a time when other Gods and Saviors were believed in and worshipped; furthermore, that the chief overthrow of Gods and Lords was about the time of Moses and Capilya. The spirit manifestations in Egypt, India and China, during that period, must have been very similar to what we have nowadays. It must be remembered that it was four hundred years after Moses and Capilya's time that the chosen of those countries lost faith in Jehovih, and took to having kings of their own. This was followed by, and was cotemporaneous with, eight hundred years of partially interrupted darkness, which was cosmological as well as spiritual. For further consideration, the student is referred to the Book of Cosmogony, which gives many rules for prophecy.

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[1] These are the eight entities. See page 541. [2] A kind of thick, yellowish fog, common in North Germany.

BOOK OF COSMOGONY AND PROPHECY.

CHAPTER I.

THE same principles apply to all the stars, suns, planets and moons, differing in manifestation on account of size, motion, density and relative place.

2. The earth floateth in the midst of a vortex,[1] the outer extremity of which is somewhat beyond the moon. The vortex is globular, corresponding to the form of the earth, with slight differences, which will be pointed out hereafter. Vortices are not all closed at the ends; some are open at both ends.

3. The vortex turneth the earth on its axis, with its own axial motion. Consequently the outer part of the vortex hath greater velocity than near the earth's surface, which hath an axial motion of one thousand miles an hour.

4. The moon hath a vortex surrounding it also, which hath a rotation axially once a month, but being an open vortex turneth not the moon. All vortices do not lay in contact with the planet, in which case it is called a dead planet. The semi-diameter of the moon's vortex is ten times the moon's diameter, and the semi-diameter of the earth's vortex thirty times the earth's diameter, with variations which will be explained hereafter.

5. The outer rim, forty-two thousand miles broad, of the moon's vortex, hath a revolution axially with the earth once a month. The swiftest part of the earth's vortex is therefore about fifteen thousand miles this side of the orbit of the moon.

6. From the swiftest part of the earth's vortex, its force is towards the earth's centre. And if there were no earth here at present, the vortex would make one presently.

7. Things fall not to the earth because of the magnetism therein, save as hereinafter mentioned, but they are driven toward the centre of the vortex, by the power of the vortex.

8. The greater diameter of the vortex is east and west; the lesser diameter north and south, with an inclination and oscillation relatively like the earth.

9. The name of the force of the vortex is called vortexya, that is, positive force, because it is arbitrary and exerteth east and west. As in the case of a wheel turning on its axis, its force will be at right angles with its axis, the extreme centre of which will be no force.

10. For which reason the north and south line of the earth's vortex is called the m'vortexya, or negative force, for it is the subject of the other. As a whirlwind gathereth up straw and dust, which travel toward the centre of the whirlwind, and to the poles thereof, even so do corporeal substances incline to approach the poles of the earth's vortex. Which may be proved by poising a magnetized needle.

11. In the early times, the earth was longer north and south than east and west. But the m'vortexya, being less than the vortexya, the earth assumed the globular form, which was afterward attenuated east and west, then it again turned, to adapt itself to the polarity north and south.

12. In these various turnings of the earth, the same force of the vortex exerted ever to the east and west. By which behavior every portion of the earth hath been to the east, to the west, to the north and to the south. Which is proven in the rocks, and boulders, and mountains of the earth.

13. Wherefore it is shown there is no north and south polar power in the earth as such. Furthermore the iron mountains show they attract east and west and north and south, without any regard to a central polar force in the earth.

14. Wherein mortals have been taught erroneously in regard to two powers which do not exist, as they have been heretofore set forth: These are the attraction of gravitation in the earth, and a north pole magnetism in the earth.

15. The positive force of the vortex is, therefore, from the external toward the internal; and the negative force of the vortex is toward the poles, and in the ascendant toward the pole external from the sun centre.

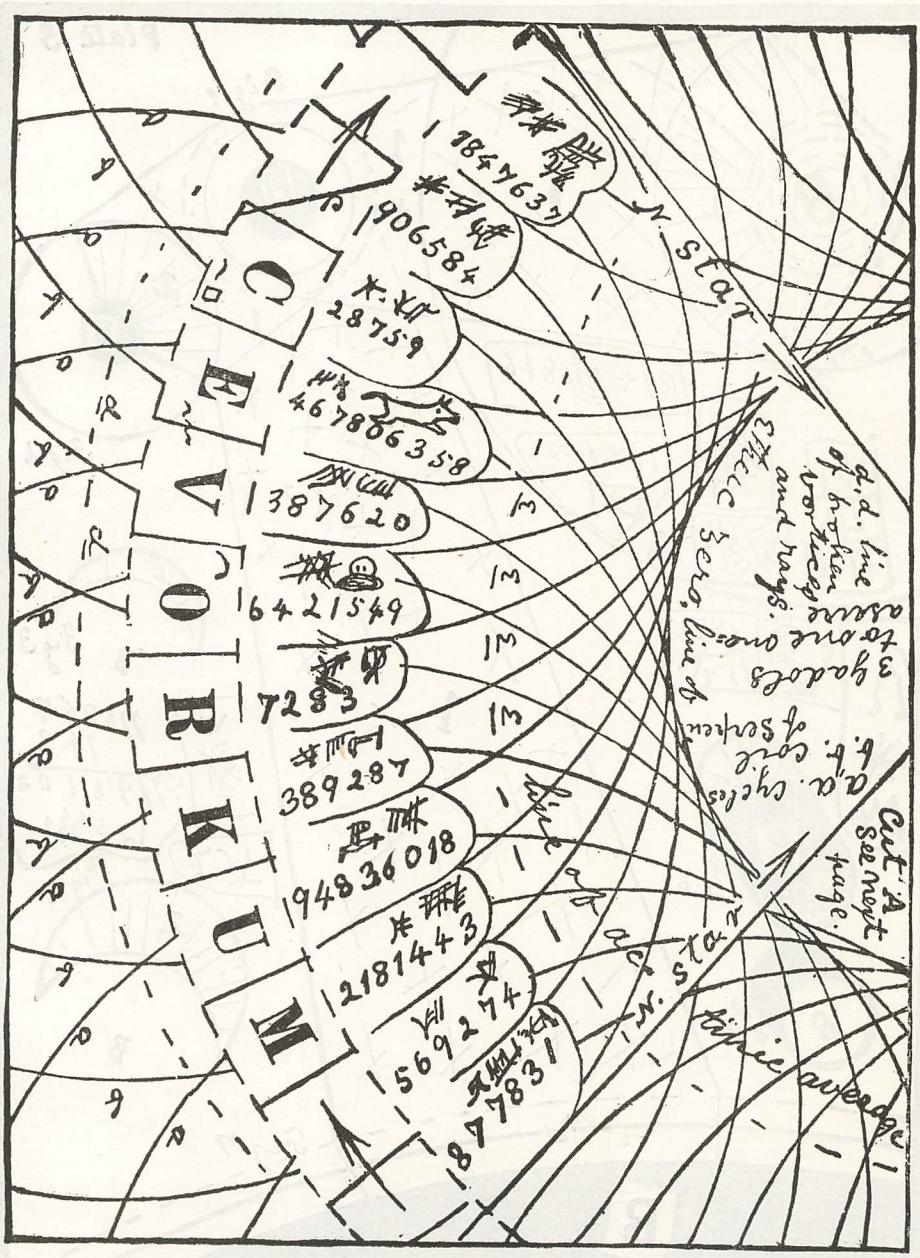


PLATE 49. — Cevorkum, roadway of solar phalanx. a, a, a, lines of different currents; b, b, b, transverse currents. The crossings denote the localities of the highest etherean light. The numbers, with their signatures, show the densities through which the great serpent passes each cycle. The lines across the cevorkum denote a cycle of three thousand years, but overdrawn one thousand times in order to be apparent to the eye, i.e., one to 4,700,000.

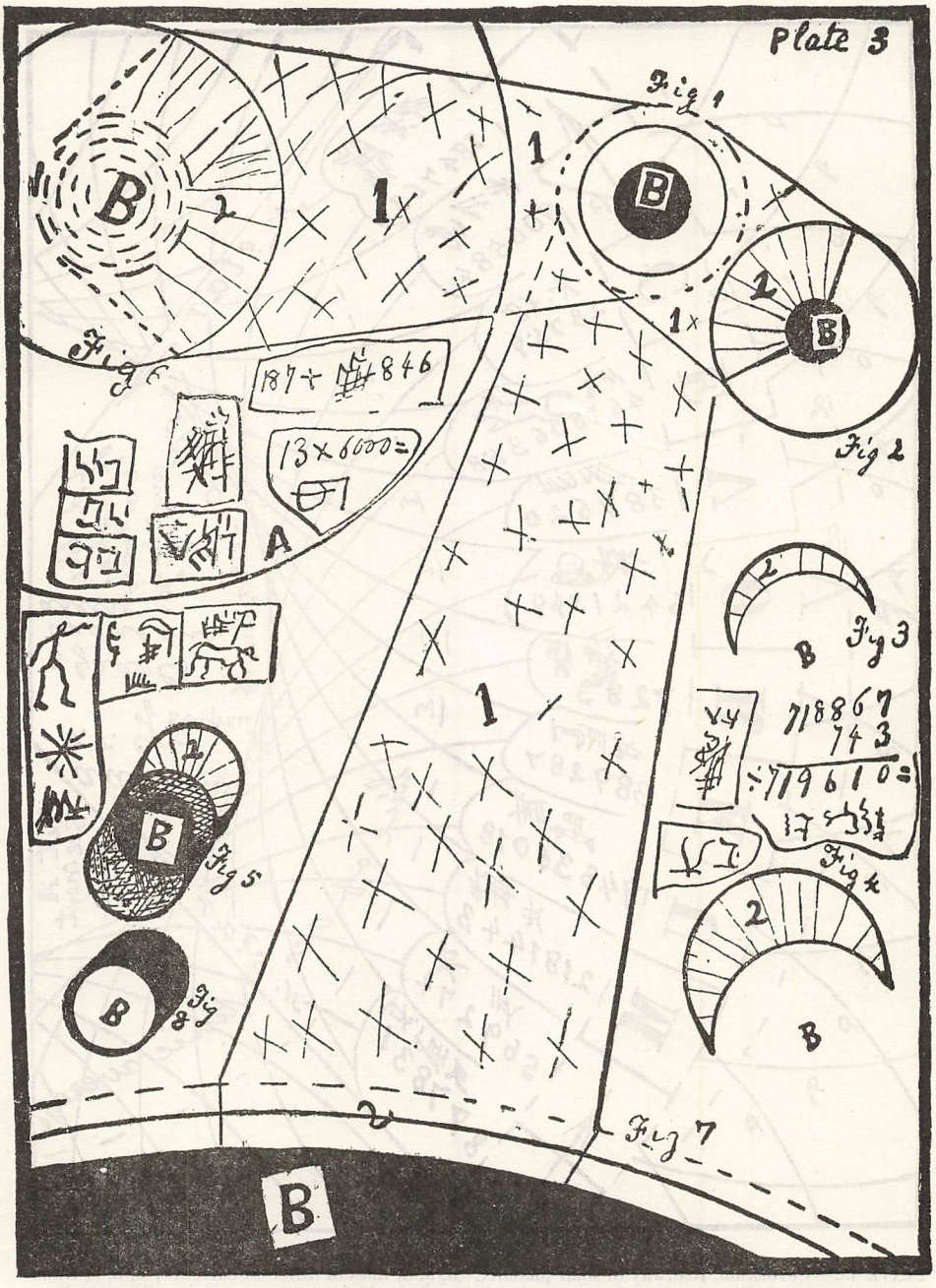


PLATE 50.—B, B, B, B, B, planets. Fig. 1, photosphere, or light on every side; Fig. 2, negative currents; Fig. 3, relative enlargement of a planet on the illuminate side; Fig. 4, enlargement illustrative of age of planet; Figs. 5 and 8, variation in vortex, called variation of needles; 1, 1, etherea, or inactive space; 2, 2, 2, 2, place of actinic force. The Panic signs denote the expression in numbers.

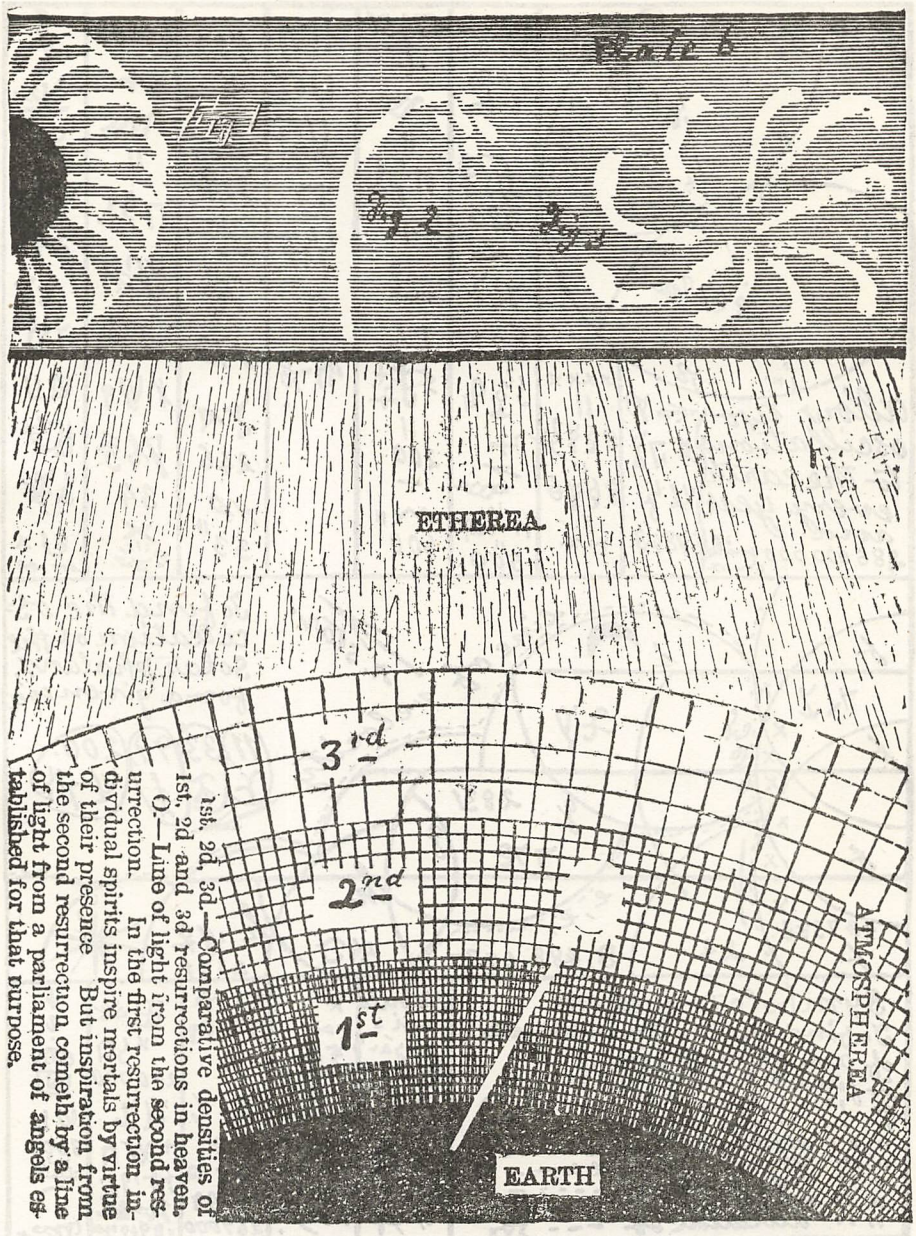


PLATE 51.—Atmospherea corresponds to the place of actinic force in preceding plate; etherea, to non-action. Figs. 1, 2, 3, enlarged illustrations of the course and form of vortexian currents.

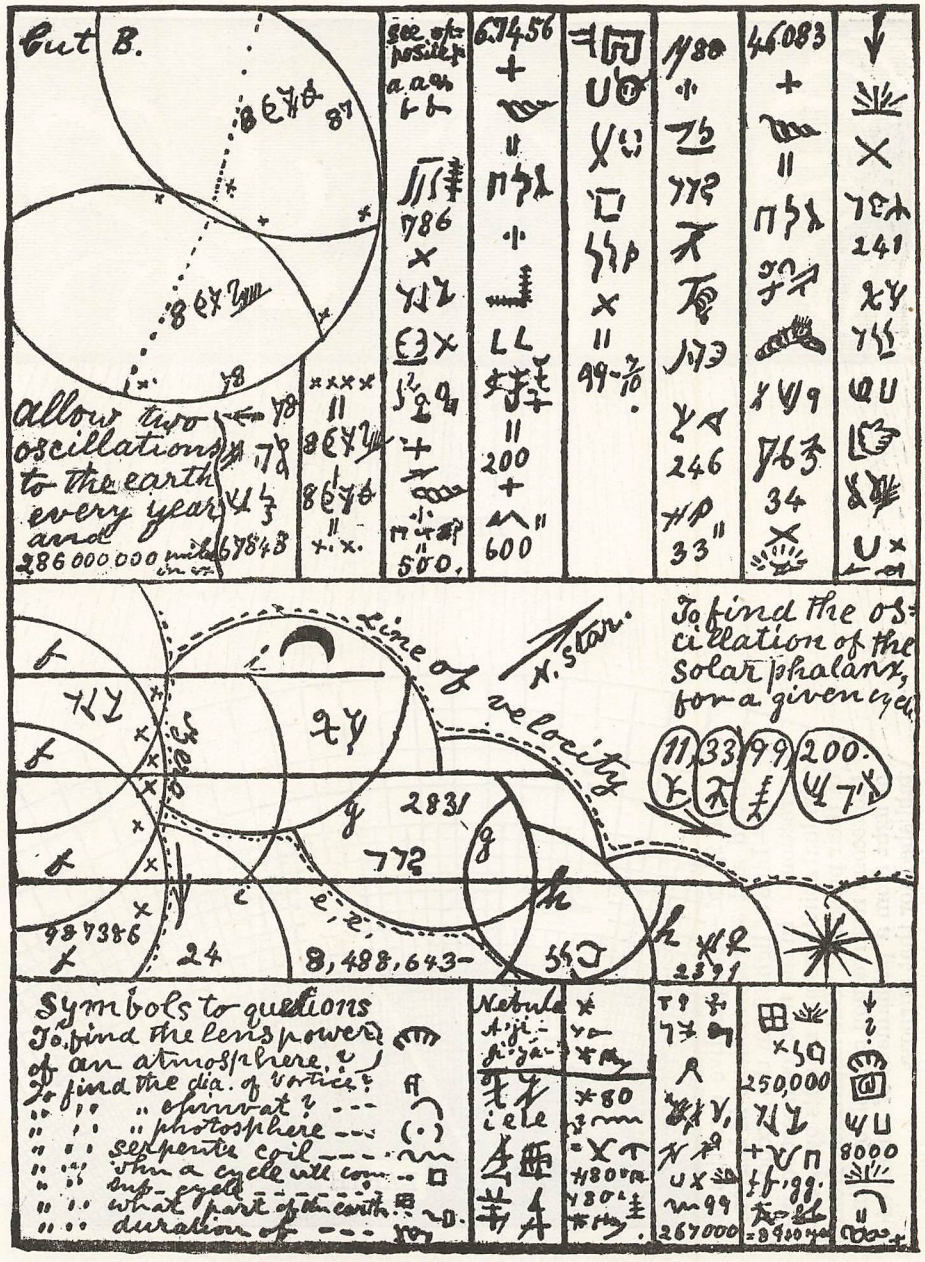


PLATE 52. — Zero (line of velocity), with the two arrows, and the parallel lines crossing, are the signs of boundary to a vortex. The oscillations of a planet are shown in the curves. In order to reduce the Panic signs to English, see Book of Saphah.

rule applieth in comparing one locality with another.

3. In certain regions of the earth, certain diseases are common; in certain times of the earth, as to cycles of three thousand years, certain diseases were common. In certain places of the earth man hath at times, thousands of years ago, attained to great knowledge and virtue. But his whole country in after centuries became a wilderness.

4. It is not the place of a prophet to answer these things by the accusation of ignorance or war. The prophet must account for that tendency in man to fall into ignorance and into war. In other words, he must find the cause of causes.

5. At certain periods of time, for hundreds of years, nations have dwelt in peace, and have risen in virtue; then turned to war within themselves and gone down in death.

6. The prophets of old divided time into cycles of three thousand years, with slight variations. And they found that at such periods of time, some certain impulse came upon the people, causing them to try to be better and wiser. Even as the same feeling is this day manifesting itself in many nations.

7. The scale then riseth for four hundred years, more or less; and, after that, wars and epidemics come upon the people. They begin then to decline, especially in virtue and peace, but the general intelligence suffereth little for about another six or seven hundred years. After which time they destroy their libraries and records, and reduce themselves to ignorance and vice. Then followeth a darkness of one thousand or more years, with slight intermissions. In other six hundred years the corporeal senses [intellect — Ed.] begin to ascend. Self-conceit cometh upon them; they think they are the beginning of wisdom on earth. Then cometh another cycle of light. Angels descend from the unseen worlds. New revelations crop out in every quarter. Inspiration cometh upon mortals, and they go to the opposite extreme; superstition and obedience to unseen influences.

8. Such, then, is the general character and behavior of man during a cycle. And he riseth and falleth in all these particulars as regularly as the tides of the ocean.

9. That man may begin to comprehend these things, and learn to classify them so as to rise in wisdom and virtue, and thus overcome these epidemic seasons of cycles, these revelations are chiefly made.

10. As previously shown, there are positive and negative forces forever going to and escaping from the earth. Without these no creature could live on the earth. The negative impart-eth to man his corporeal growth, and corporeal desires, passions, and so on.

11. According to the corpor solutions in the firmament and their precipitations to the earth, as to quantity and quality, so will man be affected and inclined to manifest. These influences are easily discernible by some persons. One is depressed by a dull day; another inclined to drunkenness and fighting. By a bright day man is inspired to energy.

12. A su'is is so susceptible to vortexian currents, he can realize the qualities of a medicine whilst it is yet in a glass bottle, by merely holding it in his hand; or know the character of the writer of a letter by holding the letter in his hand. Yet all this is accomplished by the vortexian current of the article in question.

13. These revelations however are not in reference to individuals, but to nations and peoples, in periods of time embracing hundreds of years, and thousands of years.

14. It is an error to say that whilst the corporeal worlds are organized, with fixed orbits and uses, the unseen worlds are nothing, or at best not organized. They are organized, with orbits, places, forms, figures, and so on, as definitely as are the corporeal worlds. Their times and seasons are regular and well provided.

15. In the passage of the earth in its own roadway, it goeth amongst these etherean and atmospherean worlds regularly; so that the periods of inspiration, and periods of darkness, are not hap-hazard.

16. It is not the purpose of these revelations to work out prophecies, leaving nothing for man to do. But to call his attention to the unseen forces that rule on the earth, and show him the way to make the prophecies himself.

17. In orachnebuahgalah the student will draw a curved line, representing the travel of the great serpent for three thousand years. This shall be cut across in eight places, to represent the periods of light. The places between them shall be made dark and light according to the history of man's behavior during said three thousand years. War shall be represented by black. The duration of wars shall be marked with a cut called change. Numbers shall designate the degrees of historical manifestations. For every great division of the earth make one orachnebuahgalah. The

in distant parts of the field, his batteries would then represent somewhat the solar phalanx, the central one being the sun. There would be more volume of electricity manifested at the central battery; but the intensity of the spark at one of the small batteries would, other things being equal, be equal to the spark at the central battery.

9. Neither is there more intensity of heat at the sun, than in any electric flash. Neither must it be surmised that the sun centre is an electric battery; nor that it supplieth in any sense anything to any other planet. As previously stated, there are two things, corpor and ethe, the latter is the solvent of corpor. Whirling vortices of the solution make planets. And these are the sum and substance of all things manifested in the universe. (As to the cause of these whirlpools, see Book of Jehovih.)

10. It is an error to say the sun threw off rings or planets. No thing hath power to throw off itself, or a part thereof, save some living creature. They have instanced water flying from the periphery of a rapidly rotating wheel. This would merely imply that some one was trying to fasten worlds on the sun's periphery, but that the sun cast them off. Who that SOME ONE was they say not; nor do they offer a reason as to how such thrown-off substance came to be in the way of the sun in the first place.

11. It is equally erroneous to say that the presence of this planet or that, throweth an influence on mortals, according to their birth under certain stars. It is this same astrological ignorance that attributeth to the sun the throwing-off of light and heat and of possessing attraction of gravitation, and of throwing-off rings to make planets of.

12. Man hath ever sought in corporeal things for the cause of this and that; he buildeth up certain tables and diagrams, and calleth it science or philosophy. If, on one morning, he put on the left shoe first, and something happen that day, he proveth by that shoe a new philosophy. By the tides he proveth the cause of the moon; or by the moon the cause of the tides. Anything under the sun that is corporeal, rather than search in the subtle and potent, unseen worlds.

13. Let it be premised, then, that the etherean firmament is not a waste and interminable nothingness; but that, on the contrary, it is in many regions, even between the earth and the sun, sufficiently dense for a corporeal man to dwell upon, and to walk about, even as on the earth. Some of these etherean worlds are as transparent as water or clear glass, and some opaque. Some of them are large as the earth, and some a thousand times larger. Some are as immense fac-similes of snow-flakes; with arches a thousand miles high and broad. Some of them are as oceans of water; some transparent and some opaque; and some of them dense clouds of ashes. But so great are the numbers and so vast the varieties of these thousands of millions of etherean worlds, that description is impossible. Yet, by the telescopic power of the earth's vortexian lens, these worlds are magnified so as to seem to be nonentities.

14. Worlds in solution, the etherean heavens, are therefore governed by no power in, or escaping from, corporeal worlds. In the language of the ancient prophets, they are a law unto themselves. And yet these unseen worlds have much power and influence on the vortices of corporeal worlds.

15. In making observations with the spectroscope, these otherwise unseen worlds are sometimes seen; but in a general way the spectroscope revealeth only the refraction of high altitudes in the earth's vortex. It is an error to say the spectrum divideth the sun's rays PER SE. It is an error to say the spectroscope hath revealed certain colors in the atmosphere or photosphere of the sun or other stars. Its revelations for the most part pertain to what is contained in the vortexian lens of the earth, no matter whether the view be toward the sun or another star.

CHAPTER VII.

HAVING shown the impossibility of philosophy based on corporeal knowledge to demonstrate truth in regard to unseen things, and in regard to planets distant from the earth, it becometh a part of these revelations to put the student in the way to learn from the unseen forces which govern all corporeal things, man included, as a general and important part.

2. When a heavy stone falleth on a man and holdeth him down, it is sufficient to say the stone ruleth over the man. If an epidemic come upon a city because of uncleanness, it is well to consider that cause also. Nevertheless, if an epidemic be periodical to a certain city, even when not unclean, it is wise to prophesy an unseen cause. The same

teen minutes' loss in axial motion produced a loss of two and a half degrees of vortexian heat.

18. The difference, therefore, on the moon, in temperature below blood-heat and what it now must be, must correspond exactly with its comparative slowness (one revolution a month), as to the loss manifested on the earth. Now, although the student will discover the moon hath fallen to a temperature far below zero, yet it emitteth both light and heat.

19. To find the se'muan age (especially of man), place his temperature at ninety-eight (for good health), and one hundred and two at inflammation or death. Four below normal will, therefore, be the period of man's inhabitation of the earth. After the vortexian radiation reacheth this period, man will cease to propagate, and, so, become extinct as to the earth.

20. This giveth man eight degrees of vortexya as the sum of his existence. One degree is equivalent to twelve million seven hundred and sixty thousand radi c'vorkum. The serpent's coil would be one and one-fourth. That is, twenty-four thousand years to the time of completion. Thus, 12,760,000 divided by 260,000 add 1,402 1-2 add $24,000 \times 3 = 76,750$ years, the time of the se'muan age for man. To this should be added one cycle, of, say, three thousand years, which was the beginning of the fall of se'mu.

21. By reversing these measurements, find the axial decrease of the earth in seventy-eight thousand years, which will be just one hundred minutes, or 3-340ths of a second annually, which is the earth's decline in speed. For which reason the first of the race of man on earth began about seventy-eight thousand years B.K.

CHAPTER VI.

TO return to the master vortex; refer to plate TOW-SANG, Book of Ben. It is an error to say that the eye seeth the sun by means of a straight line. The line of sight to the sun is spiral and oval. But it is equally an error to say that light cometh from the sun to the earth, or to any other planet; which hath given rise to the still greater errors of computing the time of travel of light, and the degree of heat of a planet by its proximity to the sun.

2. To determine the distance of the sun from the earth, allowance must be made for the vortexian spirality. By which reason the sun is in fact some seven million miles nearer the earth than its measure would indicate. The same rule applieth to all planets save the moon. And even this is seen by means of the curved lines of the earth's vortex.

3. As the moon's vortex rideth around on the outer part of the earth's vortex, we discover the elliptic course thereof; so by the roads of a comet do we discover the spirality and curve of the master's vortex. Observe a comet in different positions as it followeth the sun's vortex.

4. When the head of a comet falleth within the overlapping waves of the sun's vortex, the head is sometimes swallowed up and sometimes driven backward, spitting flames of fire the while. The nearer the comet approacheth an elliptic course, the longer will it live; the opposite condition applieth to hyperbolic comets, for they oft die or dissolve in one journey. If a comet be seen to-day in hyperbole, and in any angle of the heavens; and if, in ten years or a hundred years, a comet be seen in the same place, it would be an error to say it was the same comet.

5. It is an error to prophesy [estimate—ED.], the heat of Venus being more or less because of her approximation nearer the sun. There is no more heat in the master vortex in general, than there is a hundred miles above the earth, save and except when very near the sun's photosphere, that is to say, within one or two thousand miles at most.

6. There is a sun planet in the centre of the photosphere, at a distance interior, from three thousand miles to thirty thousand miles, and it is light all the way around. But within the body of the photosphere there are numerous planets, some globular, some elongated and irregular. These are usually called sun-spots. Because when they present their negative surface toward the earth they seem black. For the most part these planets in the photosphere are rather external than internal at the times they appear as spots. They have independent motions in their respective places.

7. Wherefrom it may be said: When an unlearned man saith: THE SUN, we know what he meaneth; but when a learned man saith: THE SUN, we know not what he meaneth, whether the whole central group, or the sun planet only.

8. If one were to go into a circular field, a little way from the middle, and there construct an electric battery, from which he extendeth outward a multitude of wires, to small batteries

grasses and so on, were quickened into life during darkness, were without eyes. Nevertheless, in this day, even these things turn toward the light; as plants and flowers placed in a window will manifest.

8. Where se'mu was quickened into life in lighter times, it focalized toward the light, and this focus was called an eye. And such as were thus quickened into life, and not attached to the earth by fibres or roots, were called animals. And the LIFE they inherited gave power unto them, to go about from place to place. So great are the powers of the eyes of some animals that they can see and distinguish in the darkest of nights. Such eyes are absorbents of vortexya, and they shine in the dark.

9. Hence the first organs of sense created in any animal were the eyes; whereof it hath been said, the eye is the seed of the tree of knowledge. The sight of the eye is the beginning of self-creation, in acquiring knowledge; and it doeth by going forth and staying at home at the same time. The sight of the eye is a miniature sun, sending forth and receiving vortexian power at the same time. As may be proved by looking on the eyelids of a person sleeping, who will awake because thereof.

10. Since, then, the eye of man can go forth with intelligent power, controlling things, it hath been concluded since thousands of years, by the wisest philosophers, that an All Seeing Eye is the Cause and Creator of the whole universe, which is His Person.

11. In the first quickening of eyes, they partook of the color of the vortexian lights at that time; and even so at the same period of time were colored the skins of mortals, and according to their surroundings, some light, some dark, and some red, or yellow, or copper-colored.

12. And all of them propagated after their own kind, and do so to this day. And though the blacks might live for thousands of generations with themselves only, in any country in the world, they would never become whites. And the same rule applieth to whites and browns, and all the races of man.

13. But because they can mix, and because that mixture can propagate, all the races of man are one and the same in all their organs and capabilities. Now, as previously stated, white things manufacture a white atmosphere about them; whilst black things do not (being negative). The white give off, or radiate light and power; the black are not radiants. The white man's radiating power recoileth upon himself, and he suffereth with heat. So also with the white bear. The black man and black bear are the reverse.

14. Wherefrom this rule will now be plain to the student: When a planet hath attained to so great age she no longer giveth forth light or heat to radiate upon herself, she cannot be seen in the heavens. Of which kinds of planets there are millions in the etherean firmament. Some of these move slower than any of the planets man can see. Some of these at times eclipse the sun, and are taken for sun-spots, although, perhaps, not a million miles from the earth.

15. Like unto these, in darkness, are there plateaux of nebula floating in the firmament, which also produce eclipses of the sun and of the moon. For convenience, let such planets and such nebula be called dead planets and dead nebula. And that there are millions of such bodies, sufficient to eclipse the sun, or a star, or the moon, the different periods of darkness on the earth will prove. (See notes at end of Book of Ben.)

16. In prophesying [estimating—ED.] the tendency of a planet's approach to death, refer once more to the moon: Now the moon hath, as to the earth's face, no axial revolution. But it must be remembered the moon cannot go around the earth without making an actual axial revolution. Seventy and one-half revolutions of the moon's vortex complete one travel around the earth's vortex. Consequently we arrive at the exact speed of the moon's vortex and the strength of light and heat manifested on the moon. The student should make allowance for the moon's ellipse, for the light of the moon is much stronger (as seen from the earth) some times than others.

17. Place the se'muan age at ninety-nine degrees, the time of quickening animal life. It will be found that the moon at such period must have had an axial motion, facing the earth, of three and four-sevenths' times faster than the earth. Whilst at the same period of time the earth made its daily revolution in what would now be twenty-one hours and forty minutes. This would give a difference in animal heat of two and a half degrees of vortexya on the earth, as compared to the se'muan age. Consequently large animals, which are now extinct, had a temperature (average) higher of two and a half degrees than at present. Wherein we perceive three hours and seven-

from the water. The decomposition resulting therefrom is called se'mu (green scum), a mucilaginous substance which floateth on the surface of the water. In some days' time this se'mu, by motion (from some external cause), assumeth certain defined shapes, crystalline, fibrous and otherwise, after the manner of strange configurations of frost on a window-pane. In some days after this, if the se'mu be examined with a lens it will be discovered that here are miniature trees, even forests, with vines and grasses. No seed was there.

19. This new property is called LIFE, and because it existeth everywhere it is called OMNIPRESENT. Man can account for the se'mu; for the positive and negative forces; for corpor and for ethe; but Life is unfathomable by man. The se'mu (green scum) floateth against the ground; its infinitesimal trees and vines and grasses take root and grow, and live a season and die; but from their roots and seeds a larger growth succeedeth. Thus becometh all the world inhabited over with living creatures. Nevertheless not one thing of all of them mergeth into another; but every one bringeth forth after its own kind.

20. Man inquireth of the earth, the rocks, the air, and of all things: Who is this Life? This Omnipresent that quickeneth into life all the living? But none can answer him. Then man inquireth of LIFE: Who art Thou, O Life? And the answer cometh to the soul of man: I AM LIFE! I AM THE I AM! I AM THE EVER PRESENT! All that thou seest in earth or heaven, and even the unseen worlds, also, are My very Person! I am the Whole!

CHAPTER V.

IN the transposition of needles of corpor from parallel polarity to mixed or transverse positions, are produced all kinds of colors. It is an error to say: Wave of light, or bent ray of light, or that a given number of vibrations or undulations produce different kinds of colors, there is neither wave nor undulation in fact. Needles are arbitrary and cannot be bent. Compare a needle to a transparent glass crystal. Place a given number of these end to end, touching, and in a line: To bend this line is impossible, save at angles, for where every two ends join there will be an angle: Be the needles ever so short there will be no bend in fact, but a succession of arbitrary lines and elbows.

2. Such is not, however, the juxtaposition, save when they are in a line direct; otherwise the ends of the needles do not bend like joints, but each one turneth more or less on its own axis. If they all turn, an APPARENT wave is produced, expressive of a certain color; if part of them turn, another color is produced. In proportion to this disturbance, so are the APPARENT vibrations slow or fast, as to mortal observation.

3. In regions of the earth's atmosphere where they have cyclones, reddish lights appear in the firmament, even before the cyclone manifesteth on the earth. And these lights travel with the cyclone, manifesting great heat on the earth. In the regions of monsoons, a similar manifestation occurreth, but generally with pink or bluish lights instead of red, if over the ocean; but if over the land, a smoky atmosphere resulteth.

4. These colors, and all others, manifested in atmospherea, are not confined to the earth stratum, but they extend even to the outer extreme of the earth's vortex. And in many instances they are so altitudinous that their manifestations are imperceptible to mortal observation, save that, for example, the moon or the sun shineth less brightly. When one of these transpositions is dark and is high up in the atmosphere at night, they say the moon is surrounded by a haze. And yet, the while, the atmospheric stratum next the earth may be clear.

5. The earth's vortex hath millions of these strata, and of various colors, shades and tints. In taking photographs of the moon or the sun, these often interpose, and the picture taken deceiveth the observer, that he hath made a picture of the oxygen or hydrogen of the planet's atmosphere.

6. The same state of affairs belongeth also in the sun's vortex; so that, with these clouds of color intervening in etherea, the telescope encountereth much travail.

7. As a vortex groweth older, these disturbances, together with imperfect solutions of corpor, become less frequent. So also in the early age of a vortex they are more frequent and of longer duration. So that, at times, a red light, or blue light, or other color, will overspread the earth for periods of a thousand or more years without interruption. And in some cases, darkness for as long a period. Whatever living thing, as herbs and trees,

any attraction in the earth to pull them down. They are driven to the earth by the vortexian current. But the point herein now considered is, the commonly expressed knowledge of men, that the atmosphere hath less density outward, away from the earth, in proportion to the distance from the earth's surface. In one respect this is an error; in another a truth: As to density PER SE there is no difference in the atmosphere on the face of the earth compared to that of a thousand miles high, or a hundred thousand miles high. It is all in even balance, as to pressure and density, PER SE. But because the etheic solution of corpor is more sublimated by swifter axial motion in the higher regions, and because the lower regions contain less perfectly dissolved corpor, the difference hath been improperly described. Air is no heavier because of rain; the weight lieth in the rain only.

11. Hence the gravity (so-called) of the atmosphere hath reference only to imperfect solutions of corpor. And it is true that a superabundance of these imperfect solutions are near the earth.

12. At the sea-level a certain pressure seemeth to manifest, as in a barometer; on a high mountain a less pressure seemeth to manifest. There is also a variation in the barometer according to certain conditions of the atmosphere. The difference is not that the pressure of the atmosphere is different; the pressure of the atmosphere, PER SE, is the same in all directions, high and low. The cause of the variation of the barometer is in reference to distension (sublimated solution of corpor), and hath no reference to pressure as such. This capacity to distension is not only external to the barometer, but within it also; so that as a measure of atmospheric pressure PER SE it is entirely worthless. The suction pump, or inverted tube filled with water, showeth the pressure of the atmosphere upward as well as downward, and showeth what the pressure is.

13. Wherefrom it is shown there is no such thing as attraction of gravitation of the atmosphere toward the earth more than away from it. Where the atmosphere is overcharged with an imperfect solution of corpor, or snow or rain, that excess is that which balanceth toward the earth. But this also only applieth in regions close to the earth's surface. Fifty or a hundred thousand miles up from the earth, the axial volocity of the vortex is so great that rain or snow would be instantaneously dissolved, distended and lost to sight. Consequently the solutions in the higher atmosphere not only contain moisture, but they contain iron, lead, zinc, gold, platinum, clay, granite, diamonds and all other things known to exist on the earth, and many others beside.

14. In the early age of the vortex of the earth, so swiftly flew the outer rim that border eddies ensued, from which nebula congregated, until the earth had a nebulous belt around it. This belt, in time, losing pace with the earth's vortex, condensed and made the moon.

15. But to return to the snow-flake and to the needles of the corpor whilst in the etheic solutions: On a cloudy day these solutions or needles (mist or dull atmosphere) are more or less tranverse to the vortexian lines. In a clear day the needles are linear to the earth, and this is the reason it is a clear day. The latter direction of the needles may be called direct, and the former indirect. Wherein they are direct, and they fall on the photo-plate, the force of their blows is called actinic force, and it is the same as where they fall on the wet linen in the bleachman's field. In this actinic blow a weak electric flame is produced by each needle; hence the bleaching power, and also the power to blister an exposed skin which hath been kept for years in the dark (negative).

16. If a solution of iron, transparent, or of quinine, or other recipient of negative electricity, be sprinkled on the cloth, the actinic ray will not result in the electric spark, and no bleaching effect will be produced; and even, sometimes, on the contrary, a black spot will result.

17. Wherever the vortexian current falleth, corpor is more or less damaged or dissolved, or changed in its combinations. On a piece of iron, fresh broken, it produceth rust. Because the vortexian solution contained oxygen, this effect hath been called oxidation. Nevertheless, in point of fact, oxygen of itself is inert: The break of its needles liberateth vortexya, which result is a minor representation of the discharge of an electric spark from the pole of a battery.

18. As previously stated, the vortexian currents are to the earth in the daylight; and from the earth in the night; although their force is toward the centre of the earth (from the east) and toward the north pole afterward. The following result happeneth: For example, a pool of water is charged during the day with the positive current; during the night the negative current escapeth upward

perature of the air, and of wind currents toward the tropics.

29. As previously stated, in describing the positive current of vortexya being in the form of a right-angle triangle, with the angle in the centre of the earth, and one leg toward the north pole, and one in the east, at the equator, it will now be perceived that the greatest cold region of the earth cannot be at either the equator or the poles, but must occupy places distant from the poles in the exact ratio of the difference in the power between the positive and negative currents of vortexya and m'vortexya, and corresponding to the atmospherean lens of the earth.

CHAPTER IV.

THE currents of the vortex of the earth being in constant change, the following results happen: In the regions where they overlap one another, and break to a limited extent, producing discord in motion, certain eddies and whirlpools result, and the corpor in solution is condensed, like little planets or meteoric stones, varying in size from a pin's head to ten or twenty miles in diameter. And the little broken currents in the vortex lose their prey, and the meteoric stones or little planets are carried by the vortexian current down to the earth's surface. (See plates Wark, Book of Ben.)

2. The belt in atmospherea where these things happen is usually about five or six or seven hundred miles up from the earth's surface. But the belt sometimes ascendeth a thousand miles. But at other distances upward other belts exist; and others still beyond, and so on.

3. Another result that happeneth from these overlapping currents in the vortex, is the production of rain and snow and hail. Certain parts of the earth are given to snow; certain parts to rain and hail; and other parts to drouth. In drouth regions the vortexian overlappings descend to the very earth, where they are called by various names, such as cyclones, whirlwinds and so on; but if they occur on the ocean, carrying either up or down a current of water, they are termed water-spouts. In regions where there are rain, hail and snow falls, the vortexian commotion taketh place from half a mile to three miles above the earth's surface. Here the discord resulteth in liberating the moisture which was in transparent solution, and clouds result. But if the commotion continue, these are, atomically, still further liberated, and either rain or snow or hail resulteth, which is carried down to the earth.

4. The places in the vortex of the earth where these discords result are nearly uniform in their relative distance from the earth, and in the times of their occurrence, having special reference to the prophetic periods previously given.

5. Refer to plate 44, in Book of Ben, where will be seen a variety of representations of the forms and figures of snow-flakes. But these are not all; there are thousands of millions of them, differing so much from one another that description is not possible. As previously stated, corpor being in solution in ethe, hath in the main the shape of needles, but of such infinitesimal size that corporeal knowledge of them can only be, at most, subjective knowledge. But in the snow-flake are both the casting and the mold of discordant m'vortexian currents.

6. But it must be borne in mind that where one snow-flake is molded in one moment, another snow-flake molded in the same place the next moment, and so on, would display no two snow-flakes alike. Three stages may be described in the discordant results: first, the cloud; second, the frozen cloud, which is snow; and third, the rain-drop or hail-stone.

7. In the meteoric regions (which are above such clouds as produce rain) corpor also presenteth three stages of development, which are: Ash-clouds, transparent or otherwise; and crystal needles; and meteoric stones. The latter only, as a general rule, are precipitated to the earth. But on certain occasions, both the other forms of corpor are also precipitated to the earth.

8. Allowing a certain size to rain clouds, which are near the earth, corporeal clouds high up in the vortex, are proportionately larger according to the ratio of the difference between their globular circumference and that of the lower strata. So also are the discordant waves proportionally longer, wider and deeper.

9. It is an error to say that the atmosphere of the earth decreaseth gradually and continually in specific gravity according to the distance above the earth.

10. It is an error to say there is any gravity in it, save only that it precipitateth formations like rain, snow, hail and meteoric stones. As before shown, these things have no gravity of their own to go in any direction. Nor is there

moon by calculations of the disturbances of the tides. But to attribute to the tides the CAUSE of the moon's position would be no more erroneous than to attribute the cause of tides to the moon.

19. It is not the intention, in these revelations, to give new calculations in regard to occurrences on the planets; it is a trifling difference whether a man prophesy by a vortex or by a planet. Wherein he erreth in regard to judging the cause of things, he should be put on the right road. Wherein he hath had no knowledge of the forces and currents of the unseen worlds and their dominion over the seen worlds, revelation only can reach him.

20. They have said there are five elements of corpor; then again sixty; and a hundred. But in time they will say there are millions. And yet all of them are comprehended in the word corpor. To resolve them, discover them and classify them, and their combinations, is the work of man. Where they are aggregated together, as the earth, the result is called a CREATION, or a created world. When such a globe is dissolved in ethe and sublimated, it is said a world is destroyed, or a star is destroyed. Nevertheless, in any of these operations, no one ingredient as such is annihilated. What is creation more than to make a drop of rain; or the dissolution of a world more than the evaporation of a drop of water?

21. Pour a few drops of water on a table covered with dust, and each drop will become a globe. Look for them to-morrow, and they are gone (evaporated). The globe is annihilated (for it was not a thing in fact), but the water, which was the thing, is not annihilated, but evaporated. The term annihilation applieth to such as are not things in fact, but which are forms and figures. A ray of light (so-called) can be annihilated; but that that comprised it cannot be annihilated.

22. Were the earth's vortex to break, the earth would be precipitated into dissolution, under ordinary conditions. But were the earth's vortex to be swallowed in the vortex of another planet, then the earth would be precipitated as a globe to such planet. Such is the case as regardeth double stars, and triplets and quadruplets, especially where they are in contact. The same principle holdeth in regard to the vortices of some nebulæ and comets; one is frequently swallowed up within another. But in such case the corpor commingleth.

23. In the case of double stars, and triplets, and so on, if conjoined, the centre of gravitation (so-called) is not to each one, but to the intervening centre between them. The polarity of such a group is as to the vortex. Think not, however, that double stars or triplets or quadruples are the limit of combinations in one vortex. There are clusters of planets, hundreds of them, thousands, and even millions, that sometimes occupy one vortex.

24. As a globe can be annihilated, so can a vortex, and so can vortexya; for none of these are things of themselves in fact, but combinations in some given place or condition; but the corpor of such expression of known forms and figures and motions cannot be annihilated.

25. Though the general form of a vortex, as before stated, in its beginning is long, funnel-shaped (like a whirlwind), its ultimate is toward a globular form. And though the current of a vortex is spiral, at first, its currents ultimate toward less spirality. If one could imagine a very long serpent in spiral form, constantly turning its head in at one pole, and its tail at the other, and forever crawling upon its own spirality, such a view would somewhat illustrate the currents of a vortex. (See cuts in Book of Ben.)

26. In one plate the black centre representeth a planet, and the black spot with the letter "S" representeth a satellite. The white lines indicate the course of the vortexian currents, but purposely exaggerated in the drawing. First, to show the undulation in the vortex where the satellite resteth, and secondly, to show the head turning in at one end, and the bulge of the tail ready to overlap itself, wherefrom there is an excess of light manifested in the tail (northern) regions.

27. Were the currents of the vortex to attain due east and west lines, without polar outcropping, the winds would cease to blow on the face of the earth. The air and the earth would ultimate in equilibrium in axial revolution.

28. Herein lieth the cause of the winds chiefly; nevertheless, high mountain ranges of irregular forms, and places on the earth's surface, add considerably to breaking and changing the currents that would otherwise result. The transcendent heat of the tropical atmosphere would seem to call for replacement from the north and south by cold currents of wind; but it must be remembered that only a few miles up from the earth the temperature of the tropical air is as low as the polar air. Only so far as icebergs float toward the equator is there any very perceptible lowering of the tem-

sible. Whereas, were there such a thing as earth's shine, in time of total eclipse of the sun, the equatorial light would make the moon shine at that time also.

11. As light, and heat, and magnetism, and electricity, are all one and the same thing; which are the manifestation of vortexian currents under different conditions, the student must not lose sight of the fact that none of these so-called things are things in fact, that is, entities of themselves, separately or combined.

12. Vortexya can be charged, as before mentioned, into iron and other substances. When it is charged in iron it is called magnetism; when charged in phosphorus it is called light (inactive); when charged in nitrate of silver it is called darkness. If its application be continued on phosphorus, the latter will combine with common air and ignite. With phosphorus and without it, it will, as before stated, combine oxygen and hydrogen, and it will also separate them. And yet vortexya, in fact, is no substance or thing as such; but is the vortex in axial and orbitic motion, or, in other words, corpor in an etheic solution.

13. As previously stated, ethe holdeth corpor in solution, which is the condition of atmospherea and of the etherean regions beyond. When a portion of this solution is given a rotary motion it is called a vortex. Nor is a vortex a substance or thing of itself, more than is a whirlwind, or as a whirlpool in the water. As a whirlpool cannot exist without water or a whirlwind exist without air, so cannot a vortex exist without the etheic solution. As previously stated, in the beginning of a vortex it is long, but in course of time it hath a tendency to become round like a globe, but flattened a little at the poles. This also happeneth to every vortex that carrieth a satellite: That the periphery of the vortex is undulated; and the extent of its undulation can be determined by the minimum and maximum distance of the satellite from its planet.

14. In consequence of this discrepancy, the lens power of the vortex of the earth varies constantly, even daily, monthly and yearly. Nevertheless, the sum of heat and cold and the sum of light and darkness are nearly the same, one generation [33 years — Ed.] with another. This was, by the ancient prophets, called the First Rule in Prophecy. This was again subdivided by three, into eleven years, whereof it was found that one eleven years nearly corresponded with another eleven years. This was the Second Rule in Prophecy. The Third Rule was ninety-nine years, whereto was added one year.

15. In the case of the tides, a still further allowance of six years was found necessary to two hundred; but in the succeeding four hundred years a deduction was required of five years. Whereupon the moon's time was eighteen years.

16. As the lens power loseth by flattening the vortex, and increaseth by rounding the vortex, it will be observed that the position of the moon's vortex relatively to the earth's, is a fair conclusion as to the times of ebb and flood tide. In periods of thirty-three years, therefore, tables can be constructed expressing very nearly the variations of vortexya for every day in the year, and to prophesy correctly as to the winters and summers, so far as light and darkness, and heat and cold, are concerned. This flattening and rounding of the vortexian lens of the earth is one cause of the wonderful differences between the heat of one summer compared with another, and of the difference in the coldness of winters, as compared with one another. Of these, also, tables can be made. Winter tables made by the ancients were based on periods of six hundred and sixty-six years, and were called satan's tables, or the times of the beast. Tables made on such a basis are superior to calculations made on the relative position of the moon.

17. But where they have prophesied ebb and flood tide to be caused by certain positions of the moon, they have erred in suffering themselves to ignorantly believe the cause lay with the moon. A man may prophesy by a traveling wagon what time it will reach town; but the correctness of his prophecy does not prove that the wagon pushed the horse to town. These revelations pertain more to the cause of things, than to giving new prophecies. What mortals cannot discover by any corporal observation must come by inspiration. In the year 4 B.K. Leverrier, of France, prophesied the existence of Neptune by the calculation of planetary disturbances. (See Humboldt's Cosmos, vol. iv., p. 357.) Other discoveries have been made in the same way; whereupon they have believed the said disturbances to be caused by one planet's power on another.

18. Planetary disturbances are not caused by any power or effect of one planet on another; the cause of the disturbances lieth in the vortices wherein they float. Mortals cannot see the vortices; their only means of prophesying lieth in corpor. A man may prophesy of the

33. In an observation of this kind, and if the light were borrowed from the sun, two kinds of rays would result; the bulge of the moon would afford a centre for rays to emanate in every direction; and the slope rays would refract at the same angle as received from the sun.

34. The fact is, however, there is no intense centre light manifested on the moon's surface, in the place where it directly faceth the sun. Hence there is no possibility of the light of the moon being produced by light from the sun, or from the sun's centre. The light of the moon faceth the sun centre, but the latter is not the cause thereof; the cause is in the emissions of positive and negative currents from the moon's vortex, and they manifest in the m'vortexya of the master.

35. The same rules apply to all planets whose vortices are negative.

CHAPTER III.

HERE followeth the method of manufacturing light and heat as they are on the earth and moon and sun, and all other planets:

2. The half of the earth's vortex (for example) which faceth toward the sun is a concave lens to the earth. A similar lens, but far larger, is at the sun centre: The convex faces of the two lenses are toward each other forever. They are ethereally connected by solutions of corpor needles linear in position. (See cut C, Fig. 5.)

3. The vortex is larger than the earth, so that polar lights are possible on the shadow side. And the brilliancy of the polar lights are proportionately less than daylight at noon in the tropics, exactly in correspondence to the concentration of the rays by a lens of the magnitude referred to.

4. The vortexya [magnetism — Ed.] rising up out of the earth at night is negative, or less than the vortexya descending in daylight, and their conjunctive line is near the earth's surface. Hence, five or six miles' altitude is intense cold; whilst five or six hundred is so cold that mortals could not possibly measure it.

5. In the early days of the earth, when there was more heat emitted from the earth than at present, it also rose to a greater altitude; but it was nevertheless thrown back, to a great extent, every day, even after the same manner it is to-day, by the vortexian lens referred to. And as of the heat, so also of the light.

6. In the sum of all the universe there was, and is now, and ever shall be, the same latent amount of heat and light. The vortex in formation driveth them to the centre for a period of time; nevertheless a time cometh when the heat and the light escape outward. And though the vortexian lens recast them back in a measure, thus producing day and warmth on the face of the earth, yet there is ever a trifling loss toward perpetual coldness and darkness.

7. This great hemispherical lens, atmospherea, not only thus manufactureth light and heat, but it also affordeth man the means of seeing the sun and moon and stars. It hath the power also of magnifying millions of comparatively dense etherean worlds, so that man can see through them. The student should consider this from the standpoint of a magnifying lens in a microscope, which hath power to distend many things so one can see through their fibres, which to the naked eye seem dense. For etherea is not nearly so rarefied as mortals suppose. Without the earth's atmospherean lens, man could not even see the moon, nor stars; and the sun itself would seem as a pale red star.

8. As the vortex of the earth is thus a lens to the earth, so is the moon's vortex to the moon, and so also of the sun and all other stars and planets, where light and heat are manifested.

9. When the moon is half full, a dim outline of the shadow side of the moon is to be seen with the naked eye. This, by philosophers hath been erroneously called the earth's shine. For they ignorantly believed the light of the earth was reflected on the moon. The real cause of this sub-light on the moon is in consequence of the action of a sub-lens on the moon, facing the earth's vortex, which operateth after the same manner as the other.

10. When the moon produceth a full eclipse of the sun (by which philosophers ignorantly believed the light and heat of the sun were cut off from the earth), it causeth darkness on the earth by breaking the linear connection betwixt the earth's vortex and the sun centre, so that the positive current in the earth's vortex is cut off, and that part that would otherwise be a lens becometh negative in its action, in the linear space. (See cut C, Fig. 6, eclipse of sun.) But when the eclipse falleth far in the north or south part of the earth only, then the action of the moon's shadow will fall in the direction of the earth's lens, so that a sub-lens is impos-

termine such matters require that the observer shall first understand what lieth between the earth and the sun at the time of observation.

21. But some of these sub-vortices in etherea, require forty years' time in which to drag their whole length away from the line of observation. So that in no case is the observation of any value, even though it be taken the breadth of the earth, unless it covereth a period greater than forty years. But it also so happeneth that, perhaps, when such an immense vortex is about passing away from the line, that another one, equally large, and perhaps of different density of solution, cometh within the line. And it may thus occur that hundreds of years will elapse before a good view of the sun can be obtained. Some of these traveling plateaux are opaque (dark), so that the sun is kept in a dim eclipse for a year or two, and sometimes for hundreds of years.[4]

22. Wherefore philosophers have erroneously attributed their observations as having proved certain gases and certain metals within the sun's atmosphere.

23. The same remarks apply to observations made of the stars; and even of the moon.

24. In the case of light being manifested in a complete steel magnet, the major retention is at the angle of the two legs, and the minor light at the terminus of the north leg (negative pole). But in an eccentric magnet (horseshoe) the two lights are manifest at the terminus of the two legs.

25. A complete planetary vortex is a globe, or nearly so, and its manifested light like a complete magnet. But an immature vortex, as in the case of a comet or other small vortex, will manifest light at both poles, and sometimes in the middle, if it hath attained to power to manufacture light of its own. In some cases the comet or the nebula is not sufficiently condensed to produce light of its own, but containeth corpor in a gaseous state which of itself may have infinitesimal polarities refracting the normal light of the master vortex.

26. By observing the new moon, it will be seen that the light portion thereof describeth a larger circle than the dark portion. The bulge of the light side of the moon always pointeth toward the sun. It is an error to say that light cometh from the sun and striketh on the moon, and is then reflected on the earth. As previously shown, there is no such thing or substance as light; but that which is called light is a manifestation of vortexian power; also that the c'vortex[5] is comparatively all one light, with a central focus. The reason one side of the moon is dark and one light, is because it hath a positive and negative manifestation of the c'vortexya; for the moon also manufactureth its own light.

27. As the moon advanceth to the next quarter, the same discrepancy in the two apparent sizes is manifest; and this continueth until it is full moon. It is an error to say that dark bodies appear smaller, and light bodies larger, because of absorption or refraction. The cause is not absorption, or refraction, or reflection, but of manufacture.

28. Light bodies (so-called) manufacture light of their own, ever so infinitesimal, which is as an envelope external to themselves. The eye of the observer seeth this as well as the corporeal body, and consequently it appeareth larger than it really is.

29. The same rule applieth in regard to the sun and his photosphere, and to comets, and to all bodies that manifest light. Suitable deduction must be made, in endeavoring to determine the size of a planet.

30. Shadow is usually divided into two expressions, UMBRA, as the shadow of a man standing in sunlight; and DARKNESS, as the shadow of the earth in a cloudy night. Nevertheless, they are but one and the same thing, but in different degrees, both of which are here included in the word shadow. In a clear night, when the full moon shineth, two conditions are manifest on the earth: first, that a shadow is vertical to the moon, and the light side is not as light as when the sun shineth at noon.

31. The density of shadow from sunlight and the density of shadow from moonlight correspond exactly to the comparative difference between sunlight and moonlight.

32. When it is full moon at midday, the light of the sun (so-called) is no greater because of the moon's presence. Observe the difference, however, on a given object if the ray from a mirror facing the sun be added to the ordinary sunlight. Hence it is an error to attribute the moon's rays as being reflected from the sun to the earth. If it be premised that the light face of the moon is not a mirror, but is opaque, observe the following result from the moon when it is half full. The half of the moon is equivalent to half a globe; if the light of the sun fell on the bulge, the rays thus landed on the moon would cause that part of the moon to be a trifle more than four times lighter (or brighter) than on the slopes.

earth, and besides these, millions of things not known on the earth. And ethe holdeth them in solution; even after the manner that the air holdeth the substance of clouds, which is water in solution. And as some clouds are so rarefied as to be imperceptible, whilst others are opaque, and even black, so are the comparative conditions of etherea; of which matters more will be said further on.

5. In the case of a vortex in etherea (that is after the manner of a whirlwind on the earth), the corporeal solutions are propelled toward the centre thereof in greater density.

6. When it is sufficiently dense to manifest light and shadow, it is called a comet, or nebula; when still more dense it is a planet.

7. When as a comet (or nebula) the m'vortex hath not attained to an orbit of its own, it is carried in the currents of the master vortex, which currents are elliptic, parabolic and hyperbolic. (See cut C, Fig. 4.) Hence the so-called eccentric travel of comets.

8. At this age of the comet, it showeth nearly the configuration of its own vortex; its tail being the m'vortexya. If it appear to the east of the sun its tail turneth eastward; if west of the sun, it turneth westward.[3]

9. Two directions of power are thus manifested; and also two powers: First, that the vortex of the sun hath power from the east to west, and from the west to the east, to which the comet is subjected: Second, that the comet hath a vortex of its own, which is sufficient under the circumstances to maintain the general form of the comet. The ordinary comet hath its tail away from the sun, but some comets have two tails, one toward the sun and one away. The case of Biela's comet, in the year 4 B.K., which was broken whilst the observer was looking on, is sufficient evidence of the sub-power of the comet vortex.

10. Interior nebula is generally described as comets; whilst exterior nebula is usually called nebula. Nevertheless, all such solutions of corpor are of like nature, being as the beginning or as the incomplete condensation of a planet.

11. They do not all, nor half of them, ripen into planets. But their vortices are often broken and they return again into sublimated solutions, and are lost to mortal sight.

12. But nowhere in etherea is there a solution of corpor sufficient to put itself in motion; nor sufficient to condense itself; nor to provide the road of its travel. But its road of travel showeth the direction of the lines of the sun's vortex. Save and except in such case when a comet's vortex cometh within the vortex of another planet's vortex of greater power than its own.

13. As a cyclone, or whirlwind, on the earth, traveleth with the general current of the wind, so travel the sub-vortices in etherea within the axial lines of vortices in chief.

14. Whether within the sun's vortex, or external thereto, the rules apply, so far as nebula or comets are concerned, and the vortices that carry them.

15. Axial velocity belongeth to all of them; and the tendency of all of them is to orbits; the which they attain to or not, according to their strength compared to the master.

16. When a nebulous planet is sufficiently dense to have its corpor polarized, but so that its polarity correspondeth to the polarity of the master, it is transparent, and possesseth no eclipse power.

17. But when nebula is polarized transversely, it is as a cloud in etherea, with power to eclipse stars; and even to eclipse the sun itself, provided it be within the solar vortex.

18. Of external nebulæ, of sufficient size to be self sustaining, and to ultimately become planets, there are at present visible from the earth more than eight thousand. These are in process of globe-making, even as the earth was made. Of nebulæ within the sun's vortex, where they are usually called comets, there are upward of eight or ten new ones every year. Some of them survive but a few months, some a few years; some a hundred years; and some even a thousand or more years. But in all cases when the vortex of one of them bursteth, the corpor of the comet flieth instantly into dissolution more sublimated, and is lost to mortal sight.

19. Where nebula is transparent and lieth between the earth and master centre it is not discernible, either with the naked eye or with a telescope. Amongst the most sublimated forms of corpor in solution are nitrogen, oxygen and hydrogen. When a sub-vortex, or even a stratum of ten or twenty million miles, of this solution lieth between the earth and sun centre, and an observation of the sun be taken, the observer is apt to erroneously suppose he hath discovered nitrogen, oxygen and hydrogen in the sun atmosphere or photosphere. And if the solution contain iron and gold and platina, and other metals, the observer is apt to erroneously suppose he hath discovered these things within the photosphere or atmosphere of the sun.

20. Wherefore all observations made to de-

power (magnetism, erroneously called) is less than the horseshoe form.

48. The power of a magnet decreaseth in proportion to the square of the distance from it. Under certain conditions one leg of the magnet repelleth things from it. As previously stated, this is nevertheless one current; which vortexya floweth through the magnet, even as water floweth through a tube. This propelling power of the magnet also decreaseth in proportion to the square of the distance from it. If the poles of a single magnet be exposed, it will in time decrease from its maximum power until it ultimately becometh of the same capacity (as to external things) even as if the poles were closed by juxtaposition with another magnet.

49. Wherein it will be observed that were the sun or moon or earth the most powerful steel magnet, it would not take a long time (as to the time of worlds) when its magnetic attraction would not exceed native iron ore. Wherein it will also be observed that were the moon a globe of magnetic iron ore, it can be shown approximately how far would extend its power of magnetic attraction external to itself.

50. Nevertheless, its magnetic attraction in that extreme case would not be on water or clay, but on iron and its kindred ores. So that if the moon exerted a magnetic force on the earth it would manifest more on the magnetic needle, or other iron substance, than on the water of the ocean.

51. By suspending a ball of magnetic iron alongside a suspended cup of water, it will be discovered there is no magnetic attraction between them, more than between two cups of water, or between two vessels of clay.

52. The highest magnetic power that can be imparted to steel in the form of a ball, to its equatorial dimension, to manifest in moving an equivalent fellow, is seven of its diameters! But in the case of iron ore (normal magnet) it is very considerably less than this. By this it is shown that were the moon a steel magnet it would not exert perceptible power more than nine thousand miles. Her shortest distance from the earth is two hundred and twenty thousand miles.

53. Wherein it is shown that under the most extravagant supposition of power, her magnetic attraction is more than two hundred thousand miles short of reaching to the earth.

54. Were there such a thing as magnetic attraction between iron and water, or between water and water, a still further discrepancy would result. Admitting the general parts of the moon, as to iron and stone and clay and water, to be alike and like unto the corporeal earth, the power of the magnetic attraction of the earth, as against the moon's, to hold the tides from rising, would be in the ratio of the different sizes of the two bodies, and their respective distances from the water contended for. In which case there would be more than four thousand million times advantage of power in the earth! For if we give the same magnetic equivalent to each, we must give to each a decrease in proportion to the square of the distance of their centres from the point in contention, the ocean's tides!

55. The same philosophy holdeth in regard to the sun, and to Jupiter and Saturn and Mars, and all other planets, making allowance for their different densities and velocities.

56. As to the attraction (so-called) between two earth substances, as granite, or sandstone, or lead, or gold, or clay, or water, it is far less than between two steel magnets. Wherein it will be observed, that it is utterly impossible for any attractive force to exert from one planet to another; or even from a planet to its own satellite.

57. And though the most extravagant supposition, based on measurement, be given to the sun's supposed attractive force, it doth not extend to the earth by more than seventy million miles! Wherein they have taught error in place of truth!

CHAPTER II.

THERE are two known things in the universe: ethe and corpor. The former is the solvent of the latter.

2. For comparison, take a lump of table-salt, which, though white, is impervious to the sight of man. Cast it into water, and it is lost to sight; though it still existeth, the sight of man can see through it.

3. Earth substance, as such, is equally soluble in ethe. And the great etherean firmament is thus constituted; being a dense solution of corpor. In the main, etherea is transparent; but in some places translucent, and in others, opaque.

4. Here are iron, and copper, and granite, and water, and lead, and clay, and nitrogen, and oxygen, and hydrogen, and various other kinds of corporeal substances, as known on the

actinic force of vortexya. And this heat in herbs is equivalent to the same thing in iron, which is called magnetism. And its liberation or polar manifestation is, after all, one and the same thing as that which is discharged in a magnetic flame called electricity.

37. So that the cause of all these things springeth from the vortex, the power and force of which is vortexya. By a sudden dissolution of vegetable substance, as wood or straw, we have what is called fire, or burning. There is no substance of heat, nor of fire; a dissolution occurreth in which the vortexya is liberated. Corporeal substances all contain heat (vortexya proper); even snow and ice have it in infinitesimal quantities; and oils, and herbs of all kinds; but the diamond containeth the highest percentage of charge.

38. Wherein they have taught erroneously that heat cometh from the sun. As may be proved in all the earth that heat (so-called) is evolved at the expense of destroying something, which is, in general, called combustion. And there is not in all the universe anything that can give off forever without receiving a supply forever. Heat had to be stored up in the first place in anything in heaven or earth before it could be liberated.

39. Though a man burn a stick of wood, he can produce no more heat therefrom than what was stored therein.

40. Allowing the sun to be four and a half million miles in diameter, and to be of the best quality of a diamond. Give it even fifty per cent. of the burning capacity, and it would be entirely consumed in eighty thousand years! And yet the sun is not of any such quality as a diamond. Even not more so in quality than is the earth. But suppose it were even as a diamond, or as the highest conceived-of centre of heat; then that heat had to be previously given to it. Whence came it? To suppose that heat existeth of itself is folly; to suppose that heat can be produced forever without supply is not supported by any fact in heaven or earth.

41. Friction produceth heat; but it is because the abrasion liberateth stored-up vortexya. Or as in the case of glass on leather, vortexya is manufactured [electricity—Ed.]. In the case of the sun no such manufactory, nor one approximating it, existeth.

42. Wherein they have observed sun-spots, and said that during their presence, the temperature of the earth decreaseth, thereby reasoning that sun-spots prevented the heat of the sun falling to the earth, they have erred in two particulars: First, in defective observations and guessing at a conclusion; and second, in not having first determined the relative heat evolved from the earth at different periods in its course of travel. (Of which matter further remarks will be made hereinafter.)

43. The same errors, in regard to the light of the moon, were made in the conclusions of Kepler and Humboldt,[2] in attributing the eclipse thereof to be governed by the sun's rays being inflected by their passage through the atmosphere and thrown into the shadow cone.

44. The superstitions of the ancients still cling to philosophers; they seek, first, to find the causes of things in the sun; or if failing therein, turn to the moon, or if failing here, they turn to the stars.

45. Finding a coincidence in the tides with certain phases of the moon, they have erroneously attributed the cause of tides to the power of attraction in the moon manifesting on the ocean, which is taught to this day as sound philosophy! Attraction, as previously stated, existeth not in any corporeal substance as attraction. Nor is there any substance of gravitation. These powers are the manifestation of vortexya. If vortexya be charged into a piece of iron or steel, it is called a magnet, because it APPARENTLY draweth its own kind to itself. When two pieces of steel, alike in quality, are charged with vortexya to their utmost, their power will be in proportion to their dimensions. If one be twice the size of the other, its magnetic force (so-called) will be in the main two times more powerful.

46. The form of a true magnet of steel, to manifest the greatest positive, and greatest negative force, should be nearly a right-angle triangle, after the manner of a line of vortexya from the equatorial surface of the earth to its centre, and thence toward the north pole. By having two such magnets, and bringing their poles together, a square is produced, which now balanceth its recipiency and its emission of vortexya. (See cut C, Figs. 2 and 3.)

47. As in the case of an iron mountain, it is forever receiving (feebly) equatorially; and forever emitting (feebly) polarly the vortexian current; though, for practical observations, the force may be said to be in a dormant state. And in this sense should the earth and other planets be considered. They are not in the shape of triangles or horseshoes, but as globes. Hence their positive and negative vortexian

vortexya, and the corpor goeth into dissolution. This power was, by the ancients, called Uz, or the fourth dimension of corpor. (See Uz, Book of Ben.)

31. Wherefore it is said, the tendency of corpor is to uncorpor itself (dissolve or evaporate). From the surface of the ocean, and from the earth also, moisture riseth upward. Turn a wheel slowly, with water on its periphery, and the water flieth not off; let the wheel stand idle, and the water runneth off; or turn the wheel very swiftly, and the water flieth off. The same results would follow, as regardeth water, if the wheel stood still with a current of air whirling around the wheel. If the air passed slowly, the water would fall; if at a certain speed, the water would be retained on the periphery; but if at a higher speed, the water would be carried off.

32. When the earth's axial motion and the vortexian power are equivalent, there is no evaporation of moisture outward; when the vortexya exceedeth, there is great evaporation; but when the vortexya is less, there is rain. According to the vortexian currents, so are the winds (save as hereinafter mentioned), and when these are discordant, small vortices ensue in the cloud regions, and each of these small vortices formeth a drop of rain, which is an infinitesimal planet. Nevertheless, all of them are under the propelling influence of the earth's vortex, and are thus precipitated to the earth. But neither the earth attracted the rain drops, nor do the rain drops attract themselves to the earth.

33. The earth's vortex is a sub-vortex, existing within the sun's vortex: Mercury, Venus, Mars, Jupiter, Saturn, and so on, are corporeal worlds, and each and all of them within sub-vortices, and the combination of all these vortices within the sun's vortex are known by the names great serpent, or solar phalanx. For which reason the sun's vortex was called the MASTER, or TOW-SANG, by the ancient prophets. (See plate 46, Book of Ben.)

34. Were the sun planet extinct, the master vortex would instantly make another sun. As the lines of vortexya are in currents from the outer toward the interior, so do the solutions of corpor take the shape of needles, in the master, pointing toward the centre, which condition of things is called LIGHT; and when these needles approach the centre, or even the photosphere, the actinic force thereof is called HEAT.

35. Neither light, nor heat, nor attraction of gravitation cometh from the sun to the earth. Heat decreaseth in force in proportion to the square of the distance from the place of generation; nevertheless, an allowance of decrease must be added thereunto of one to the hundred. Light decreaseth in proportion to the divisibility of rays, as will be mentioned hereafter. Though a man see the light of the sun, as he seeth a horse in a field, yet there is no such thing as travel of light in fact; nor is there any substance of light. But that which is called light is polarity of corporeal needles in solution, caused by the lines of vortexya. In experiments on earth, the flash requireth a certain time to polarize these infinitesimal needles, and for convenience sake such lapse of time is called the travel of light. When the flash continueth, as in case of the sun centre, the master's infinitesimal needles remain poised from the sun centre outward, even to the earth, and may be compared to telegraph wires, with a battery at each end. But there is no travel in any sense whatever. Daylight is not, therefore, made by the sun, nor by the photosphere of the sun. Daylight is the condition of things polarized within the master vortex. Night is manufactured by the earth coming betwixt the master's focus and the outer extreme. So that both night and day continue all the time; and we realize them both alternately in consequence of the axial motion of the earth. As in the case of night or of any darkness, when the needles of atmospherean substance are disturbed in polarity, or when the lines of needles are cut, as in eclipse, there is no direct manifestation of the earth's vortexian currents, and such is the cause of darkness. For which reason nitrogenous plants grow rapidly at night, whilst the ripening of certain fruits and grain require the light of day. For by this vortexya are seeds and grains and fruits and herbs charged with it. Whereof when man eateth, or, as in breathing air, these things go into dissolution, as hereinafter mentioned, the heat is eliminated, and lodgeth itself in man. Or if certain herbs be piled together, and they commence dissolution, their heat is evolved, and is called spontaneous combustion.

36. Nevertheless, the herbs, as such, have no power to produce heat; by their rapid dissolution, the vortexya in them endeavoreth to escape to some pole. The heat in herbs, and seeds, and plants, and other growing things, is because they are the objective points of the

16. Whereof it may be said the force of the vortex is toward its own centre, but turneth at the centre and escapeth outward at the north pole. As one may draw a line from the east to the centre of the earth, thence in a right angle due north, which would be the current of the vortex until the centre were filled with a corporeal body. After which the same power applieth, and is all one power, although for convenience called positive and negative. (See cut C, Fig. 2.)

17. Vortexya can be concentrated in iron and steel, and in iron ore, in which condition they are called magnetic. And these substances, if poised as needles, will assume the line of polarity of the vortex or its poles.

18. Vortexya in the atmosphere will combine oxygen and hydrogen, and an explosion ensueth, which is called thunder. But if an iron wire be raised up in the air (a lightning rod), it formeth a negative centre, to which the vortexya flieth quickly, following it down into the moisture of the earth, where it is dissolved.

19. If an iron wire extend from city to city, and vortexya be charged at one end, it will manifest at the other pole, and at times even escape in a flame of fire (electric flash).

20. In like manner the vortex of the earth constantly chargeth the earth with its vortexya in the east and west, and it manifesteth in the northern pole of the vortex in flames of fire, which are called Borealis. But it sometimes happeneth, over high iron mountains, that the light is manifested in other directions. A su'is can see vortexya, as is proven by placing a horseshoe magnet before him in the dark, and he will describe the polar light escaping, even though he hath not been previously informed.

21. When vortexya is manifested in flames of fire it is called electricity. But when it lieth dormant, as in iron, it is called magnetism.

22. Where two corporeal substances are rubbed quickly together, friction and heat result; this is a manifestation of vortexya.

23. In the beginning of the earth's vortex, the current concentrated certain substances (which will be described hereafter) in the centre thereof, where, by friction, the vortexya manifested in heat, so that when the congregation of materials of the earth's substance were together, they were as a molten mass of fire.

24. And for a long period of time after the fire disappeared, two great lights manifested, one at the north and one at the south.

25. Were the earth a central planet, like the sun, the light would have been all around, in which case it would have been called a photosphere.

26. By vortexya was the earth first formed as a ball of fire. By the same power is the warmth of the surface of the earth manufactured to this day. Think not that heat cometh from the sun to the earth; heat cometh not from the sun to the earth. Of which matter mortals in part still dwell in the superstitions of the ancients, who believed all things came from the sun. For is it not said this day: Heat and light come from the sun? Nay, without examination, they also talk about the attraction of gravitation of the sun extending to other planets!

27. Corpor, as such, hath no power in any direction whatever: Neither attraction of cohesion, nor attraction of gravitation; nor hath it propulsion. But it is of itself inert in all particulars. As two ships sailing near each other will collide, or as two balls suspended by long cords will approach each other somewhat, the cause lieth not in the ships or the balls, but in what is external to them.

28. Cast water on a dusty floor and the drops of water will assume globular forms, being coated with dust. For convenience sake it is said that the globular form is natural to a liquid, and it is called the globular power. But it is nevertheless caused by a power external to itself. Approach one of the drops of water, which lieth coated with dust, with a piece of cloth, and instantly the globe of water breaketh and climbeth up into the cloth. This is erroneously called capillary attraction. But in fact the water had no attraction for the cloth, nor the cloth for the water. The power which accomplished this was external to both, and was the same in kind as the vortexya that brought the earth to its centre and maintained it therein.

29. Withdraw the vortexian power, and the earth would instantly go into dissolution. When the cloth approacheth the drop of water, it breaketh the vortex thereof, and the water goeth into divisible parts into the cloth, in search of negative polarity.

30. What is called corporeal substance, which has length, breadth and thickness, remaineth so by no power of its own, but by vortexya external thereto. Exchange the

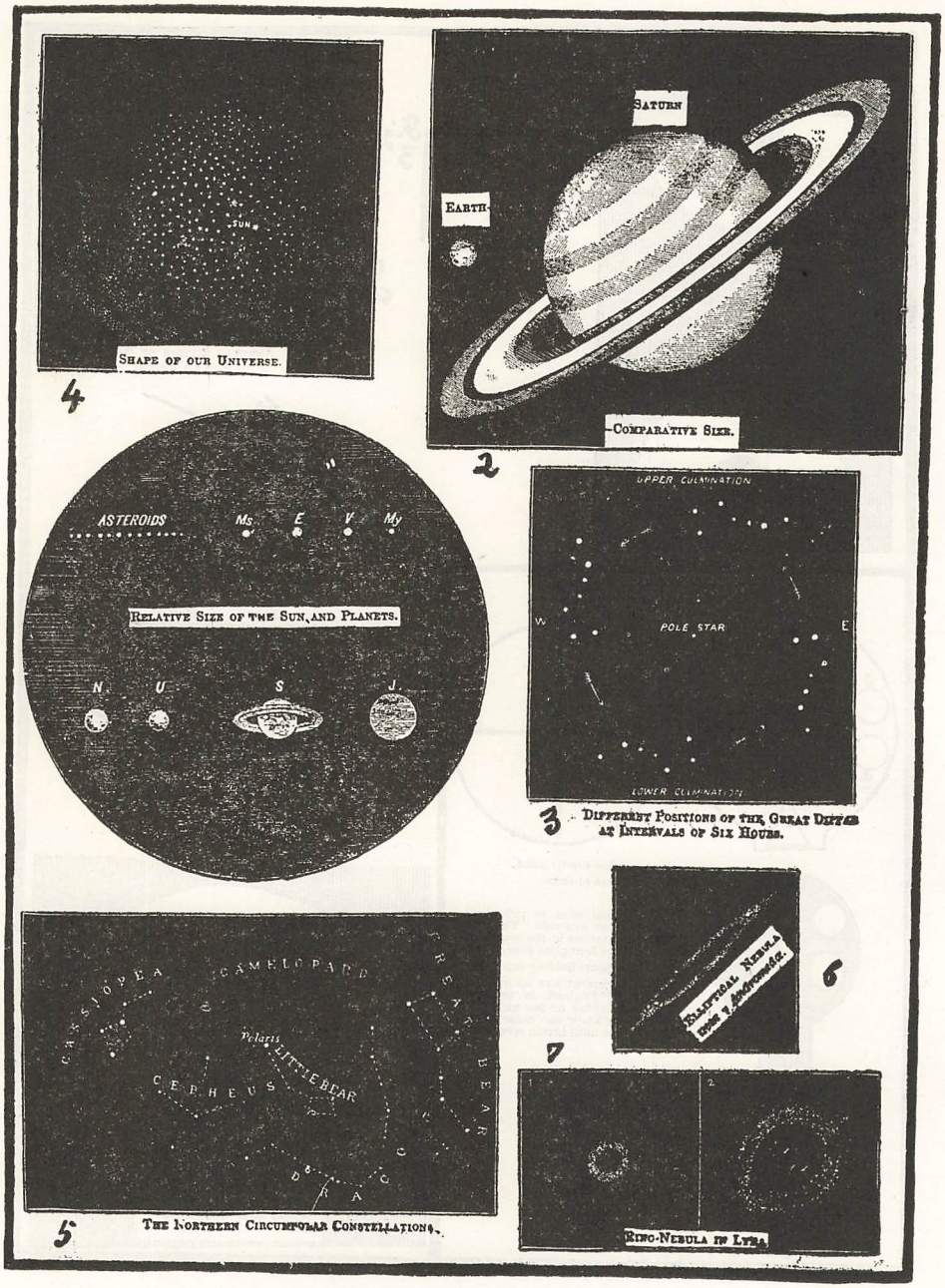


PLATE 60.—ILLUSTRATIONS OF CORPOREAL WORLDS.

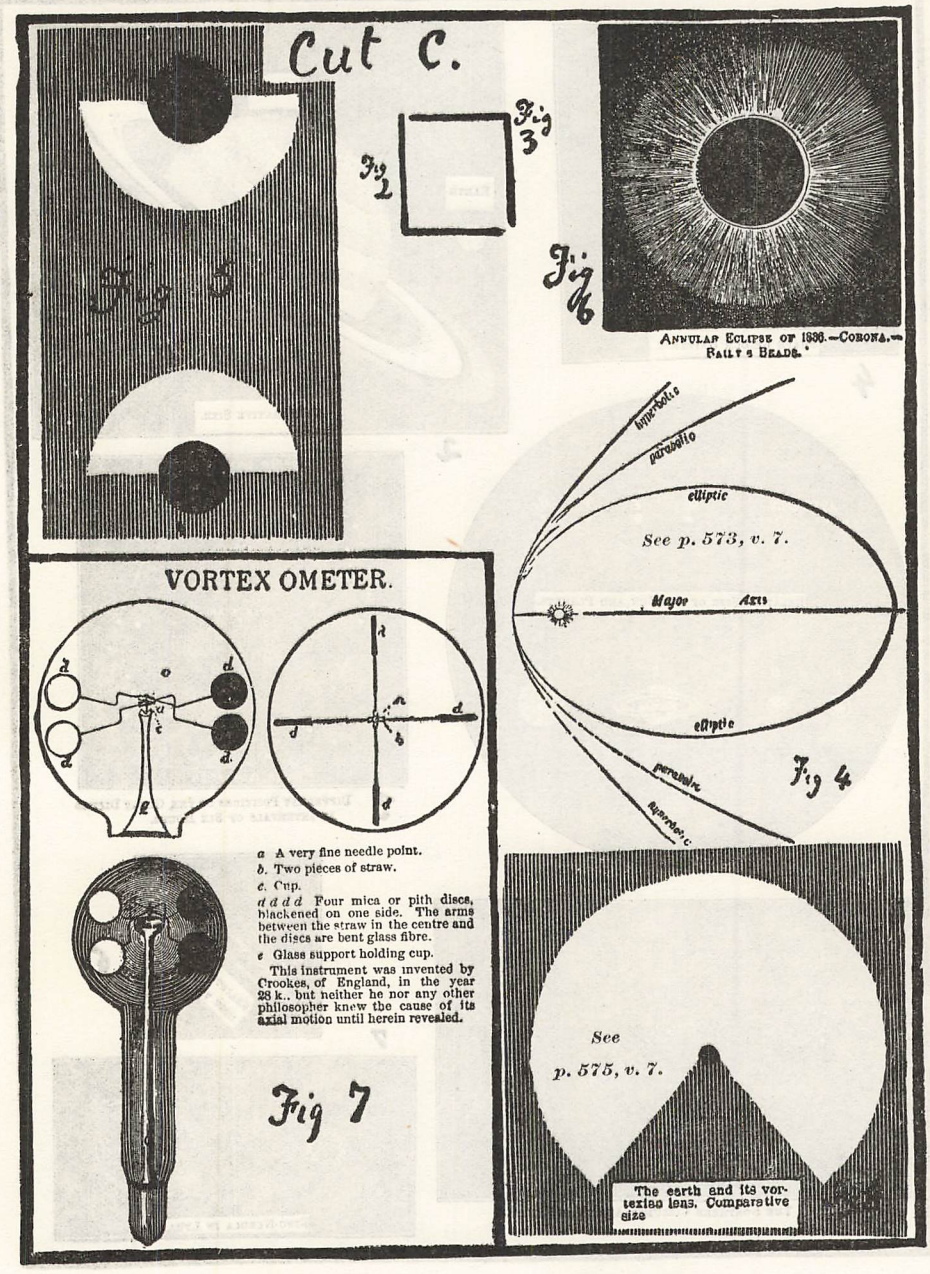
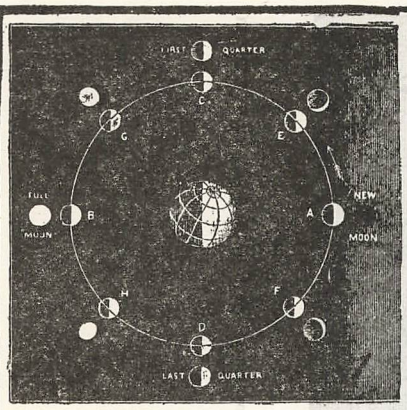
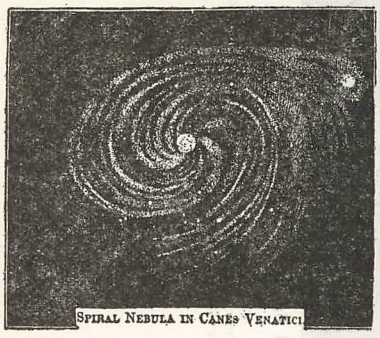


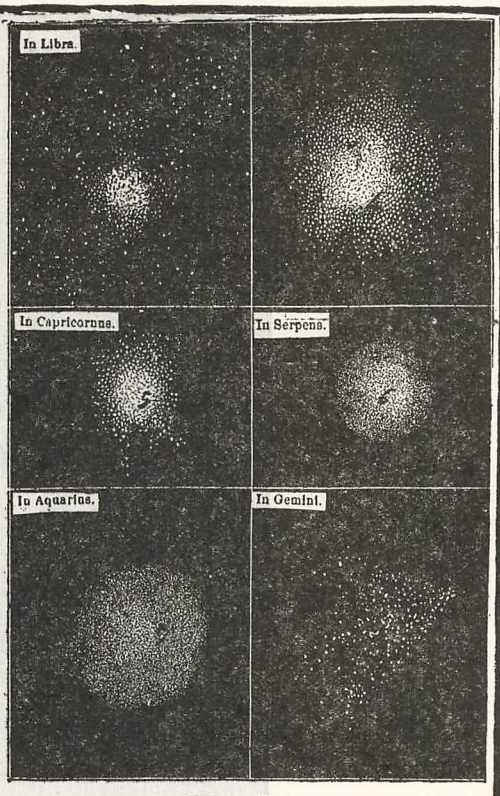
PLATE 59.—DIFFERENT LENS ILLUSTRATED.



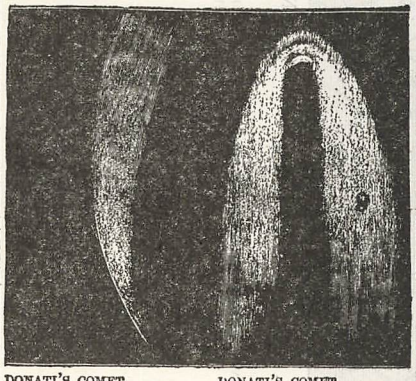
THE PHASES OF THE MOON.



SPIRAL NEBULA IN CANES VENATICI.



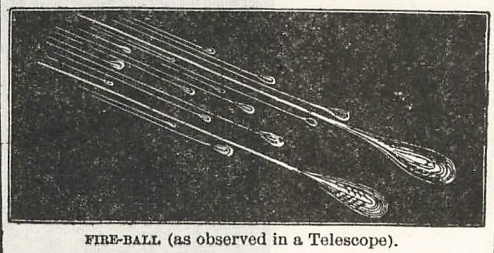
STAR CLUSTERS.



DONATI'S COMET. (General view.)

DONATI'S COMET. (Showing the head and envelopes.)

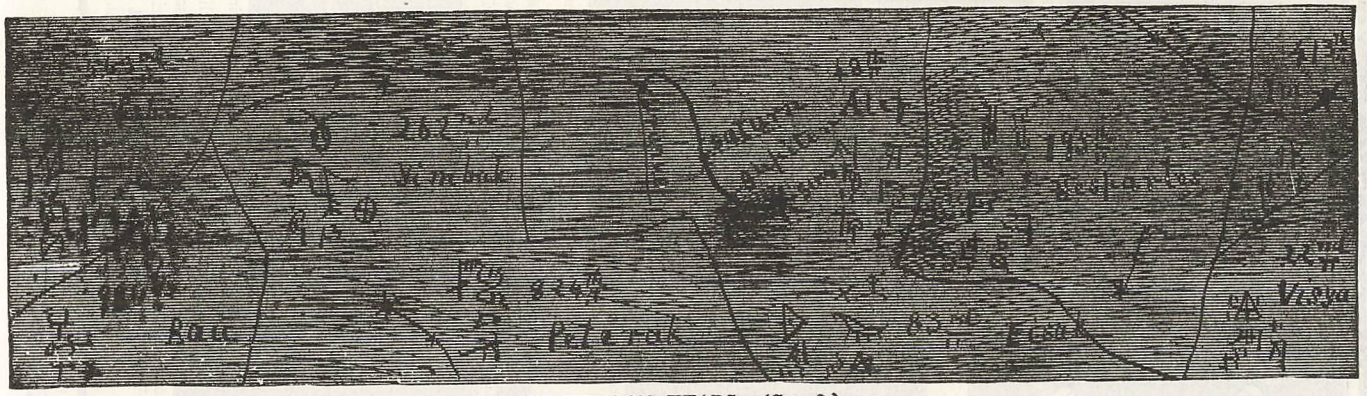
On November 15th, 1859, a meteor of this class passed over New Jersey; it was visible in the full sunlight, and was followed by a series of terrific explosions,



FIRE-BALL (as observed in a Telescope).

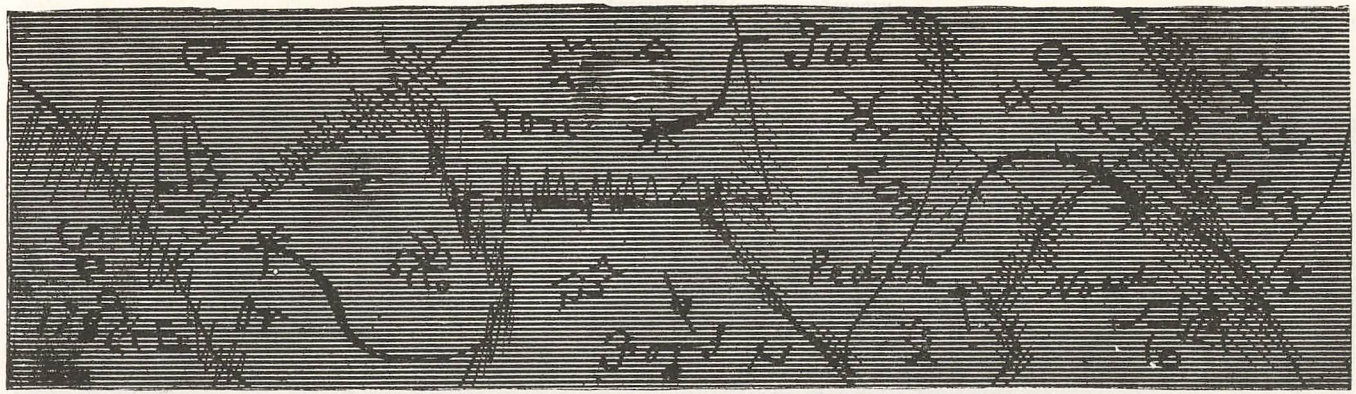
which were compared to the discharge of a thousand cannons. Other meteors are so large that they reach the earth before complete vaporization takes place; and we, then, have a fall of what are called Meteorites, often accompanied by loud explosions.

PLATE 58. — LIGHT ILLUSTRATED.

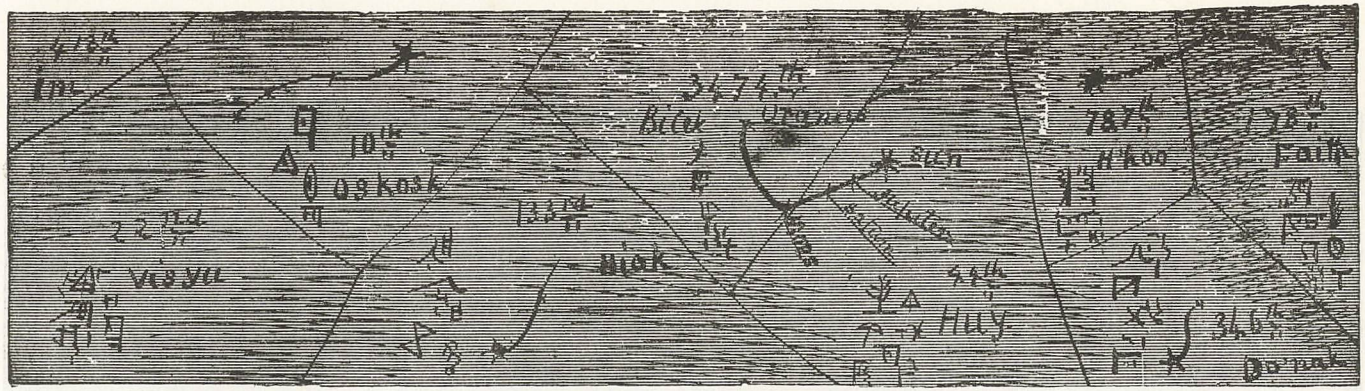


NINTH 3,000 YEARS. (CUT 9.)

PLATE 57. — Travel of the great serpent during the ninth three thousand years after the creation of man. Showing also the Orian fields in etherea, with their comparative densities and symbols.

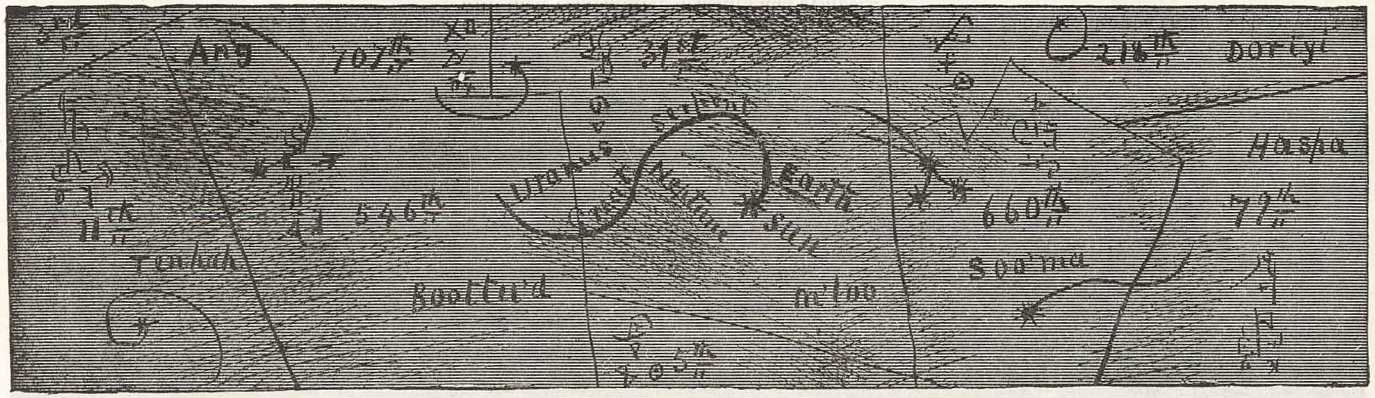


SEVENTH 3,000 YEARS. (CUT 7.)

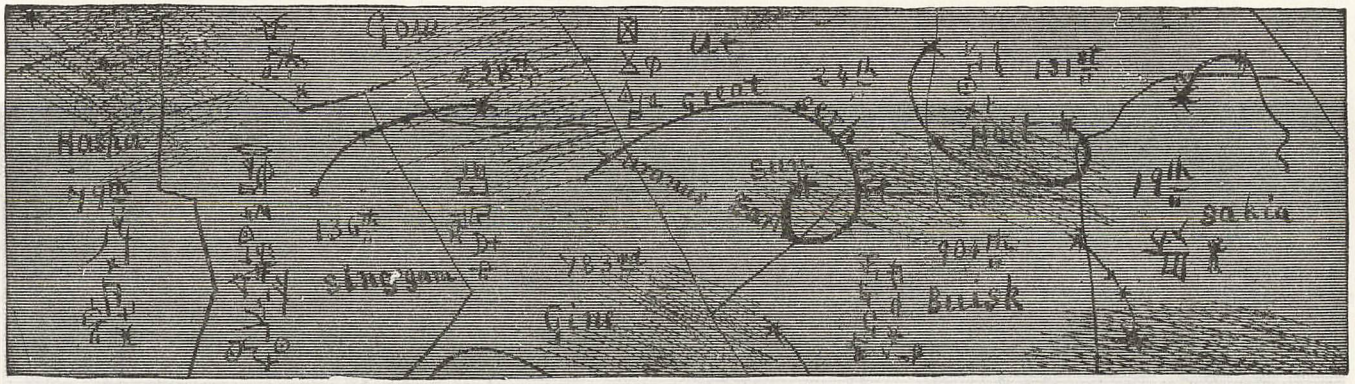


EIGHTH 3,000 YEARS. (CUT 8.)

PLATE 56.—Travel of the great serpent during the fourth six thousand years after the creation of man. Showing also the Orian fields in etherea, with their comparative densities and symbols.

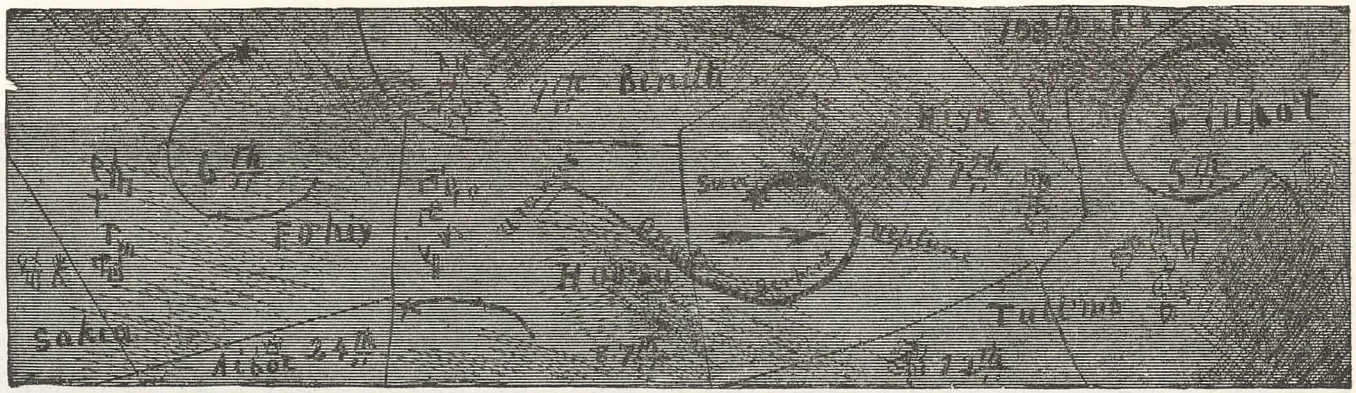


FIFTH 3,000 YEARS. (Cut 5.)

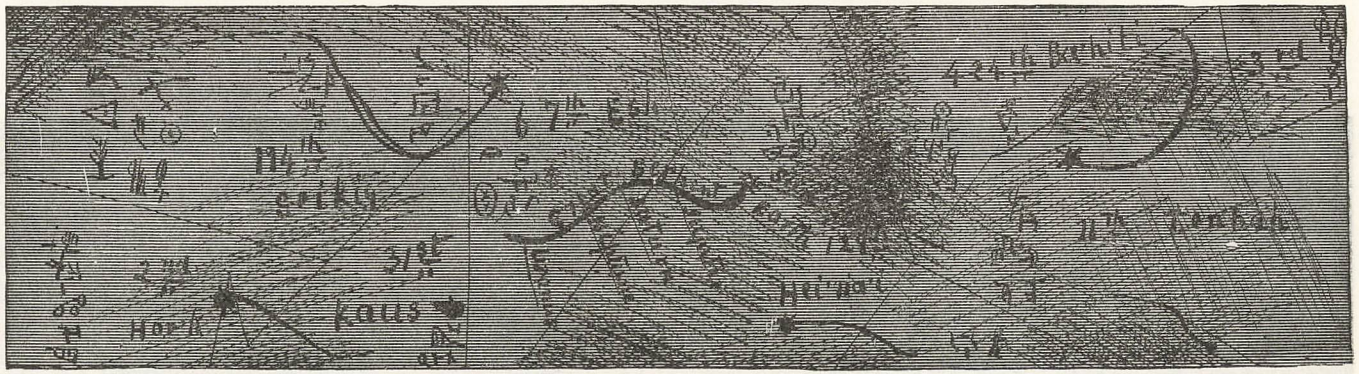


SIXTH 3,000 YEARS. (Cut 6.)

Plate 55.—Travel of the great serpent during the third six thousand years after the creation of man. Showing also the Orian fields in etherea, with their comparative densities and symbols.

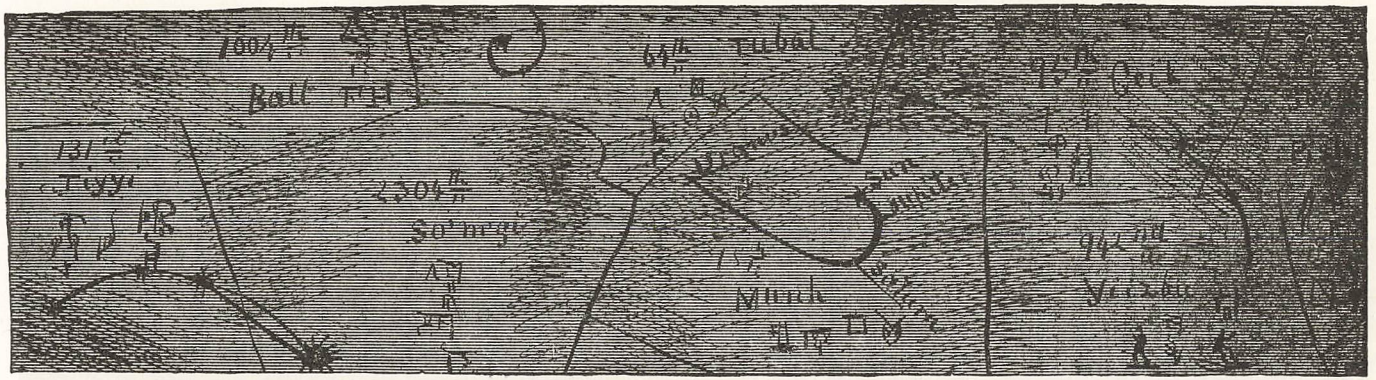


THIRD 3,000 YEARS. (CUT 3.)

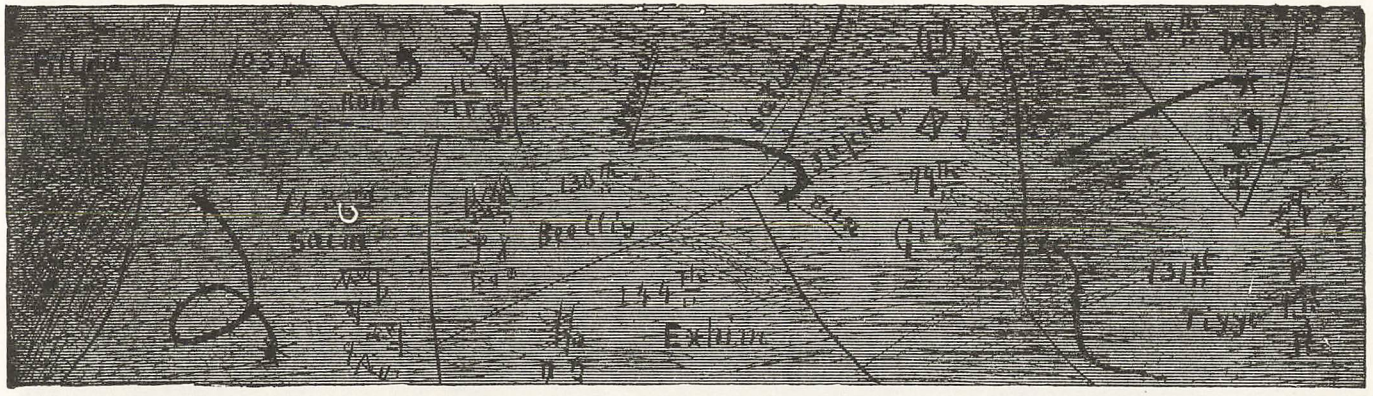


FOURTH 3,000 YEARS. (CUT 4.)

PLATE 54. — Travel of the great serpent during the second six thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.



FIRST 3,000 YEARS. (Cut 1.)



SECOND 3,000 YEARS. (Cut 2.)

Plate 53.—Travel of the great serpent during the first six thousand years after man's creation. Showing also the Orian fields in etherea, with their comparative densities and symbols.

scale should be from one to a thousand for the entire length; and from one to a thousand from one dawn to another, and from one to a thousand for each and every characteristic designated. Number man 1 and 33, and the moon 1 and 18; and number the earth 1 and 365. These were called by the ancients the grades of a thousand (So-e-cen-ti).

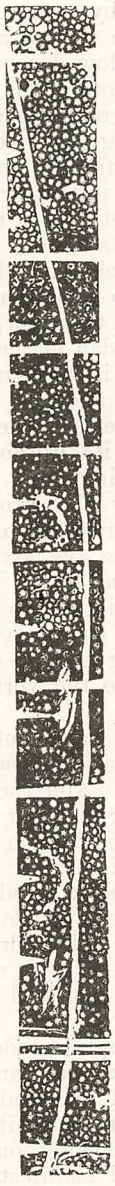


PLATE 61.—ORACHNEBUAHGALAH.

18. These periods will be found to come under certain numbers, 11, 33, 66, 99, 100, 200, 400, 666, 333, 66, 18, 500, 600, 365, 99, 33, 18, and so on. (Not that the numbers, as such, have anything to do with such matters.) Thus, the moon's time is 18, the earth's 365, a generation 33, dan 200, 400, 600, 500; nitrogen or darkness 66 and 666, and so on. For which reason the following tables of times and measurements were established:

Ain, 16.
Alia, 248.
Anos, 74.
Atu, 441.
Alex, 11.
Alef, 100.
Abram, 9.
Airi, 36.
Ba, 467.
Bais, 74.
Beth, 999.
Braahen, 99.
Boi, 476.
Ban, 666.
Cere, 11.
Ceres, 111.
Ceret, 112.
Ceriv, 48.
Cra, 98.
C'ta, 126.
Dhu, 69.
Dhi, 408.
Driviis, 6.
Dian, 244.
Diais, 240.
Die, 100.
Etus, 42.
Earas, 80.
Eta, 344.
Edith, 111.
Emon, 44.
Emmon, 444.
Feis, 11.
Foe, 666.
Foor, 333.
Goe, 400.
Gow, 600.
Gow, 500.
Gow, 200.
Gow, 111.
Gu, 888.
Ha, 10.
Hai, 110.
Haa, 120.
Hawh, 464.
Hy, 964.
Hi, 666.
Ham, 7.
Ho, 999.
Hoho, 99.
H'ho, 9.
Hagar, 33.
Hag, 11.
Hagga, 99.
Haig, 18.
Haas, 365.
Hoi, 12.
Hooh, 200.
Hoit, 950.
Ine, 27.
Ines, 274.
Itu, 674.
Ka, 6.
Kabal, 66.
Kaballa, 666.
Kaax, 33.
Ki, 4.
Kii, 999.
Kisiv, 18.
Loo, 999.
Lo, 11.
Loos, 33.
Loos, 66.
Loos, 666.
Lu, 10.
Lulu, 100.
Lens, 200.
Mas, 1.
Mas, 4.
Mas, 18.
Ma, 600.
Mat, 500.
Mi, 1.
Mara, 66.
Mira, 100.
Mithra, 666.
Mieuse, 40.
Ni, 88.
Ni, 888.
Niiv, 846.

Nes, 11.
Nestor, 111.
Nice, 33.
Nu, 880.
Nyi, 500.
Oh, 1.
Oho, 33.
Oise, 91.
Oise, 991.
Pneu, 9.
P'euta, 8.
Ra, 44.
Rhi, 744.
Ras, 600.
Rus, 400.
Rufus, 66.
Su, 248.
Su'is, 999.
Si, 16.
Sa, 441.
Tae, 999.
Tae, 666.
Ti, 33.
Tus, 18.
Vri, 111.
Zed, 66.
Zudu, 4.
Zedeki, 44.

YA-LA-PESTA.

2274 } Seven changes, i.e., Howt, oat, bun,
821 } lis, vu, mi and ruth.
4750 — Nista, six changes, i.e., wuts, norse, rue, wi, rill and goe.
1060 — Two changes: Aont and foe.
1768 — Four changes: Mathai, yam, luke and jon.
1245 — Eight changes: Woo, gosa, lo, galeb, nor, nu, dhi and yun.
1790 — Six changes: Loo, chong, ouk, chan, clips and wis.
108 — Two changes: Yissain and C'tarin.
3644 — Twelve changes: Yats, rope, sum, div, hong, ras, rak, mir, yute, theo, ike and mar.
1746 — Eleven changes: Zi, yu, che, gow, rom, luts, wang, said, do, gos and yun.
3601 — Three changes: H'ak, ghi and kong.
47 — Three changes: Sim, Will and loo.
9278 — Four changes: Lai, bom, ross and fur.
326 — Eight changes: Wahes, Yine, Seb, Dhi, Yeniv, gan, li and rak.
2340 — Twelve changes: Mark, hiss, thor, bess, lin, triv, gam, zet, howd, saing, tum and gowtz.

CHAPTER VIII.

LET ethe stand as one; ji'ay as two; a'ji as three, and corpor as four. To ethe give motion one hundred, or ninety-nine (as the case may be); to corpor give zero, that is, no motion (of itself); to ji'ay give sixty-six; to a'ji give thirty-three.

2. Ethe, being the time of light, is named dan; ji'ay, the time of fevers, epidemics, plagues; and a'ji, the time of wars, dashing forth with power and grasping; mi, the earth being the subject.

3. There is still another period to all corporeal worlds, LUTS. In the time of luts there falleth on a planet condensed earthy substances, as clay, stones, ashes, molten metals disseminated, and so on, in such great quantities that it can be compared to snow-storms, piling up corporeal substance on the earth in places to a depth of many feet, and in drifts to hundreds of feet.

4. Luts was by some ancient prophets called uz, because it was a time of destruction. If luts followed soon after a se'muan period, when portions of the earth were covered with se'mu and rank vegetation, it charred them, penetrating and covering them up. Thus were made, for the most part, the coal-beds, and oil-beds in the earth.

5. Luts belongeth more to an early age of a planet, when its vortex is more extended, and when the nebulous clouds in its outer belt are subject to condensation, so as to rain down on the earth these corporeal showers.

6. The time of dan is the opposite of this; and although it is the time of spirituality amongst mortals, and the time of prophecy and inspiration, yet it is the time the earth is rapidly giving off its life force, and its moisture; rapidly growing old.

7. Consequently the two most important periods for the prophet's consideration come within thirty-three and sixty-six, or, as they of old said, man and beast. In which measure man is divided into two parts (man and beast), and there is ever a percentage in his behavior inclining to one or the other, and they correspond to the vortexian currents of the earth.

8. The student must not consider merely individuals, but nations and peoples belonging to continents. And the relationship that cometh of a'ji or dan, or their percentage, must have reference to such nations or peoples as manifest to its influence.

9. Thus, suppose a grade to run below thirty-three, but not as low as twenty-two, and such a people fall under a'ji for a period of sixty-six years, or even more, war, destruction, death and lust will come upon that people. But suppose the same fall of a'ji come upon a people graded above thirty-three, to sixty-six, war and intellect, with oratory, music and remarkable men of genius will result. But, to carry it still further, the same fall of a'ji coming on a people above sixty-six, they will manifest in multitudinous Lords, Gods and Saviors, and in superstitions,

rites and ceremonies, which will all more or less pertain to sexualisms.

10. The prophet is thus enabled to determine, by the vortexian currents, the rise and fall of nations, and to comprehend how differently even the same showers and shadows of the unseen worlds will affect different peoples. And the same rules apply in the manifestation of dan; according to the grade of a people, so will they receive its light. If below thirty-three, they will become magicians and prophets without virtue; if above thirty-three, but below sixty-six, they will become self-opinionated malefactors, running into licentiousness for self-sake. But if above sixty-six, they will become true prophets, abnegating self for sake of righteousness.

11. Let the student compare the Faithists of Capilya in India with the Cojuans of the same country; and the Faithists of Moses in Egupt with the Eguptians of the same country. The Faithists of both countries advanced; but their persecutors both went down to destruction. The peace of the Faithists held four hundred years; and then both peoples began to choose kings, which was followed by nine hundred and ninety years of darkness.

12. So that whether the vortices show approaching light or approaching darkness, the prophet must bear in mind the grades of peoples. Any given light amongst mortals, as to the past, will thus show the date of its occurrence; whilst the heavenly lights will equally foreshow what will come upon any people.

13. It is not sufficient for man to know how to prophesy; but to learn how to overcome the elements of his surroundings. As previously set forth, there are regions of drouth on the earth, which man must learn to overcome, by causing rains to fall. He shall provide explosive gases high up in the air, which shall break the wind currents, establishing vortices from the upper regions downward.

14. And when an epidemic is prophesied to a city, man shall dissipate the falling se'mu, and thus save it from destruction.

15. The inoculation, or vaccination, of flesh with poison, to save it from poison, is to use the battle-ax of satan. Man shall learn the higher law; to save by virtue instead of vice.

16. As to the grades, the student is referred to the Book of Es.

17. Prophecy is not guess-work. Absolute rules govern all things. A few individuals in a nation, or of a people, are a small matter. Nor must the prophet swerve one jot or tittle by the pretensions of a people. As for example: the Brahmans, the Buddhists, the Mohammedans and the Christians, all profess faith in their respective Gods and Saviors; but their professions are false. Their faith is in soldiers and standing armies, and in implements of destruction. The prophet must not, therefore, suffer himself to hearken to individual explanations. He must grade them in their entirety; whether they manifest below thirty-three, or above sixty-six, without regard to pretensions.

18. When the student hath completed his tables of orachnebuahgalah, with the history of the period, and taken the measure of grades of the different nations and peoples of the earth, he will find that he cannot only foretell the future, but he can discover the past history for an equally long period of time.

19. And when he hath thus completed two cycles he can find a third, and then a fourth, and so on, until all the past history of the earth is delivered up to his understanding.

CHAPTER IX.

THE same force, vortexya, pervadeth the entire universe, but differently, according to volume, velocity and configuration.

2. As previously shown, colors are not substances or things in fact, but records of currents of vortexya, and are in proportion to their deviation from linear to adverse parallelism. These fall under the divisor, or multiple, 3 (primaries), yellow, blue and red, corresponding to the times, 11, 33, 99, and so on.

3. The same rule was applied by the ancient prophets in music, making three primary sounds, e, o, ih (the words of the wind), but giving all other sounds to the beast (66), which was supposed to cover the number of sounds from the lowest bass to the highest treble, that could be procured from the animal creation. And these ranges of sounds are manifest in man, whether singing or talking, according to the kind of vortexian currents that fall upon a country and the grade he holdeth in resurrection. So that even a whole people in one country will utter sounds higher or lower than in another country, some through the teeth, some in the throat, and yet others through the nose.

4. Sounds, as in music, are not substance, but currents of air in motion, which register their broken discharges on the drum of the ear. So that it is possible for the ear to be so cultivated that it can detect these velocities, so as to determine colors thereby. For, of a truth, in entity, sounds and colors are one and the same thing, but registered, one on the eye and one on the ear. In other words, the two organs of sense discover the same thing differently: To one it is music, to the other it is color.

5. If a man be given to reverie because of music or colors, his soul traveleth in the currents thereof, and he becometh oblivious to his surroundings. The vortexian currents in that case pass through him uninterruptedly.

6. If one instrument in a room be played upon, and other instruments in the same room be in tune therewith, the currents of vortexya will cause the others to give off sounds faintly. If said instruments be connected by wood fibres, the sounds will be louder. If the person in reverie holdeth the hands of others in the room, the same current will run through the whole. Hence music is the greatest of all harmonizers. A person may be a great lover of music, but be so discordant in his disposition as not to enter the ecstatic state of reverie. Another person may not know how to sing three notes, but have so concordant a disposition that he is at once carried into ecstacy by music, or by colors, or by viewing the great harmonies of creation.

7. The true prophet is such as hath attained concordance. The vortexian currents of any and every thing pass through him. He seeth and feeleth with his soul. He is a perpetual register of everything near at hand. And if he cultivate his talent so as to estimate results therefrom, the future and the past are as an open book to him.

8. That which is erroneously called instinct in animals, is the capacity to be moved by the positive and negative vortexya.

9. Were the positive and negative currents equal in duration, the sexes born into the world would be equal in number. Males are the manifestation of positive vortexya, and females negative. The more positive the female, the less fruitful; but the opposite of this is the male's power.

10. Herb-food for man cultivateth the negative condition; flesh-food for man increaseth the positive: Which is to say, flesh-food carrieth man away from prophecy; away from spirituality. A nation of meat-eaters will always culminate in disbelievers in spirituality; and they become addicted to corporeal passions. Such men cannot understand; to them the world is vanity and vexation, if poor; or, if rich, a place to revel in for lust's sake.

11. Let the prophet steer clear of them; nor marry with them; nor have anything in common with them. For though a man learn all the motions and powers of the corporeal worlds, his information is still but as a drop of water compared to the ocean, when measured by the seer and prophet that seeth the atmospherean and etherean worlds.

CHAPTER X.

IT is not the part of this book to deal with spiritual matters, only so far as enableth the student to begin etheic knowledge.

2. First, then, there are two kinds of prophecy, or two ways to prophesy. For example, the ant and the bee, and many animals, prophesy in regard to an approaching winter. Even birds begin to fly toward tropical regions whilst it is yet warm weather.

3. These creatures prophesy by the direct action of vortexian currents upon them. They feel what is approaching, BECAUSE THE UNSEEN CAUSE IS ALREADY UPON THEM.

4. Man can learn to acquire the same kind of prophecy. And this is different from the prophecy hereinbefore mentioned, because he prophesieth in this last method without rules or calculations.

5. To attain this kind of prophecy, the following discipline is requisite:

6. To live in the fields and forests, and study the action of unseen forces upon himself; to eat not fish, nor flesh, nor any food that cometh of animals; to bathe daily; to permit no passion to enter his mind; to abnegate self and to wed himself to the Creator for righteousness' sake, and to do good; to discipline his mind, to remain in any given direction on any subject, for days if necessary; to become oblivious to pain. After which he shall receive anointment from one who had previously attained the seership.

7. To attain such prophecy is to forfeit sexual powers; to forfeit appetite; to forfeit ambition for leadership and fame; to forfeit concern for the opinions of the world. In fact, to become a Bridegroom (or a Bride) to the Creator.

8. Not all persons can attain to this; but some are born closely allied to it.

9. There is also another kind of prophecy, wherein man prophesieth by spirits speaking through him. This is dangerous, for lying spirits may come to him.

10. Rather let man seek to become one with the Father, making close observation of the rules of vortexya; for in this he provideth for the development of all his faculties.

CHAPTER XI.

RULES IN COLLEGE OF PROPHECY (PRIMARY).

THE following signs are given in words, to wit: Flag, rising sun. Salute the East! children of dawn. The signs are, first, the folded hands; second, the soothe, and third, the supplication. O thou setting sun! Response: In Jehovih's name! How many chiefs dwell in dawn? Response: Three or more. How stationed, O Thou High Noon? Response: The three lights are east, west and south. The smoke and fire rise from the altar!

2. Here followeth the SECONDARY (in the chamber above). The voice of the east: How are the lines of living fire, O Noon? Response: As the sun, WHICH IS THE LIGHT OF THE CORPOREAL EARTH, riseth in the east to adorn the day; and ascendeth to the south at high noon as the glory thereof, and setteth in the west, so, IN REMEMBRANCE OF JEHOVIH, are stationed the representatives of a lodge of dawn. What is dawn? Three years or more at the youth of a cycle.

3. The students then present their tables, and the college is declared open in the words: In Jehovih's name, give ear to the Voice.

4. With Moses and Capilya both the above were merged into one lodge.

5. The second began with flag at High Noon: O thou Fire of Heaven! How many chiefs (rab'bahs) mark the altar of Jehovih? Four or more. Thou Setting Sun, speak: How stand the fathers? Response: My hands shield the light of the All Seeing Eye! My heart I cast to the winds! As a circle, divided into four quarters, is the symbol of the name Jehovih, thus (making the signs), cloven twice across, WHO HATH DOMINION OVER ALL THINGS, so are the four SIDES OF THE WORLD REPRESENTED BY FOUR FATHERS in the chamber of light, in THE TEMPLE OF HOLIES, which is square with east and west and north and south, FOR THE HONOR AND GLORY OF OUR FATHER IN HEAVEN! How are they numbered? Three thirty-threes, and one ninety-nine! Wherefore these signs of blood and death? They are the four heads of the beast. They are always stationed in the four corners of the lodge. Why in the four corners? Because of darkness upon them. They profess peace, but practice war. How are they numbered? One, eleven, sixty-six, and six hundred and sixty-six, the number of the beast. In Thy name are we assembled, O Jehovih! Give us strength, wisdom and love, that we may avoid the fatal numbers; and that we may glorify Thee and Thy dominions. Amen!

6. There is no such thing as separating science and religion. To obtain knowledge and to do good; these are valuable.

7. Without discipline knowledge cannot be obtained; without discipline little good can be accomplished. Forms and ceremonies must accompany discipline; otherwise inharmony overcometh all. These are religion.

8. To be not puffed up with self-conceit; and to be willing to become good; these are the foundations for a good prophet.

9. But in all gifts, the rules of prophecy should apply. If a man be gifted in music, he should study music, and not rely wholly on inspiration (the vortexian tide). If gifted in healing he should study, and learn to apply the researches of others, and not rely wholly on the vortexian currents. If gifted in prophecy, he should also learn the rules of vortices and planets. The combination of gifts with good learning, this is the highest.

10. He that healeth by laying-on of hands, only giveth off the vortexya he hath previously received. Let him see to it that he replenish himself by sunlight (so-called), and trees and herbs and ground to walk upon. For giving away, without replenishing, will soon result in nothing.

11. As a young child sleeping with a very old person loseth its vortexya, becoming emaciated; or as a negative husband is devoured by a positive wife, or a negative wife devoured by a positive husband, so is the prophet consumed by the multitude.

12. When a prophet hath attained to discharge vortexya, so as to make raps at will, he is also subject to the presence of people from the unseen worlds. And these people, spirits, or angels, use this vortexya for a foundation for sar'gis.

13. The ancient prophet caused the wor-

shippers to sit in the dark, because all people give off the negative current in the dark (which they received as positive in the light), and bade them sit in crescent, whilst he sat betwixt the horns. Wherefore the decrees of the prophet were called Tau [bulls — Ed.]. In this form of the altar the prophet was supplied somewhat with vortexya by the audience.

14. It cometh to this: Vortexya is unseen power, but it is without sense or judgment. Next back of this standeth the life of every living thing; and next back of all standeth the Creator, Jehovih. All learning, science and religion are but far-off stepping-stones to lead man up to Him. To acknowledge this, and to call on Him constantly, is to keep open the road to receive His hand and hear His voice.

END OF BOOK OF COSMOGONY AND PROPHECY.

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[1] See illustrations of vortices, Book of Ben.
[2] See Humboldt's Cosmos, vol. iv., pp. 483 and 484, Bohn's edition.
[3] See Humboldt's Cosmos, vol. iv., p. 545.
[4] See remarks and extracts from Humboldt, latter part Book of Ben.
[5] The term "c'," as applied to words, is equivalent to the word major. The term "m'," as applied to words, is equivalent to minor.

PLATE 65.—OUTLINE MAP, SHOWING THE POSITION OF THE PRINCIPAL CONTINENTS

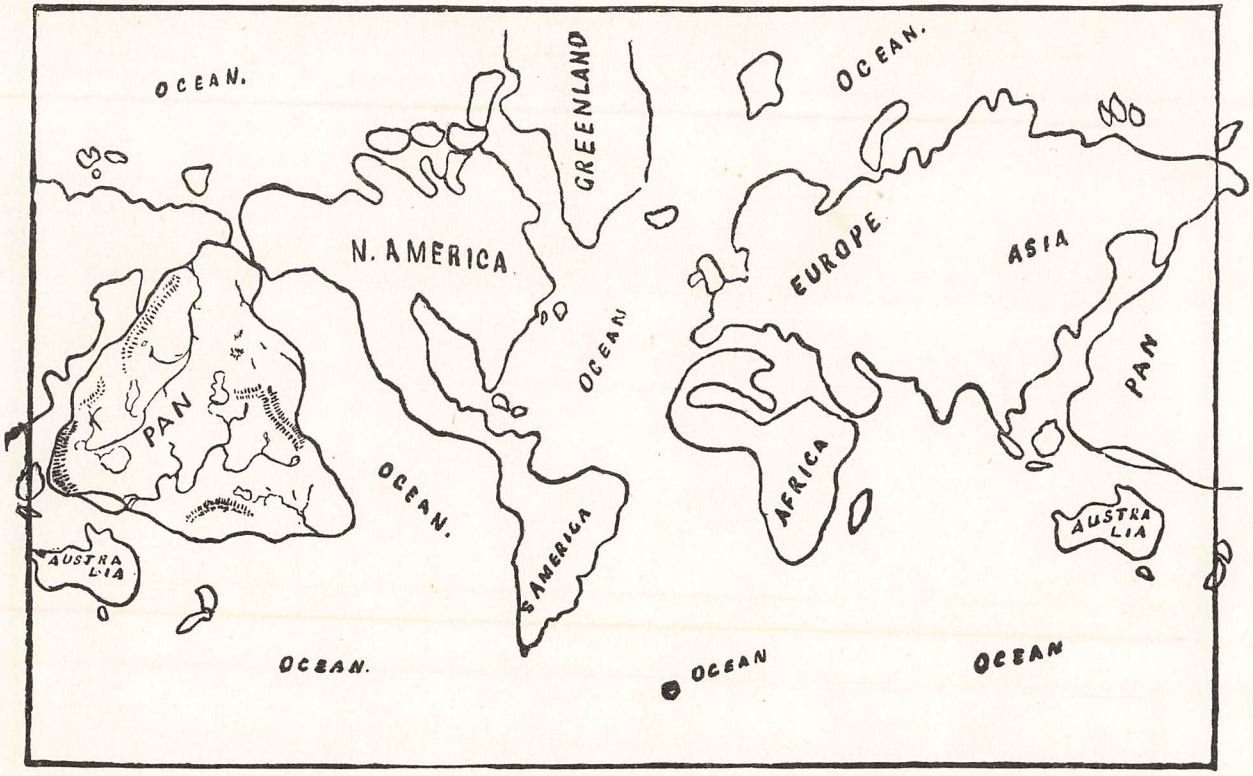


PLATE 62.—OUTLINE MAP SHOWING THE LOCALITY OF PAN, THE SUBMERGED CONTINENT.

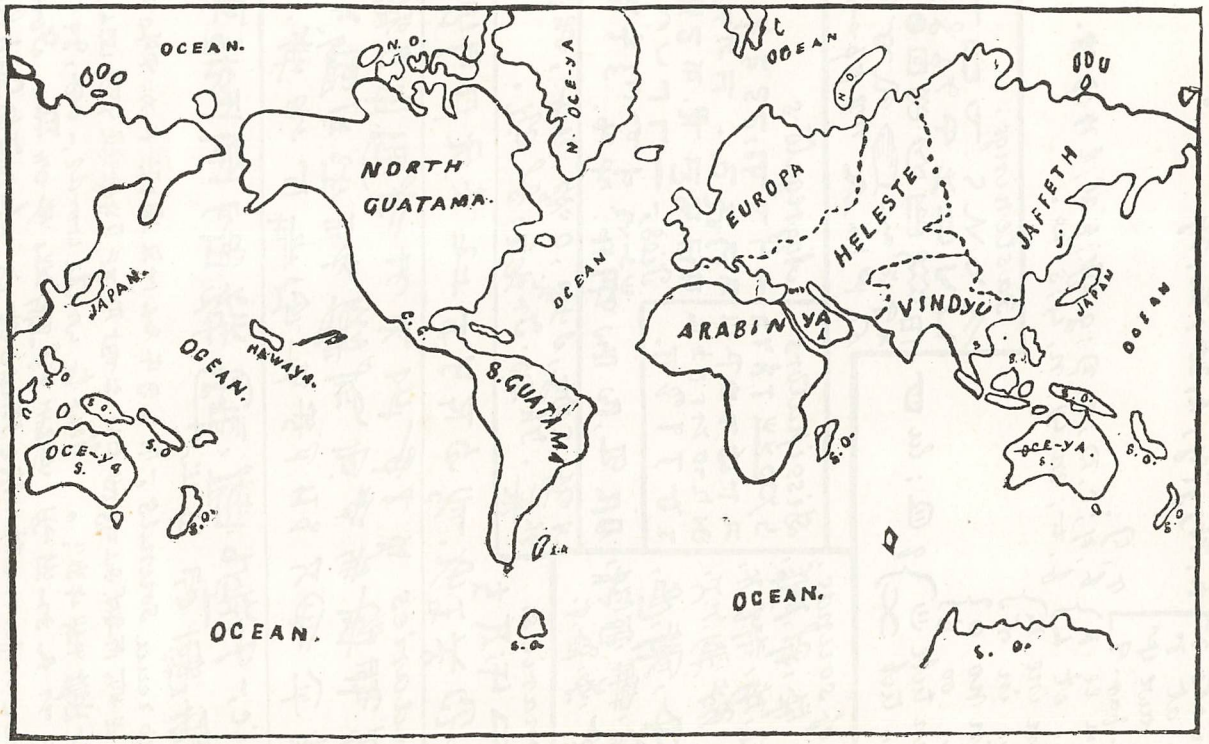


PLATE 63.—OUTLINE MAP SHOWING THE NAMES AND DIVISIONS OF THE EARTH AS USED IN THIS BOOK.

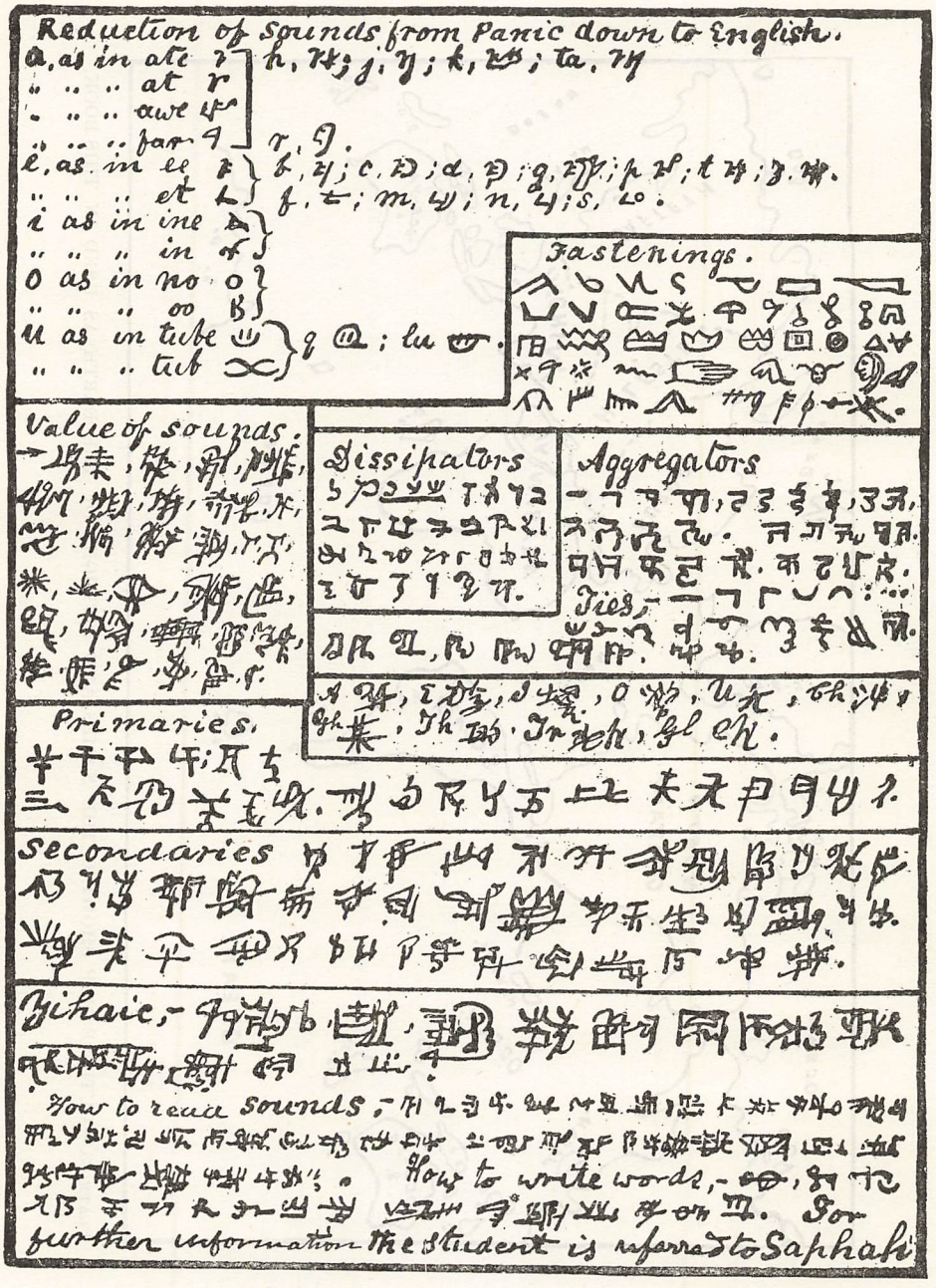


PLATE 64.—PANIC, YI'HAIC, VEDIC, HEBRAIC AND SANSCRIT PRIMARIES.

BOOK OF SAPHAH.

SE'MOIN.

INTERPRETATION.

AH, the earth (Panic). Pan, da, sa, the ground; the foundation (Panic). N'ah (Poit). Thah (Kii). Pan (Iz). Sas and 'Asa (Zan). Edama (Fonece). Adama (Ebra). Rd'han (Vede). Bu'ha (Sanscrit). The first name applied to earth; as a man in looking forth saith, Ah! Ha'd'n (Chine). Wh'ah (Algonquin). Written with a straight line horizontal.

2. Oh! the sky, the canopy over (Pan). Oh'ah (Kii). O'shak (Fonece). D'yo (Vede). N'yo (Algonquin). As a man would exclaim looking upward. The vault above the earth.

3. Esk, earth and sky, third combination. One corporeal world and its canopy (Panic). I'dek (Poit). Ex (Fonece). Ska (Algonquin). The near world.

4. Esak, the kosmos. The all world, the sun and moon and earth and stars and all the skies (Panic). Erak (Hiut). Erat (Fonece). Eret (Ebra). Ad- (earth). Oh'm (skies). (Poit) Ja'sak (Vede). The fourth combination. Beyond measure. Jagat (Sanscrit). A'sah (China).

5. Ea'yo, from below forever, from upward forever (Panic). E'do (Bakie). M'yo (China). She'go (Algonquin). U'do (Vede). Udoche (Sanscrit). Upward and downward forever. None can measure the extent.[1]

6. Hoi, the penetrable and impenetrable; the create and the Uz (Panic), Joy or Woe (Gau). Oi (Zerl), Yoih (Vede). A ray of sunlight is Hoi; it destroys and it creates; man's speech is Hoi; it can heal or poison. Uz'hoi, poison (Vede). Git'hoi, good healing (China). Ang'hoi, medicine man (Algonquin).

7. Druh or druk or drug, that that leadeth to destruction; the four dark corners of the world, north-east, south-east, north-west and south-west. The temple is sacred to the south and north and east and west. The serpents and devouring beasts came to the arena from druh (Panic) cross purpose, evil purpose; cruv (Vede), a serpent-like evil, druhk, evil spirit (Vede), druj, evil destroyer (Poit), druja, sign of death (Channic), cross-bones; danger from unseen spirits, an X, ex or drux. Ug or ugh (Algonquin), ugly (English), at crosses, angular. The place of the evil Gods in the ceremonies. The four quarters of the world are good; but the four corners are evil.

8. Eoih, the unseen Power, Creator (Panic). Before man could comprehend the All Spirit he was taught the wind, the All Unseen, and to call it E-O-Ih! The emblem of Boundless and of Life.

9. Eloih, synonymous with E-O-Ih, the Creator, the person who moveth the wind. The All Soul. The All Self. The Second Self, more subtle than the wind. It is the circumference of all; it extendeth from left to right, and from below upward. The motions of the hand and arm in oratory. The hand and arm speak His name. It is the secret sign. It holdeth the emblem of life (Panic and Gau). E-go-quin (Algonquin), Je-o-es (China), Je-o-vih (Fonece), Jehova (Ebra), Ge-o-zih (Hiut), Zi'o (Vede): The soul of all. ‖As the emblem is the Living Wheel, I swear by it. Let my accusers say I have not the holy gifts. They shall bind me on the wheel. The GREAT SPIRIT will release me. Let the wheel of My name be by the roadside that he who passeth may turn it in remembrance of the I AM. This shall be a prayer from the unlearned, and I will hear them.‖ [Zarathustra.]

10. Susa, the Complete. Without evil the All World would be incomplete; spirit of Corpor; Spirit of Es (Panic). Soo'a (China). Lu'la (Hiut). Hiss-tu-oh (Fonece). The wheel hath both good and evil. It hath the leaf of life. The priest shall be proved on the wheel. If he be released he is holy. If he be not released he is unholy and shall perish. Though an evil man die by the wheel it is not bad for him. Only the man that loveth Jehovih feareth not to have the wheel roll over

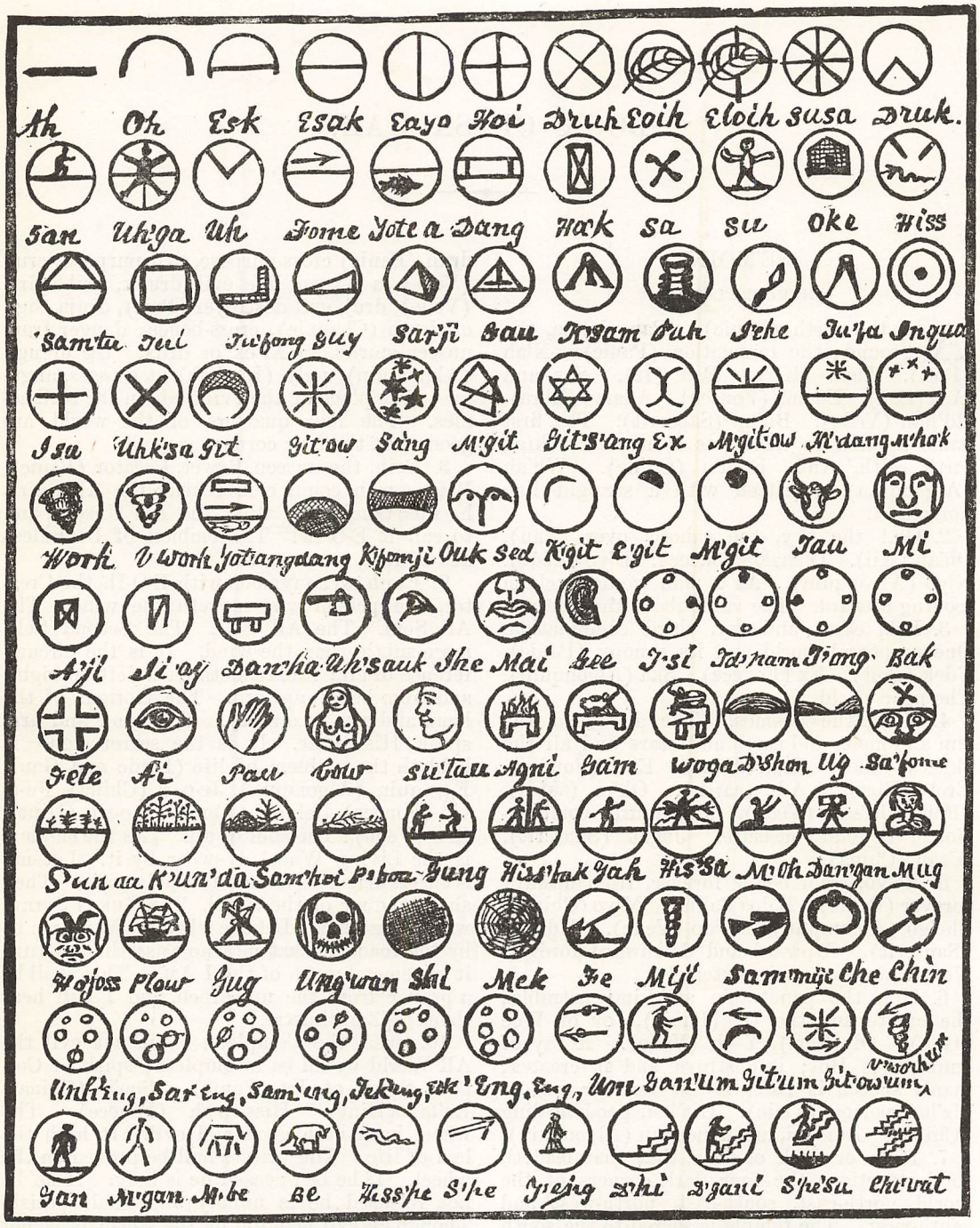


PLATE 65.—SE'MOIN.

him. Druk-a-naw (Vede). Druj-iy-ho-gan (Semak). Jaugernacht (English). Su'sa, living death (Chine).

11. Druk (Panic), earth evils. Poisons, plagues. Rosh (Fonece), snake poison. Poison lurketh on the earth. Ruks (Algonquin and Kii). Ruts, the time of females (Ebra). When the signs are down, be ye patient. Usk, the outer covering is evil. Husk (English). All flesh is Druk (evil). Hoey'e (Chine).

12. Gan (Panic). Ghan (Chine). Egan, mankind (Chine). Edam and Edan (Fonece). Adam (Ebra). Puam (Sanscrit). Pam (Vede). Sam, speaking animal (Kii). Samuel, prophet (Ebra). Gang, rich land-owner (Chine). Ang (Algonquin). Anger (Poit). Ong'ee (Kii). Man (English).

13. Uh'ga,[2] the test (Panic). If the Es release him then is he our true prophet. He hath sworn by the wheel; he shall be tried. An oath; to swear by the ALL I AM. Ish'ga (Chine). Duk'ah (Poit). Eh'la (Fonece). Alah (Ebra). Isch'bu'ah, pledging by (Hebrew). Uk'gak (Algonquin). He shall be proved on the cross, the druh, and he dieth not. Let him answer on His name that that he hath professed. If he be a false prophet he will fear Uh'ga (Test). False prophets' bones hang on the druh, the cross. The true are released by Eolin.

14. Uh, evil spirit (Panic). Yuuh (Poit). Kuuh (Fonece). Kuach (Ebra). The evil that is above us. Yu'gi (Chine), evil spirits who love evil. Zi-uhk (Vede). Useh (Kii). Huuh (Algonquin).

15. Fome, wind (Panic). Foam (Chine). Ome' Eri (Algonquin). Evil wind, Ruak (Ebra). That that speaketh without lips, fume (Vede). He fumes, Ome (Ku).

16. Yote'a (Panic), water. Vote'i (Kii). Vo'ti and Va'ti and Va'rs (Vede). Ga'taw and Gota' Weri, morning water (Algonquin). Yot' Yaw (Hiut). Hoy'ah (Fonece). Hoy'am (Ebra).

17. Dang, light (Panic). H'Dan (Kii). Orang (Fonece). Orah (Ebra). Ang, ji (Chine). Ang'ni (Vede). Ag'ni, fire-light (Sanscrit). Ong (Algonquin), spiritual light. Yong, daylight (Hebrew).

18. Ha'k, dark (Panic). Hark (Chine). Pa'h (Poit). H'ark (Kii). Kah (Fus). Kasha'k (Fonece). Chasah (Algonquin). Kaha'k (Ebra). O'Yak (Vede).

19. Sa, the cross-bones. The sign of an evil man that died in evil (Panic). The evil cross, the English letter X. He was bound on the wheel, and perished. There was no All Holy in him. Let this mark be branded on his forehead, that all men may know he is a false prophet. He rotted on the wheel, Sa'h (Vede). Sahan (Fus). Let this be a sign of evil spirits. He'sa (Algonquin). Sa (Ebra). Sa'd, to wither (Sanscrit). This shall be the sign of war. It shall be on the banners of the righteous. They shall go forth shouting, Isa'b! (Ebra). Die, Sa (Chine). Death, Sa (Kii). Let us perish for righteousness' sake rather than do evil. [Abraham.]

20. Su, an enlightened man; also Augh (Panic). Su (Chine). With the gift of prophecy, Su's (Ebra). I proclaim in the name of Eloih, Soo! (Kii). Shu (Algonquin). He would not kill a worm, Cheo (Vede). He standeth betwixt us and the All Light; T'su (Gau). Su'chi, perceiving by the Unseen (Sanscrit). The interior bright, Soo (Fus). One who cannot sin, Su (Onia). The purified Son.

21. Oke, a house (Panic). Oak (Chine). Okel (Fonece). Ohel (Ebra). Oik (Kii). Hoik (Gau). Oikon (Hellic). Croke (Vede). Koik (Aribanya). Oikos (Greek). Teach my people to have homes (Oke); the migrant is an abomination to the All Eye (Aham).

22. Hiss, serpent's word. He maketh noise like the wind. Who can distinguish between the voice of Eolin and the hiss that kills? From the two evil corners above, the hiss descendeth. His food is of the earth. That that tempteth to the earth is hiss. The hiss that crawleth have I made as an emblem of the hiss that teacheth lust (Panic). Hiss (Chine). Hees (Algonquin). Cvees (Vede). The sign of treachery, of poison unseen. A danger that man cannot heal. First I made poison air; from that I made poisonous weeds, and from them I made hiss; to crawl on his belly commanded I him. The lowest made I him; he biteth himself and dieth therefrom. [Abraham.] The sum of evil is to be its own destroyer. [Confucius.]

23. Sam'tu, triangle (Panic). The sign of Corpor and Es and Eolin. Also the Soul-light, Eolin, the Corpor light, the Sun, and the burning flame. Also an instrument for measuring.

24. Fui, a square, a box. A sign of righteousness (Panic).

25. Sui (Chine). Tu'fong or Sam'fong (Panic), a measure with two lengths and one angle, Yu'on (Vede).

26. Guz, hypothenuse, a line from the top of

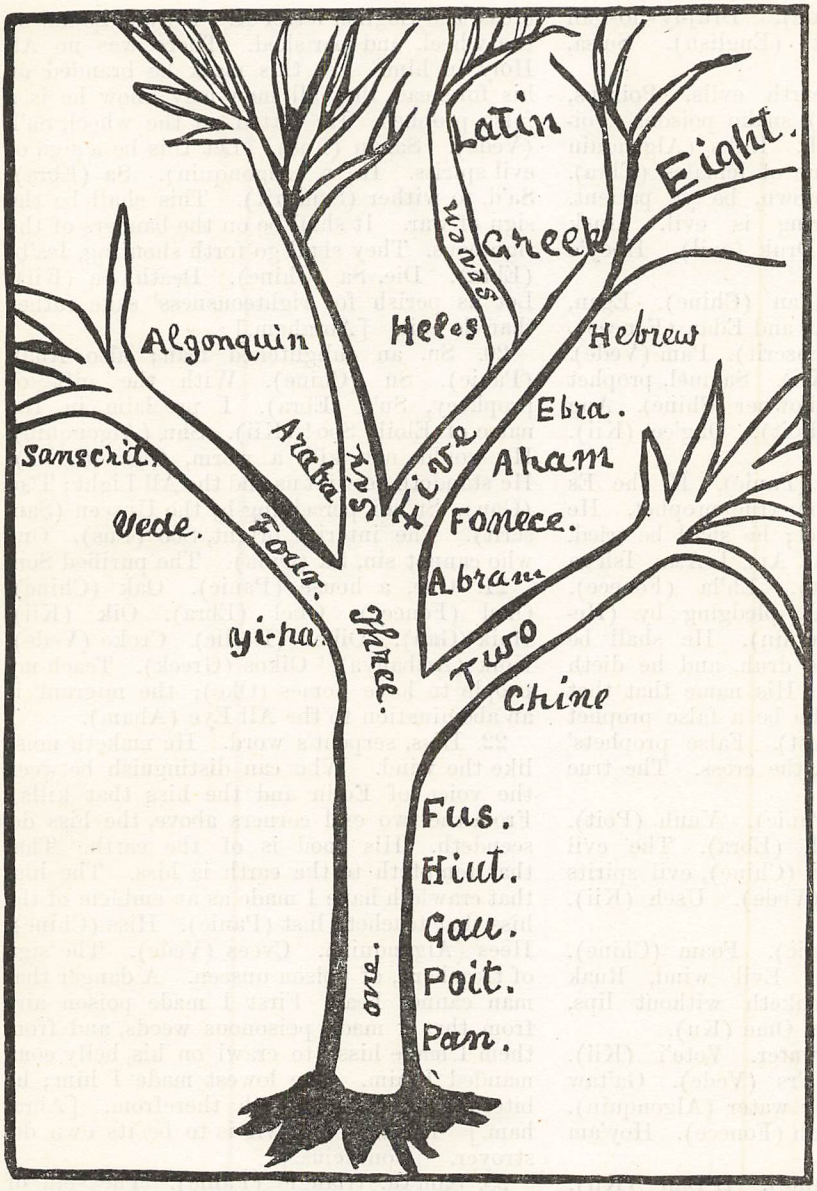


PLATE 66.

an upright to a distance from the base of the upright. Guys (Panic). The mean between upright and horizontal. Gui (Kii). Zy (Vede). The man who is not upright and yet not all evil. The mean betwixt Su and Hiss, Kur (Algonquin). Zhi (Chine). Dji (Huit). All men are Dji. An angle of support, a sign, a line, a rope.

27. Sarji, sarguz, a pyramid (Panic). My sides guy, but I am the centre shaft. The temple was built east and west and north and south, and the four corners representing good and evil were square with the world. The sacred house of Eolin, Bar-'ji (Fonece). Bar'nah (Ebra). Gaw'hi (Algonquin). Yah'hy (Vede). A building with chambers for spirit communion.

28. Gau,[3] a measuring instrument; a plumb and level combined. Gau said: They gave my base a level, and the sights on the angle of the plumb-line were level also, and in the distance of Tek Gos (about twenty miles) discovered the rounded earth. By the Gau was the earth proven to be a globe. By Gau have I revealed (Vede). A proven problem. An exact. Gau, a geometrical language. Language is of two parts, the proven is Gau, the unproven is M'gau. A sacred instrument; that that cannot err. My sacred temples shall be built by Gau. Dau'sin (Chine), plumb-line. Ann'ak (Fonece). Ahm'ak (Ebra), a plumb-line. A Gau'Yi shall be placed by the altar. By the Sign Gau'i shall man learn to prove all things (Vede). It shall be the symbol of proof. Be patient that your sight may not err, saith Gau.

29. K'Sam, tripod (Panic). Symbol of earth, water and air. My three are one; without these three nothing can be born into life.

Ka'Sam (Chine). Ya'Sais (Vede). Yo'ham (Algonquin). The stool of the prophet. Only on the tripod shall the oracle proclaim. (Aham.) The origin of the term Aham, the language of oracles. A language with two or three meanings. Sacred language of Aribania.

30. Puh, to pull, a cap-stone (Panic). The stones of the temple shall be drawn up with a push (Poit). Zuz (Vede). Uuh (Fonece). Uhe (Algonquin).

31. I'che, trowel (Panic). Chu (Chine). Hi'che, trowel or ax, or hatchet (Algonquin). Yi'che (Vede). My hand is a wood hand. I make even; and I shall be a sign by the foot of A'Kin. The temple is the work of my hand, but who knoweth the Hand of the Great Spirit. His hand is over all. (Perah.) A lazy man shall not have me for a sign, saith I'cho (Kii).

32. Tu'fa, a compass (Panic). An instrument to measure circles; circumference without any part of a square.

33. Inqua (Panic). Hin'Kwa (Zerl). E'm'wak (Algonquin). A thing within a thing. The es that is in corpor, the soul that is in es. Three within one, Ma-nee-to (Algonquin). The earth within the vortex. Equa, swift flying, equation (English). Race-horse (Chine).

34. I'su (Panic). Ie Su, a young child that has not sinned. The true cross within Eloih. I'e'su (Aham). Child prophet (Aham). Ye'loo (Kii). My I'su shall have no flesh desires. His love knoweth all men and women alike. Gee'soo'gan (Chine). Iesu, one who is born sexless.[4]

35. Uhk'sa, the evil cross (Panic). The written sign of Sa. (See Sa.)

36. Git, the moon (Panic). Git the moon (Chine). The second light Egs'git. She sendeth forth Egnita (Algonquin). Git'mas, corporeal moon (Vede). Eg'nit (Poit). Egnitero (Algonquin). The moon of E-o-quin. G'uit (Kii). Git'm'gow', the moon much receiving; the gentle moon, she sendeth forth the gold light, the Or (Ebra).

37. Git'ow, the sun (Panic). Git'how, the sun (Chine). The central light. Let the sun stand to the corporeal world as Jehovih standeth to the All Unseen. He, the Gitow shall be on the beam betwixt the pillars as a symbol of My power. As he bringeth forth grass, so bring I forth the souls of men. He sendeth forth Karag'kwa, the All Heat, Haw'git (Algonquin). He sendeth white light, or H'wit (Ebra). Or, the corporeal sunlight; Git' fume, the driving (Aham). M'Git (Kii). Hog'git or git-hog (Aribania).

38. Sang or Sa'ang (Panic), stars. The small shining that sendeth forth the Ogistok, i.e., the twinkle. Anga (Algonquin). Seng or Seng'sope (Chine). Eng'ho, the twinkler, i.e., Kolab (Fonece). Hy'ang (Vede). The far-off worlds, Esk'auf (Poit).

39. M'git[5] (Panic). The prophet took triangles and laid them separately before the king, Oss, and the prophet said, E,-O,-Ih; E,-O,-Ih, twice, and straightway, the angles were interlocked, and lo and behold, nothing had been broken. And Oss, the king, said: These shall be hung up in the temple as a testimony before men that the Great Spirit is with my people. His light shall be my light. (Vede.)

40. Git's'ang (Panic), sacred star. Two triangles of different kinds of wood interlocked without severing, by spirit power (Uz). Let My prophets prove themselves by the sacred star, and they shall sit on the K'Sam and be oracles in My kingdom. An emblem of a miracle kept over the altar. Also called Yoke'eng (Chine). Yope'amg (Algonquin). Let him conjure the sacred star. A starlight evening. Less than moonlight.

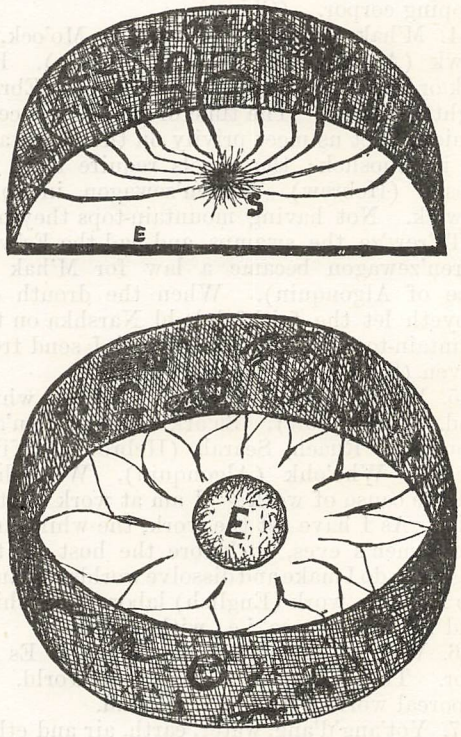


PLATE 67.—ONK, or ZODIAC.

41. Ex (Panic). Two or more against each other, collision. Life against death, or sour against sweet, or bad against good. The supposed opposites in all things. Egs (Poit). Egs (Algonquin). Egs (Kii). Egks (Fonece).

42. M'git'ow, morning, sunrise (Panic). Dawn, M'git'ow (Algonquin). Tigiatow (Vede). At dawn fly away the evil spirits; at dawn come the shining, full of holiness (Kii). The wise man hath found Git'm'ow full of cow, i.e., receptivity, and Tau, the bull, i.e., force-giving. He maketh a book at dawn. The seventh heaven cometh in M'git'ow, the morning light (Poit).

43. Hi'dang, high-noon (Panic); the sun at noon. Let the Hi'dang be an emblem over My altar. He is the glory of the day as is the Great Spirit of the soul world. As ye bow before him do it in remembrance of Him that ye see not. He is of My body and life, and as much as ye glorify him, so will I, Eolin, the Creator, glorify ye in the heavens above (Gau). See to it that ye worship not the corporeal sun, but glorify My works in remembrance of Me. Keep this symbol covered, save on the days of sacrifice, lest your enemies accuse ye of worshipping corpor. (Chine.)

44. M'hak (Panic). M'hock, or Mo'ock, or Mowk (Algonquin). O'Shak (Fonece). Koshek or Chosek or Shasheck or Choshek (Ebra). Night, darkness. The time of the Es'win ceremonies. Let us meet privily on the mountain-top in Choshek; the angels require it of us. Chosek (Hebrew). Ta'ren'zewagon, in some Kuwick. Not having mountain-tops they met in Ta'rew'ze, the swamps, and had the Es'win. Ta'ren'zewagon became a law for M'hak (a tribe of Algonquin). When the drouth destroyeth let the faithful hold Narshka on the mountain-tops, and the rains will I send from heaven (Sanscrit). Ah'shah (Kii).

45. Work or wark (Panic). Vortex, whirlwind. Sark (Poit). Sa'ark (Gau). Ru'ark (Fonece). Ruach, Searah (Hebrew). Yi'ah (Vede). Who'ohk (Algonquin). Who shall find the cause of work? I am at work continually. As I have set the work, the whirlwind, before men's eyes, so before the host of the long-risen do I make and dissolve worlds (Aham). The Es labor, work (English) labor. The whirlwind is labor, per se, i.e., without hands.

46. V'work (Panic). The sign of Es at labor. The make of a corporeal world. A corporeal world within a whirlwind.

47. Yot'ang'd'ang, water, earth, air and ether (Panic).

48. Ka'fom'ji (Panic), earth, lower heaven and upper heaven.

49. Onk (Panic). Sun belt of the earth. That portion of the earth subject to vertical rays. Onk, direct. Owk, oscillating. Onk gave I unto you that ye might behold the glory of summer, the fragrance of spring, the beauty of autumn and the snow of winter. Study the ant and the bee; they comprehend Onk. The lazy man shall learn Onk (Poit).

50. Sed (Panic), the sign Aries, or, in English, letter T. The sign of wisdom; of gentleness. Sed, a lamb (Kii). A man's nose and eyebrows. The man who winneth by love, gentleness. A'sed (Poit). Ahed (Fonece). Aheb (Ebra). Aheb (Hebrew). And Sed rose up on the third day after the creation of the world and stood above the sun. The Great Spirit, E-O-Ih, said: This is My Son. The corporeal sun ye can behold at high noon, but My Son Sed standeth above this. All that are gentle and good draweth he to My kingdom, Nirvana. Do not unto another what ye would not desire done unto you, or ye shall not behold My Son Sed, who standeth on My right hand. The earth is mine, saith Sed; by love will I redeem it. Ay'sed (Vede). A sheep with a woman's face; symbol of love. Gently, or gentleness. Let or Leat (Ebra), or as a lamb speaketh. A'nah (Hebrew). Ba'ba (Chine). Hy'sed (Vede). Sed (Aribania). A name signifying gentleness and wisdom. Written sign of a lamb or of the nose and eyebrows of man. A symbol of stars and zodiac. Let this be the season to bring together male and female. They shall go to the altar and consult the voices of the stars through My prophets. Whoever hath Sed in him returneth good for evil (Chine).

51. K'git, new moon (Panic). Watch ye for the new moon and glorify the Great Spirit that He may prosper ye. Ka'git (Chine). It shall be a holy day of rest.

52. E'git (Panic). At the change of the second quarter of the moon is the relief watch of My angels who abide with mortals; let that be a holy day of rest.

53. M'git, the third quarter (Panic). A holy day of rest. Let My chosen keep the four holy days of rest during each moon, for on these days do My guardian angels change the watch. The incentive given by the spirits to mortals to make mortals observe and learn the planets. Sub'da'don, a holy day (Panic). The day of the moon's change. Sub'da (Fonece). Sabbath (Ebra). A moon's birth-



PLATE 68.—ARIES.

day. Because of four quarters to each moon, so do I give to you four Sab'da, which shall be days of worship. (Abram.)

54. Tau, a bull, a projector (Panic). Sign of a bull's head and horns. As the prophets interpreted so shall the king. Tau (project). His edicts are Tau, bulls. Opposite from Sed (Aries). Opposite from cow (receptivity). Tau, i.e., Osiris, is oft confounded with Aries, a God of the lower heavens. (See illustration, next page.)

OSIRIS.

Osiris, being interpreted, is: I am the Light, the Life and the Death. Out of myself made I all that live. The sun I placed in the firmament as a sign of my power. The stars and the moon and things that speak not and know not are the works of my hand. I am the Tau and the Sed (Taurus and Aries, bull and lamb), the power and wisdom over all and within all. Without me nothing is, nor was, nor ever shall be. (Aribania.) The spirit of self-assertion; tyranny; to enslave; to master others per force. Tow (Aii). The self-assuring man, or spirit. Y'taw (Vede). Tau'baw, a bull, or Ti'taw, I am the T'taw. I am the master at the bridge Chinvat. Without my will none shall rise to Nirvana, my upper heavens. Through my good-will only shall any man ascend. I am the Judge and Savior of men. On my forehead resteth the sun; the stars are my cattle. In worship of me the stars and the sun plead before me. The horses have I placed over the cows. The moon (Mas) cringeth beneath my feet. I am war, I am Thaw, a bull. My bulls shall be the edicts of kings. Who worshippeth not me, him will I destroy (Vede). Toe'phi, the All High Spirit, next to Om, wife of Eolin. Toe'phi is my Savior; he will redeem (Chine). Itaura, Itura (Algonquin). Toe (Ebra). Toe (Hebrew). Toe (Fonece). Wild, unreasonable. Destroyer of liberty.

55. Mi, or Mira (Panic). Mi, spirit, My'ra, spirit of earth (English). Mary, lamb (spirit). Mi'ra, a virgin, was before man. The All Unseen conceived her. Her son was Sir'za (Poit). Si'us (Kii). Osiris (Aribania). Mi, mother[6] of all men; spouse of the Unseen (Tau). The earth was Mi, and Mi was the earth. The Great Spirit moved on the earth and the earth conceived and brought forth man. Mithra (Vede). Mother of Gods (king spirits). The sons of Mi were all I'su, free from sin. Save ye pray to Mithra, then will not Tau save your souls. She, Mi, is our virgin mother. A sign, a face within a circle; also, written and painted, a woman with a child.

56. A'ji (Gau), semi-dark. There are places in the firmament of heaven not all light, nor yet all dark, Ar'ji (Poit). When the earth passeth through A'ji (Panic), it aggregateth and groweth. An abundance of Dar'ji in the firmament giveth a cold year upon the earth (Kii). In the years of Ar'ji mortals became warriors. Now it came to pass that for seven hundred years the earth encountered not Ha'ji (Chine), and war ceased on the earth, and men were gentle, and killed not any living thing. Out of A'ghi maketh Jehovih a new world. Save your prophets understand A'ji, they cannot tell what the next year will be. Let man build consecrated chambers in my temples that my spirits in heaven may come and explain Ha'jhon, and they shall be provided against famine and pestilence (Algonquin). The foolish man knoweth not A'jon, for mortals cannot see him.

57. Ji'ay (Panic). (Ji'ya) Gau. Semi-light. There are three places in the firmament, light and semi-dark. The fourth is Corpor. Thus, ether, the most rarefied place; A'ji, the second place, less rarefied; Ji'ay, the third place (nebulous places in the firmament), and fourth, the corporeal worlds. As out of the ether I make A'ji, so out of Jy'ay make I Corpor. (Kii.) Hy'ghi (Chine). Beware of evil spirits in the time of Jy'ay, for they shall train the corporeal senses of men to believe they lived before. (Chine.)

58. Dan'ha (Panic). The etherea, the highest place in ethereal worlds. Jehovih said: The sun I made as the head of a serpent, and his phalanx made I as the body of a serpent; thus made I the great corporeal serpent. To him gave I a circuit to travel in, and I numbered his time a thousand tuos and seven aka and four bi'jus, for the sun coil. [Equal to four million seven hundred thousand years — Ed.] On the circuit have I placed my A'ji and my Ji'ay in many places, but my Dan'ha have I placed only in one thousand six hundred places. (A cycle of time is about three thousand years, sometimes more, sometimes less.)[7] From Kosmon, the present time, back to Moses and Capilya, alias Capella, three thousand four hundred years; from Moses and Capilya to Brahma and Abraham, two thousand four hundred years; from Brahma and Abraham to Zarathustra, three thousand one hundred

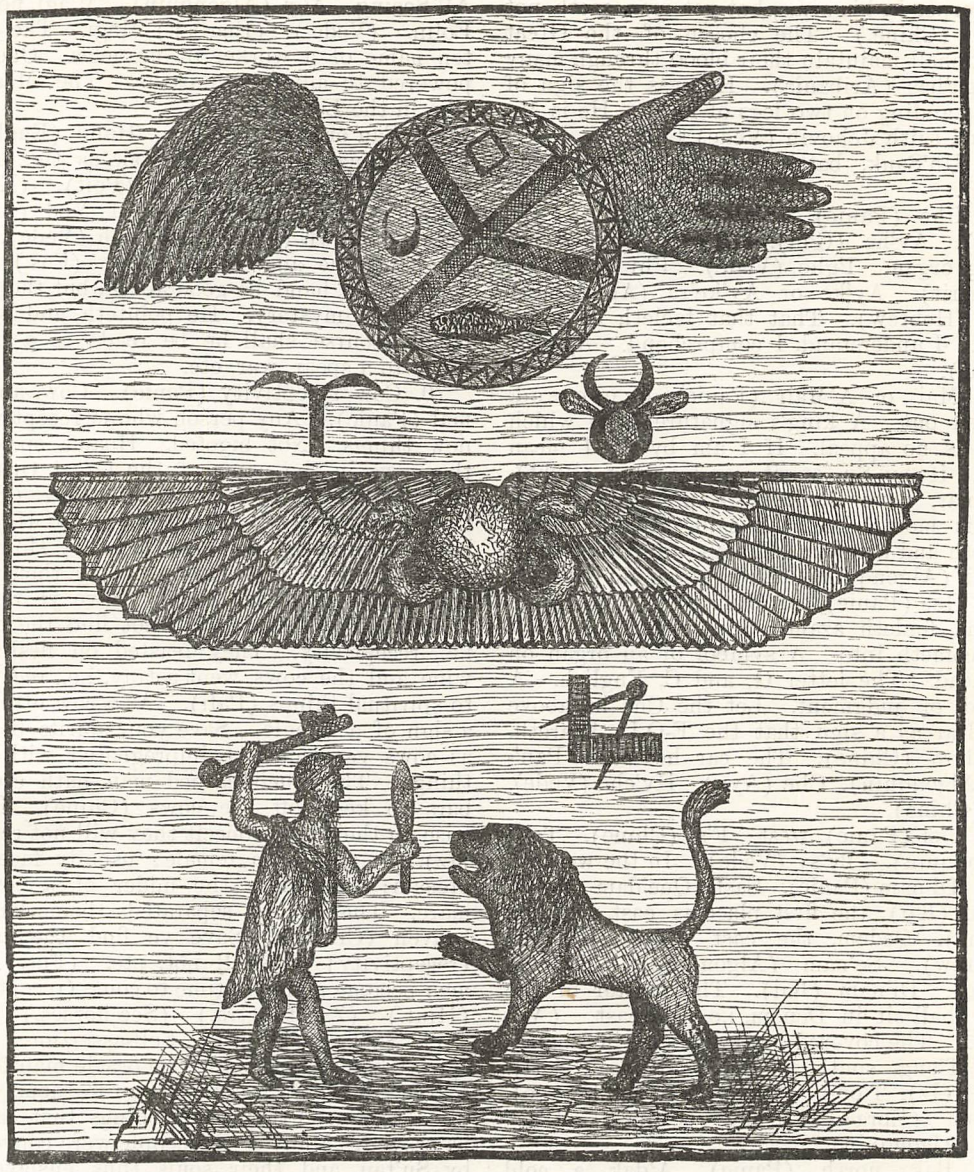


PLATE 69. — This tablet belonged to the Egyptians in the Mosaic cycle, and was of the established religion of that day.

years; from Zarathustra to Osiris the first, three thousand three hundred years; from Osiris to Thor, three thousand two hundred years; from Thor to Apollo, two thousand eight hundred years; from Apollo to Sue, three thousand two hundred years; from Sue to Aph, three thousand six hundred years.

‖ Dan'ya, the orbit of the solar phalanx (Gau). Dian'ya, the course of the cosmical phalanx (Puit). The light of Dan'ga is my timekeeper (Vede). Dh'a'yi, the light shining; the soul-fructifier (Pali). When Dang'hi cometh, the All-men grow in spirit; when he is past, man whetteth the sword and spear and entereth into blood. Deny Dang'hi and die in stubbornness of heart. (Poit.) Dan'ya fold-

eth Corpor in his arms, but yet man seeth not him. (Chine.) The chosen of the Great Spirit shall maintain their blood through many Da'n'ga'has (Aribania). He was the sign of light standing on two legs of light. He is My symbol, saith Jehovih (Vede).‖

59. Uh'Sauk, battle-ax (Panic). Yu'Saugi (Poit).

60. I'he (Panic). Eye (English). I'yhe (Poit). Ay'he (Gau). Hi'gin (Chine), the seeing organ. I'ghe (Vede). I'hi or Ike'shi (Sanscrit). Ay'ke or Ay'ke'ra (Algonquin). Ayin (Hebrew). That that feeleth at a distance. I understand, I comprehend. Ay'ghin (Panic).

61. Mai or A'Mair (Panic), expressed, marked out. A king's signature from which there is no appeal. If I am by Sa I mean death; if by Su, spirit; or by dang (light). I, Amar, have spoken. Expressly (Ebra). By his mouth he hath said, as the mouth openeth and uttereth; like an animal speaketh Mai'ah (Algonquin). Expression, Ma (Chine).

62. Gee (Panic), ear (English). She (Kii). She'ma findeth azam. She, ear, Azam, that that cometh into. A symbol of an organ on the head. The letter G, and C, English. A symbol of judgment. Let the Che be above the altar as a sign that the E-O-Ih heareth. I'gee'how (Chine). The ear heareth. Pan'-gee (Algonquin). Che (Ayn). Hy'che (Vede). Gee (Chine).

63. F'si (Panic), west. F'si (Chine). Te'si (Algonquin). Ty'sy (Vede). In the west.

64. Td'nam (Panic). East. Que'dam (Poit). E'dam (Kii), the first place is east. D'nam (Chine). Qedem, the east (Ebra). Qedem (Hebrew). Se'nam (Algonquin). Tse'hem (Vede). Di'nam (Kii). The master of the lodge shall sit in Denem, i.e., the east. (Aribania.) The covered head standeth in Enam.

65. T'ong, south (Panic). T'ong (Zerl). Se'ong (Iz). T'ong (Thath). D'room (Fonece). Daroom (Ebra). Tse'ong (Chine). Hi'se'-onga (Algonquin).

66. Bak, north (Panic). A'dak, a cold place, a mountain.

67. Fete, sign of sanctification (Panic). Only the prophets shall wear my badge Yete (Chine). Second symbol in rank after dawn, Eloih. The Fete cometh on the Mas day. (Vede.) The Fete (high priest) giveth sacrifice before the multitude. The Fete, fates, the high priests, are next to Eolin. One of the sacred emblems.

68. Ai or A'yi, myself, Iga (Panic). The All Seeing. A'gi (Algonquin). M'agi, next to Eolin. (Vede.) (English) Magi. The written name of a worker of miracles. One empowered to administer oaths. The Master's sign in the Lodge.

69. Pau or paw (Panic). Hand (English). Pop or quab or yaub or yod, as the hands speak when struck together (Poit). (Ebra.) (Kii.) Osnosa cometh out of Yod (Algonquin). Showh (Chine). Iy'yoh (Vede). By his hands he answered, Y'yop. (Fus.) The sign of the hand be good aback, but the palm dealeth in mystery. He pointeth, and by his hand's course shall he be read; to a heart, love; to a spear, war, etc.

70. Cow receptivity (Panic). Cow, an animal (Panic). Any person who is receptive of new things. Not bigoted. Hoama spake to the cows in the name of the Great Ormudz, Eolin (Vede). Cow (Chine). Cow (Poit). Cow (Kii). Gow, animal (Chine). He who hath found the cow, etc. (Pali). How can the truths of Zarathustra approach them; the cow is not in them (Pali). Save ye refrain from fish and flesh ye shall not find the cows, i.e., receptivity. They feasted on flesh and wine and the cows went astray, i.e., receptive to spiritual things (Pali). As a cow uttereth; a sign of a female. Save your spirits become as cows ye cannot be impregnated with new things. The much-learned man hath erected bars to keep off the cows (Chine). Being wise in their own conceit they will not receive (Iz). A sign of a female; usually face and breasts; sometimes the udder of a cow or mare. The mares separated themselves in heaven (Croash). Save ye find the mares (receptivity) ye shall not, etc. (Fus.) All men become mares in time to come (receptive). (Hiut.) (Zarathustra.) (See horses.)

71. Su"Tau (Panic). Self-assertion. The spirits who ministered at the oracle manifested Su'tau, and there was no reason in them. Applied to spirits that teach things that cannot be proven. Many of the people were converted by Su'tau, and their souls thus enslaved in heaven. Eolin said: Su'tau is Mine enemy; he leadeth astray My innocent ones. (Vede.) The same as Tau, but applied to spirit teaching. (See Tau.) A sign of a profile, face, mouth closed.

72. Agni (Panic), fire. Ah'gni (Chine), to burn. Ogna, as the fire speaketh, Uha'gni (Vede). Flame of fire saith, Whir (Fonece). Ur (Ebra). A'gin (Poit). The sacrifice in Agni (Vede). They spread the blood on sticks

of wood, and they were consumed by A'gin in front of the altar (Zerl). The sacrifice by fire Ishsheh (Fonece). A sign of a stone bench with flames ascending. Burning incense. Emblem of worlds moldering into dust and of the harvests of souls ascending to heaven. Emblem of corporeal dissolution and of the escape of the potent power within. Emblem of mine own mortal dissolution and the ascent of my soul, but whither, O Eolin! O Agni, O A'gni, reveal thy mysteries! (Ceremonies of Dawn.) A'gin, the sacred fire (Fus). In the days when mortals put words into all things and made them speak, Agni (fire) stood giant over all, till Yote'a (water) bathed his head, when lo, black death (charcoal) breathed forth poisonous air. (Vede.) Hagni (Algonquin).

73. Gam, sacrifice (Panic), in triumph.

74. Woga, sacrifice (Panic), in repentance. O Woga, how can I forget thee, for in thy obedience to Agni is my great sin burnt up. From this day I will sin no more (Hiut). Let my chosen repeat the holy words of repentance whilst Agni feasteth in Gam or in Woga, for in that self-same hour do I hear them and absolve them their sins (Vede).

75. D'shom, mountain (Panic). Dhi'shon (Chine).

76. Ug (Panic), a valley low down. Emeg (Aribanis and Fonece). A deep gorge. Go'ug (Algonquin). Also Go'meg. Y'ng and Yu'hi'guag (Vede).

77. Sa'fome (Panic), evil wind; evil chieftain among spirits, a God. A God in human shape. Believed by people in darkness to be the Creator of all things, and of man in his own image. (See God and Ghad.) I'fome (Chine), an idol. They have made an idol and called it ss'faum, i.e., Land God or God of the Earth. In those days the idola-



PLATE 70.

ters believed the Great Spirit had made Gods out of spirits in the lower heaven, and sent one of them to the earth and one to each of the stars. To the moon he gave four Gods. He who received the earth as his portion to command was called Lord (Sa'fome), i.e., earth wind. On his forehead shall be the sign of cross-bones. Vengeance is mine, saith the Lord (Sa'fome). (Fonece.) Jehova said: Not having stone images they have made an idol of the wind and called it Lord (Land of God or Ghad). (Moses in Egypt.) Let my followers swear an oath against the Lord, for he is more hurtful than the stone idols, and they shall profess the Great Spirit, E-O-Ih, only. (Abraham.) See to it that the enemy fasteneth not an idol of the wind on the Faithists (Zarathustra). (Vede.) Not content to worship the Great One they have a representative, saying: He is the Only Begotten Son. Be ye wary of them (Brahma). (Naoli.) An earth God, i.e., evil God. They profess to feast, saying: He alone can save; he, the mighty Sa'fome (Chine). Now judge ye them; for do they not engage in war, and are they not all idolatrous warriors? (Fus.) A figure by the door-way of heathen temples.

78. S'un (Panic), spring, or beginning. (Chine.)

79. Ka'un (Panic), summer, beauty. (Algonquin.)

80. Sam'hoi (Panic), Sam'howh (Chine), autumn.

81. P'boa (Panic), the destroyer, winter. M'boa (Chine). Peboa (Algonquin).

82. Gung, love-offering (Panic). Oe'gwong (Chine). Go'ongwe (Algonquin).

83. Hiss'bak, against each other or divided; something between (Panic). Cold-hearted; misunderstanding. Iss'bagd (Chine). He is on a mountain or in the north Sy'gis yak (Vede).

84. Goh (Panic), one who rejoiceth. Gul (Ebra), to leap with joy, joyous. E'goh (Chine). A sound the mouth uttereth in sudden joy, as Gah, ha, or E'goh'e. Ha'ha! (English). The figure of a man laughing, with nothing near him. If the figure point to something, as a man, then it is pronounced Gah'gan, or to a house, Gah'oke, etc.

85. Hiss'sa (Panic), a lawyer. One whose soul is full of serpents. The figure of a man with a serpent's head issuing. Yi-saga (Vede).

86. M'oh, prayer. Also a woman preacher. Ni'Ghoo (Chine). Ni'Choo (Algonquin). A'ho'en (Fonece). Kohen (Hebrew). Yoh, hadragi (Vede).

87. Dan'gan (Panic), prophet. A man of light. Clear sight. Es'sight. An inter-seer (Vede). Yajvan, one who by much sacrifice hath attained to soul-seeing (Pali). Wa'ganwag (Algonquin).

88. Mug (Panic), a philosopher. The sign of a man resting on his elbows. The subject depends on his relative place in a tablet.

89. Ho'Joss (Panic), a man-God (Ghad); a human face with horns. A God of the lower heaven. ‖Think not I am come to send peace on earth; I come not to send peace, but a sword. I come to set man at variance against his father, and a daughter against her mother (Christ).[8] ‖ Ho'Joss shall reign in my temples; before him shall every knee bow and every tongue confess Sheking (Chine). He was tried on the wheel and Es released him. He shall be my Joss, and no other Joss shall be Ho'Joss (Poit). A sign of a wheel or of a cross. Save ye be tried on the cross ye are unworthy to be exalted (Anra'mainyus). I come with a two-edged sword (Anubis). (Aribania.) My people shall be warriors (Man'sa'ghad). Any spirit who commands or rules by force; any exclusive Savior of men. Jehovih saith, Whoever professeth the sword and the spear and the sling and the pitchfork shall perish thereby. (Zarathustra.) Overthrow of Osiris in the lower heaven. Because Osiris hath said, I am Ho'Joss, the Savior of men, and none shall ascend to the Father but through me, so shall Osiris be hated of men (Kii). Was it not so with Tistrya, and he was changed into a star? (Pali.) A figure of authority at the altar in heathen temples. A face with or without horns. A man bound on a wheel. A man bound on a cross. Jehovih said: Have I not said, He that proclaimeth the sword shall perish by the sword? Behold ye then the Ghad they worship (Osiris).

90. Plow (Panic), hip; Oniyyah (Fonece). The sound the sailors utter. They watched the star Hiyalavi to know whether the plow sailed. A vessel or tool or instrument that divides its own road. His spirit was as a plow, and the ancients were confounded in his Hoiy (furrows). Gu'iy'yoh, the furrow of a ship and the ship and the voice of the sailors (Ebra). Applied to oratory, the sign of oratory conferred by the king. A badge of a ship (plow). He hath been awarded, or he hath the degree of plow (ship). He is the king's plow (Ayria).

91. Oug (Panic), spear. Gag or gagged (English). Gug (Algonquin), an instrument of war with blades. A symbol of defence and offence.

92. Ung'wan (Panic), a symbol to an enemy.

93. Shi or Ski (Panic), woven fabric, cloth.

94. Mek (Panic). Spider's web. An emblem of industry. O'sehel (Fonece). Oshek (Fus). M'meka (Kii). Gow'mek (Chine). Place the mek at the pillars of the altar that my followers may learn industry (Zarathustra). When they had conferred the degree of dawn upon them the king said: Inasmuch as ye of the haunted chamber have been found worthy, receive ye this sign of industry in the name of the All Pure Zarathustra (Vede). A badge bestowed in the second degree of Iz (Faithist),

100. Unh'eng, fifth size (Panic), designated by a line.

101. Sar'eng, fourth size (Panic), designated by a line.

102. Sam'eng, third size (Panic), designated by a line.

103. Tek'eng, second size (Panic), designated by a line.

104. Esk'eng, first size (Panic), designated by a line.

105. Eng. Size in abstract (Panic), no line.

106. Um (Panic), direction of motion. As

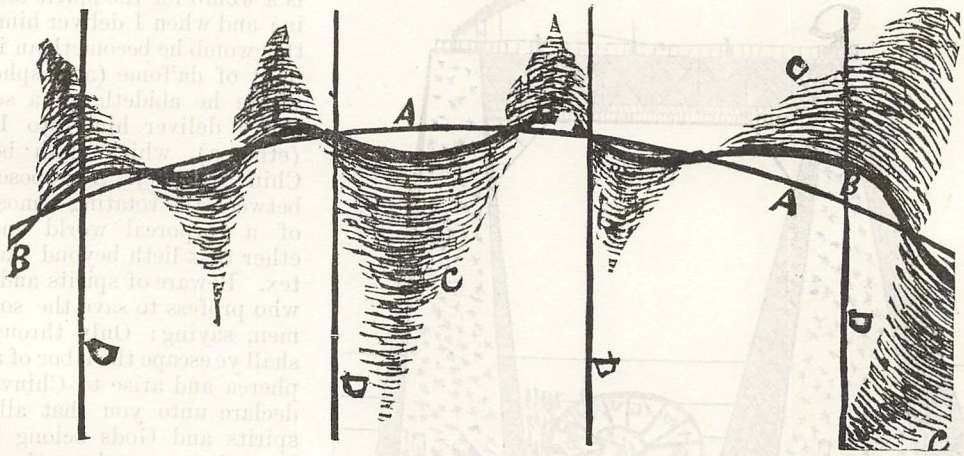


PLATE 71.— A, A, road of travel of the vortex. Tow'-Sang, or solar family of the Great Serpent. B, B, deviation from a straight line. (See plate 46.) C, C, C, C, vortices of other symptoms of worlds. D, D, D, D, dan, dan, dan, dan; that is, from D to D, is three thousand years. The open space in the curve B, B, near the centre of the plate, indicates the place of the Serpent in this day.

with a spider's web engraven. One of the graven images forbidden to the Leviticans by Moses.

95. Fe (Panic), a lever. One of the sacred emblems of power belonging to the third degree of Zerl (Faithist), in the order of Poit.

96. Miji (Panic), a screw. One of the sacred emblems of power, belonging also to the third degree of Faithist (Zarathustra).

97. Sam'miji (Panic). The wedge. The seventh emblem in the third degree of Faithist (Chine).

98. Che or Kouak'che (Panic), a compass and calliper. Koakchah (Chine). K'cho (Algonquin).

99. Chine (Panic). Pitchfork, an implement for farmers. A war weapon in olden times. Also a country of warriors (Chine). Monosyllabic. An iesu.

the spear pointeth, so shall the tablet be interpreted.

107. Gan'um, direction of flight. Profile signifieth going; portrait, coming.

108. The high priest shall set the sign on the moon that the unlearned may also know the sacred days of Man, i.e., Mas.[9] (See Git.) (Zarathustra.)

109. Git'ow'wn (Panic), relating to the Zodiac or to the motion of the sun. The high priest shall designate by the Um (spear), the motion of the sun and moon and stars, so that when the unlearned come to the temple to worship they may also learn of My lights in heaven. (Zarathustra.)

110. V.Work-'um. (Panic.) Course of vortex. (See Work.)

111. Gan (Panic), Man. Profile, man or mankind. Portrait, man only, and not woman.

112. M'gan (Panic), a woman; i.e., less than man, or little man.

113. M'be (Panic). The word beast or female.

114. Be (Panic), Beast. The written symbol as applying to the animal man in contradistinction to spirit.

115. Hiss'pe (Panic), serpent-like, especially of spirits. The spirits gained dominion over mortals by giving them counsel in getting earthly things. (Brahma.) Rather shall my chosen consult the spirits to learn to purify themselves, and to grow in spiritual things. (Moses.)

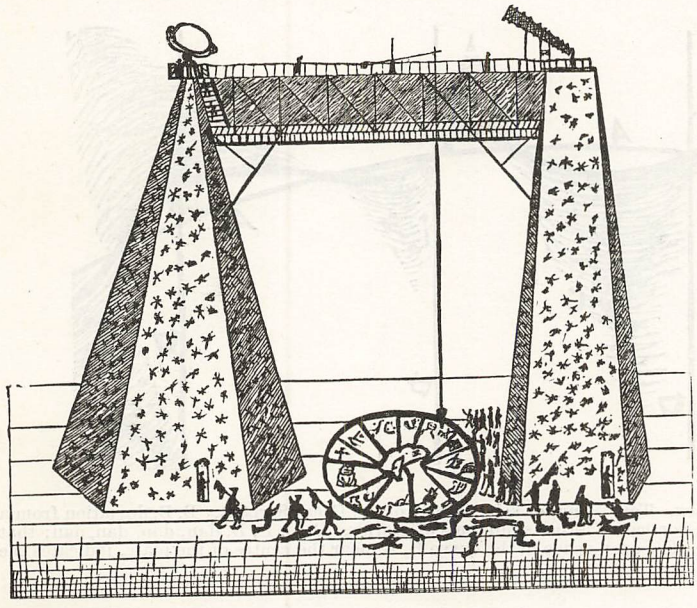


PLATE 72. — STAR WORSHIPPERS.

116. S,'Pe or spe (Panic), spirit. Let the prophets observe in the temple those that come for wisdom, perceiving if their souls be set on things of earth (Zarathustra). Many of their women had familiar spirits, and they prostituted themselves in consulting with the multitude on earthly things (Moses), and they thus invited into Egypt spirits of the lower heavens who would not rise up from the earth; and when young babes were born they were obsessed, and these evil spirits in justification of their sins, taught reincarnation. (Moses, in reference to the Egyptians.) An open figure of a spear, signifying a spiritual man or realm. A written character.

117. Y'eng (Panic), signifying a spirit with a corporean.

118. D'hi (Panic), signifying ascent.

119. D'gani (Panic), signifying man ascending; progress.

120. S'pe'su (Panic), signifying angels descending.

121. Che'vot or Chinvat (Panic). A word signifying the boundary of Work or Vortex (see verse 45). The supposed boundary of the lower heavens or atmospherea, and the inner boundary of the emancipated heavens, etherea. A bridge between the atmosphereans and ethereans. Eolin, the Great Spirit, said: On Corpor bring I forth man into life, and I give him a corporeal body, which is a womb for the spirit to dwell in; and when I deliver him from this womb he becometh an inhabitant of da'fome (atmospherea), where he abideth for a season, and I deliver him into Dan'gi (etherea), which lieth beyond Chinvat (Poit). A supposed line between the rotating atmosphere of a corporeal world and the ether that lieth beyond the Vortex. Beware of spirits and Gods who profess to save the souls of men, saying: Only through me shall ye escape the labor of atmospherea and arise to Chinvat. I declare unto you that all such spirits and Gods belong to the lower heavens, where they have kingdoms, and they are the tyrants thereof (Zarathustra). No man shall reach Chinvat but by perfecting himself either on earth or in the lower heavens (Abraham). What company judge ye ye are suited for in heaven (Confucius). Ye are deceived by the promises of Saviors, hoping to fly from the earth direct to Chinvat (Fus). Save ye have learned to perfect your own selves in wisdom and goodness ye shall not rise to Chinvat (Abraham). If a child cannot reach manhood but by growth, how hope ye to reach Chinvat suddenly (Algonquin). The evil God, Anra'mainyus, said: Put your trust in me; I will save your souls from the labor of da'fome (atmospherea). But he hath been subdued by his own sins; and in a thousand years he cannot reach Chinvat (Brahma).

PRONUNCIATION. — In ancient times the mouth was seldom closed in the act of speaking, and the words were formed mostly at the posterior of the palate and thorax. The letter A in English, had its equivalent in the ancient

languages, but nearly the same as the English Au, and not much unlike the caw of a crow. The Chinese Aug is almost the same as the Ong of the Algonquin. U long often has the sound Yu's, and sometimes of E only. U short is the same in all languages, and the same to-day as it was thousands of years ago. By using the root of the tongue instead of the tip, it is much easier to speak the Hebrew and Algonquin; and by allowing the sound to escape with the mouth nearly closed, it is easier to speak Indian and Chinese. For House the Chinese word is Oke, and the equivalent in Hebrew is Ohel (home), and L is so slightly sounded that when one hears an unlearned Hebrew say Ohel, it is impossible to distinguish the word from the Chinese Oke. The learned amongst the Hebrews use the word Bayith instead of Ohel. When we say "The House of Lords" we do not mean the building, but the collective body of noblemen, and in this sense the much-learned Hebrew scholar is further away from the origin of words than is the unlearned. Literal translations are not as true, in fact, as is the spiritual inception. By a residence amongst the illiterate Chinese, Hebrews and North American Indians (the Algonquin) more truth of the origin and use of primitive language can be learned than in the wisest of the classical books. The letter is arbitrary and unable to give the phonetecy, and after passing two or three languages, is too badly disfigured to be recognized. In learning a language we discover that our failures are in persisting in arbitrary pronunciation, which a native never does, though it seems so to himself. Now we know that the original meaning of a building was a place to live in; in fact, the desire for such a place caused it to be built. The thought of a title, "house" was another and afterthought. The House of David, or of Sussex, or of Argyle, meaning the people of the house, or rank. Our judgment shows us, then, that the Hebrew word Ohel, a home, antedates Bayith, because a home was first invented. This rule must be followed by the student of philology who desires to learn whether the great languages of to-day sprung from some great nation that is now extinct. Nor are there any books more valuable to the student than is a residence of four or five years with each and all these four great peoples, and then not more with the learned than with the rural and unlearned.

TABLET OF BIENE.

(POIT.)

A'SU (Panic). A man in aboriginal state; before he used words; before he congregated. A very young child; one that knows no word of expression. The race of man in its first age, as applied to Corpor (the earth). A'su, the first habitable age. A circle with a central point. According to the place of A'su on the tablets so shall the interpreters understand. (Poit.)

2. M'asu (Panic). With words came war. In congregating men, the liberty of one interfered with another. Mas'su (Kii). A circle with the four evil corners. Let no man say, I will not sow on the earth, lest I be bound; but be ye fruitful and multiply; for this is the fullness of earth and heaven. (Abraham.) The symbol of M'asu was given to the married, but to the barren the high priest gave S'pe (Gau). Jehovih said: Call not any man evil; but call ye him unripe fruit (Kosmon). Because man cut himself off from Me and chose war, condemn him not, but deliver ye him (Moses).

3. Ex'su (Panic). Nation against nation. A symbol of threat; one king against another. Anra'mainyus sent the symbol of a circle with four cross-corners and a point, over all the earth. (Vede.)

4. Ugh'sa (Panic). Standing armies. Is not justice accorded to him who is mightiest? (Fus.) They not only waged war, but in times of peace they maintain armies ready for more war. Come, therefore, away from them, ye that have faith in Jehovih, and I will deliver you into another country (Abraham). Rather than that ye be impressed in war, come whither I will lead, and dwell in peace (Brahma). A symbol of standing armies (Gau).

5. Ugh'gad or U'ghad (Panic). A war to establish a certain Ghad (God). Ye not only desire to make slaves of men on earth, but to bind them under your Ghad after death. (Craosha to the Druks.) They fight for the king, being his slaves; they fight for their Ghad, being his vermin (Brahma). An evil man saith, I will war for Egypt, for this is my country; but I say unto you, all countries are Jehovih's (Moses). Be not slaves to any country, nor to any king, nor to a Ghad, but serve the Great Spirit. (Abraham.) A nationality, a symbol. (Gau.)

6. Ort'n (Panic). By the sea; or sea-land.

7. Ort'm (Panic). By the forest; or forest-land.

8. Alf (Panic). A new beginning. Those that were delivered from evil spirits were given Alef as a sign of power (Poit). Alef was a gift of the high priest (Zarathustra). A letter of the Ebra alphabet. When a man desires to reform himself from drunkenness, the Miji gave him Alef, a strengthening symbol (Brahma).

9. Iga (Panic). Ego (Latin). I, myself (English). A profile of the eye and ear. An emblem of the sounds ai and e (Gau), or i and e, or e, or g. Two equivalents to portrait of an eye. In hieroglyphs, a radical.

10. Om (Panic). The negative of Jehovih. The female. That that projecteth is positive. That that receiveth is negative (Gau). Let

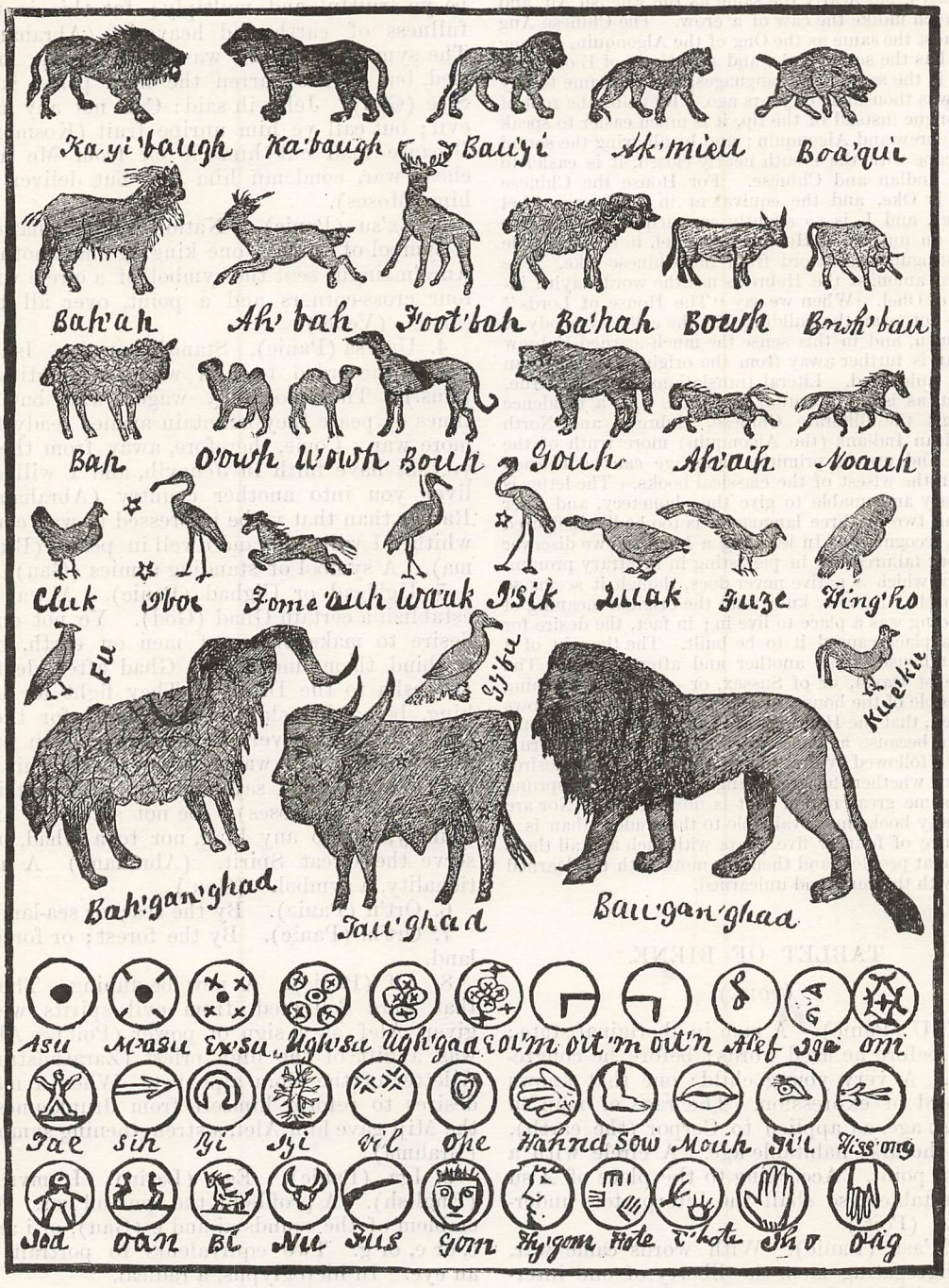


PLATE 73.—TABLET OF BIENE.

those that desire to receive spiritually ask of Om; and those that go forth in might return thanks to Eolin (Zarathustra). Power cometh not by supplication, but by going forth; spiritual gifts come not by going forth with might, but by waiting in supplication (Brahma). Nevertheless the ALL ONE is but ONE, but with two attributes (Kosmon). Brahma said: O OM, give thou to my soul; O EOLIN, I am going forth to labor; be thou with me. (Vede.) The ever present OM, the ever present ELOIH, said: Two attributes gave I, the All-self, to every man-self, the Om and the Na (negative and positive), that he might hold discourse within himself. (Vede.) In seeking a wife, see to it that OM is her transcendent virtue; otherwise she will be as a thorn in thy side. (Abraham.) Until a man have OM in the ascendant he shall not hear nor see the Great Spirit (Zarathustra). Let your young men seek employment that calleth not forth NA, but rather OM. (Brahma.)

11. Tae (Panic). A representative man. The universal prayer of mankind. Also one who is chosen by etherean spirits for an earth cycle; as Zarathustra, Abraham, Brahma, Moses, Capilya, Confucius, etc. I provided for the nations in their darkness, saith Jehovih. For I bring the earth into a light region in the firmament, and I send My etherean angels to deliver them out of darkness and bondage. In My name raise they up men with eyes to see and ears to hear, and I proclaim unto all the inhabitants of the earth (Kosmon). Mankind.

12. Sih (Panic). One whose faith is low. One whose spirit acknowledgeth the gift of spirits, but not the All Person. Three persons have I found; one believeth only in earthly things (material); one in spirits of the lower heavens (spiritist), and one who hath faith in the All Creator (i.e., the Faithists). (Confucius.) They all rise to the destiny they have chosen (Confucius). The worshipper of a Savior is Sih (Vede). The worshipper of a God born of a woman is Sih (Vede). Save a man put away the Sih that is in him he cannot rise to My emancipated heavens, saith Jehovih. Save a man put away the Pan (materialism) that is in him, he cannot rise even in the lower heavens; but his spirit after death remaineth in his own house, saith Jehovih. A symbol of a horizontal spear.

13. Yi (Panic). A hollow crescent. Emblem of wisdom. A badge of honor bestowed by a high priest (Vede). One of the sacred sounds in the Vedic language. [Not pronounced Wy, but Yi'h.] Tu'shiy'a (Fonece). Tushiy-yah. (Hebrew.) The secret password to the dark chamber (Kii).

14. I'yi (Panic). Life, per se. I'yii (Zerl). Chiy (Gau). Ka'y (Fus). Cha'iy (Fonece). Chai (Ebra). Chai (Hebrew). Tc'yi (Vede). Hy'id'n (Chine). On'yi'h (Algonquin). A tree without substance. Tree of Life. A place of registry; a family record. The origin of I'yi (life), who knoweth? (Panic.) Jehovih said: Infants had gone to heaven before the earth was, and had grown to be wise men and women, but they had not tasted of the fruit of the Tree of Life; and when the earth was ripe unto giving mortal birth to man these angels alighted on the earth. Jehovih said unto them: Eat ye not of the Tree of Life, lest in that day ye become bound to the earth. In that day angels could clothe themselves with corporeal forms by majesty of their own wills, and in innocence they mingled with the people A'SU, who were of the earth, and they were tempted for Wisdom's sake, and did eat of the fruit of the Tree of Life, and they beheld their own nakedness. Jehovih said: By the love ye bear unto your heirs ye shall be bound to the earth six generations. And it was so. (Abraham.)

15. Vil or Vril (Panic). Earthly desire in abstract or per se. By indulgence in begetting shall man be bound after death; by not begetting, how shall he know all the earth? (Vede.) Earth-desire is not evil, but S'pe shall rule over him (Zarathustra). Earthly inventions being to gratify earthly desires, are they good? (Confucius.) Jehovih saith: Seek to do all possible things; for this reason have I given earthly desires (Gau). Shall a man not eat and drink and sleep? Now I say unto you, there is an earth body and a spirit to all men, and whatever ye do unto one for its good, rendereth good to the other, and whatever ye do unto one for its injury, injureth the other also. (Moses.) If the spirit man maketh the corporeal man to move, doth it not also make the desires of the flesh? Is the flesh capable of desire? If so, is not flesh father to spirit?

16. Ope (Panic). The central cause; love. By love only moveth any man; even in anger he moveth not but by the love that appeaseth it (Abraham). The All Good, To Be (Fonece). Tob (Ebra). OE (Chine). Gu'oe (Algonquin). The good that bringeth together, Hy'yope. (Vede.) If man love not, he would not con-

gregate, and therefore war not. But since he delighteth in war, I will be ruler over him to that end (Anra'mainyus), i.e., satan. Man would not give but because he loveth to do so. What honor, then, shall a man take to himself for helping his neighbor? (Confucius.) Did not the Great Spirit make all things by giving? What but love actuated Him? Wherefore, then, shall man applaud Him? (Confucius.) By glorifying the Father for His love, do we not all grow in love? And is not this the highest virtue? (Confucius.) The fool saith: Why shall I praise the Creator? Had He not gratified His love by creating, then would He not have created. This does not concern me; to find what will make men loving and good toward one another, is that not the greatest wisdom? Therefore I honor the wisdom of the ancients in singing praise to the Creator. (Confucius.) Though a man cannot love all men, is it not wise that they who love one another, having some virtues alike, shall become a people unto themselves? (Moses.)

17. Hah'nd or Han'hd (Panic). A hand (English). A symbol of values.

18. Sow (Panic). A foot. A symbol of values.

19. Mouh (Panic). A symbol of values. Mouth (English).

20. Fi'i (Panic). A symbol of values.

21. Hiss'ong (Panic). A serpent's head and tongue. A symbol of values.

22. Iod or Ghad or God (Panic). A figure or form. A female figure unlike anything under the sun (Poit). Both male and female made they their Iod'ha, and stood them by the roadside (Iz). In the infant age of the world (Iod, God) was made of wood or stone (Gau). In the time of Seffas they placed him in the sky (Gau). Anything that is worshipped, having form or figure (Ceremonies of High Noon). Ghad (Aribania). A man with spirit gifts. Gad or God, a man who denies he had a natural father. In those days the king persuaded the people that their sire was the Unseen Creator, and all the kings were called Gee'od (Vede). Because ye have made idols of kings, calling them Gods, so call ye the All Light God (Abraham). Whoever saith the Incomprehensible is God, blasphemeth before Him (Zarathustra). Is He small like a man? (Gau.) They have blasphemed, calling their Iod'a the Elohim, the Creator (Aribania). I say unto you it is equally blasphemous to bring the Mighty One down to form and figure like your God (Heleste). They seek to confound the unlearned by persuading them that Eloih and their God is one and the same person (Fus). Have not many spirits appeared within the temples, saying, I am God, and ye are in my keeping? Yod, a mortal king. Yod'a, king spirit in atmospherea (Gau). As it hath been declared of old so do I now declare unto you, which is, that the lower heavens are next to the earth, and are full of kingdoms, and the kings of these are Gods (Heleste). God, a tyrant in atmospherea; for as a king is on earth, so is a God in the lower heavens, and so is a Lord. Whosoever saith, Before thee, O God, I bow my head, selleth himself to Osiris (Moses). Whoever amongst you doeth sacrifice to the Lord are of his dominion; suffer none of my people to marry therewith (Abraham). Have not many of the tyrants of I'em (Hades) returned to earth and proclaimed themselves Lord and God? What more testimony requireth any man that none of them are the All Light? Is not E-O-Ih wider than all the earth? (Fus.) We swear unto Thee, O Jehovih, that we will not call on the name, nor worship, nor adore any person or thing called God or Lord, but Thee only, O Jehovih. (Moses' ceremonies.) Moses, being old, said: Above all things preserve the sacred password, E-O-Ih, inviolate; neither suffer it to come to the unlearned lest they be confounded by the subtlety of the God of the Egyptians. Was it not because the unlearned desired a form or figure to worship that the Lord (Osiris) ruined Egypt, making slaves of the Egyptians, both on earth and in his kingdoms in Haw-we? (The lower heavens.) But that the Levites may be friendly with me suffer them to worship the Lord their God. Moses, being about to give up his soul, said: I feel a thorn pricking my side, and I know it is the Leviticans. They not being eligible to the secret rite (Elohim), will in time to come possess the country and substitute their Lord God for the Great I Am, The All Eloi Iod, a stone figure by the roadside without sexual parts, and it is called God (Egypt). Theos and Zeus (Greek and Latin). A being that is worshipped, said to be in the figure of a man. He has a throne in the lower heavens. Dyaus, like the Yod of the ancient idolaters, hath become a king in one of the corners of the lower heavens (Vede). O Om, thou All Present and Boundless, will man on earth ever distinguish? O NAOMA, forms and figures must die! (Vede.) God (English). An idol in heaven, said to be in the figure and form of man, sitting on a

throne. He is believed by people in darkness to be the Creator of all things. They ignorantly blaspheme against the Great Spirit, Jehovih (Kosmon), calling Him God.

23. Oan[10] (Panic). Faith in man only. Sign, two men leaning against each other. Persons who have risen in intelligence, but not in Es. Faith in man only. One who believes man is the highest of all things in the world. One who believes there is no person or thing of personality but man. They being Oans indulged in ——, although they were men only, saying: There is none above us to see us or to command (Fus). They said, Shall I not indulge in whatsoever I choose, being an Oan? (Chine.) Onan, one whose philosophy is in his own conceit; an indulgence (Kii). I do solemnly swear before this order, Oan, that I will never pray to, nor ejaculate to, nor of, nor for any person, save man; and especially not to the Gods nor Lords of heaven, nor to the Unknown, and Imperishable. (Rite of Sodom.) Ho'an, that that leads to Ugh'sa, particularly lust. The impulse of the flesh they called the highest, M'oa (Gau). They threw aside their clothes, going naked like A'su of old, saying: Is not all indulgence my heritage? (Miac.) They fell from industry and decency, saying: We will have no forms nor rites, being free. And they became the prey of spirits of idleness and lust, who feast on sinful mortals (Egypt). Spirits of lust came to the Onans and reclothed themselves in mortal forms and indulged in lust with them, and Moses forbade them from coming amongst his people. (Aribania.) The Cow'ans said: Let us go stealthily to the tent of Moses and his priests and learn the secret of his spirit power. The Cow'ans said: Why shall man follow Moses? Are not the spirits who come to us as good as his? (Akia.) Yo'anyi said: If I love meat I will eat meat; if I love strong drink I will have strong drink; if I love sexual indulgence then will I have sexual indulgence. Who can restrain me? Are not my desires well created? I should not deny them? (Vede.) And the Druks came upon the Yo'anyi, for their philosophy had divided them amongst themselves, one against another, and their progeny became Tur'anyi (Turanian).

24. Bi (Panic). Two in one. A sign in the order of O'an, in mockery of Ahnra'mayda.

25. Nu (Panic). Organs of sex. They said: All the living are begotten by indulgence; to worship the organs of indulgence is the highest worship (Aribania). Is not the All Creator but Nu? And they made images and idols of Nu and set them by the roadsides, both in their cities and in the country. Yea, they made small images of Nu, and their women and children went into the market-places selling them. Egypt in time of Moses. (Gau.) Some of them having shame in their souls made another image of Nu and gave it head and horns. (Kii.)

26. Fus (Panic). An enforced religion. By sword and by fire am I established (Fus). The court language of a period. The written law.

27. Yom (Panic). An idol made the heathen to represent Om (Vede). Yom, profane (Fonece). Also Gom (Panic). Goddess of Lust (Fonece).

28. E'hate (Panic). A sign, and not real. As a picture of a foot is not a foot; a picture of the sun is not the sun. (Gau.)

29. Ih'o (Panic). Upward, a written sign.

30. O'ag (Panic). Downward, a written sign.

TABLET OF KII.

(PANIC.)

ALPHABETICAL sounds, Panic and Chine.

2. Gin, river. Woo, small lake. Long, large lake. Oak, house. Chan, city. Chan, country. F'da, the earth. Gwo, sun-light. Fung, wind. Dan, light, human understanding. Git'how, sun. Git, moon. Salak, stars. Fuche, the firmament.

3. M'bow, horse. Gow, cow. Gan, man. Du'gan, woman. Ji, boy. Du'ji, girl. Aden, sky. G'chan, life. Sa, death. Da, ground. Shak, rock. Foam, wind. Soo, square. Inq or inqu, round.

4. Gui or gu, street. Loo, road. Him, sweet. Soap, sour. Bai, sick. Eah, cure. Sam-shot, war. Du'ga, sword. Bek, weapon. Fox-ow, spear. So, dart, a stone, a sling. Em, to go before.

5. Hid, interview. Hout, dissatisfied. Work, spinal. Bow'mi, Goddess of cattle. Son or songa, one who gives alms grudgingly. Shawn or shon, a stone-cutter. Shaw, a servant. Go'ta, a plowman. Chon'gum, flax. Hark, dark. Kin, roots, edibles. Hoe or hoah, pressure. M'how, priestess.

6. Git'oo, light ahead, the way is clear. Wa'sha, darkness ahead, a melancholia. Seang, a river ford, a passage. Chin, a great ruler. Gone, pertaining to untruth, romance, fable. Gaup, a hostler, a lover of the turf; one who

lives indecently with beasts. Show (o short), decline, falling or fallen. Gwo'oa, to weave, to make cloth, also cloth, a covering, a poet, one who clothes things. Min'bon, salutation,

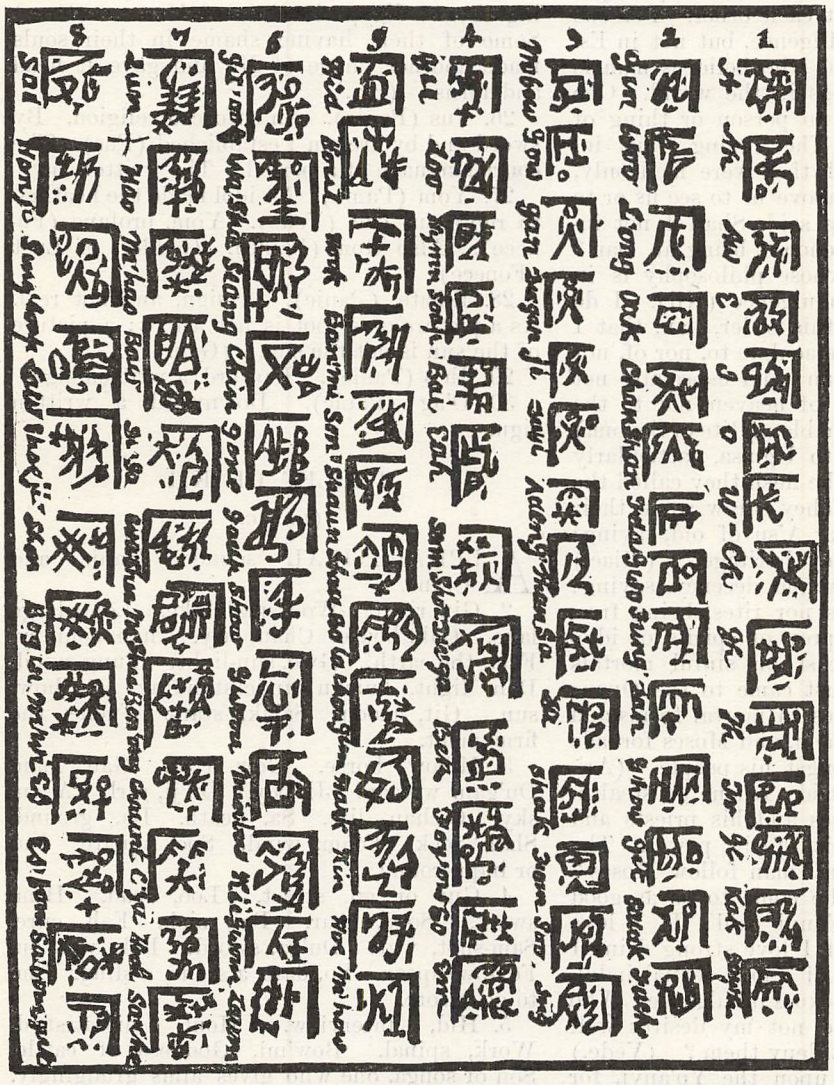


PLATE 74.—TABLET OF KII.

[Begin at 1, and read downward; then at 2, etc.]

a prayer, supplication, especially standing. Kii, truth, a tribe called Kii, a religious tribe on the continent of Pan. An abused people are also Kii. Kii, learning, one who tries to understand. Gwom, sickness, a talisman. Laum, soil, a tiller, harvest, rich.

7. Lun, sleep, trance, somnambula, intoxicated. Hoo, a marshal, leader, organized, system. M'hoa or m'hoo, to shout. Baw, preach, sing. Di'sa, young and therefore foolish. Wa'shu, a tribe of hunters, serpent slayers, persons who feed on raw flesh. M'shu, makers of stone weapons, also stone weapons with handles, axes. Ken'ong or Benang, young healer of the sick, the gift of spirits. Chawnt, to sing a song, a monotonous sound of not more than three notes, continued from sunrise to sunset without ceasing. A method of inducing the trance state. C'yu, a lawyer, an arbiter; one who fills the place of both lawyer and judge (a modern referee). Hook, to make fast, a bond sworn on the sacred wheel, Eoin. So'che, epidemic, a scourge, a judgment.

8. Sai, faithful. Hon'yi, multitude, followers, rabble, fete of sacrifice. Sung'-soup, miscellany, variety, a people who marry with strangers. Law, the feathered tribe, feathers. Shoe'-ji, a gosling or young aquatic bird, a man who cannot go to the hunt or to war without his mother; a shame-faced people. Shon, sharp, particularly witty, to cut right and left, evil prophecy. Bog'wi, a circus, an exhibition of trained animals, civilization, learning. M'wi, a tattling woman. Es, spirit, the unseen world. Es'fom, the wind that is good. Sa'fom, evil wind. Gut, a plague, a famine, black-rot, scabs, lepers.

Sa'ga 72. Pe 58. Foi'su 14, 21. Be 74. Chu 15. Fin 16, 17, 10. His 35, 19, 22. Te 50, 69. Te 62. Te 54. Chok 73. Mowth 62, 120. Les 85, 104. Zei 31. Ez or es 3. Thus: Jehovih one, Corpor two, Es three, or third entity; the unseen, the air and ether. Go 120, that that lifts up. Ego 68. Muk 88. Hiss 19. Bo 93. M'bo 94, 17. Wot, the sea-

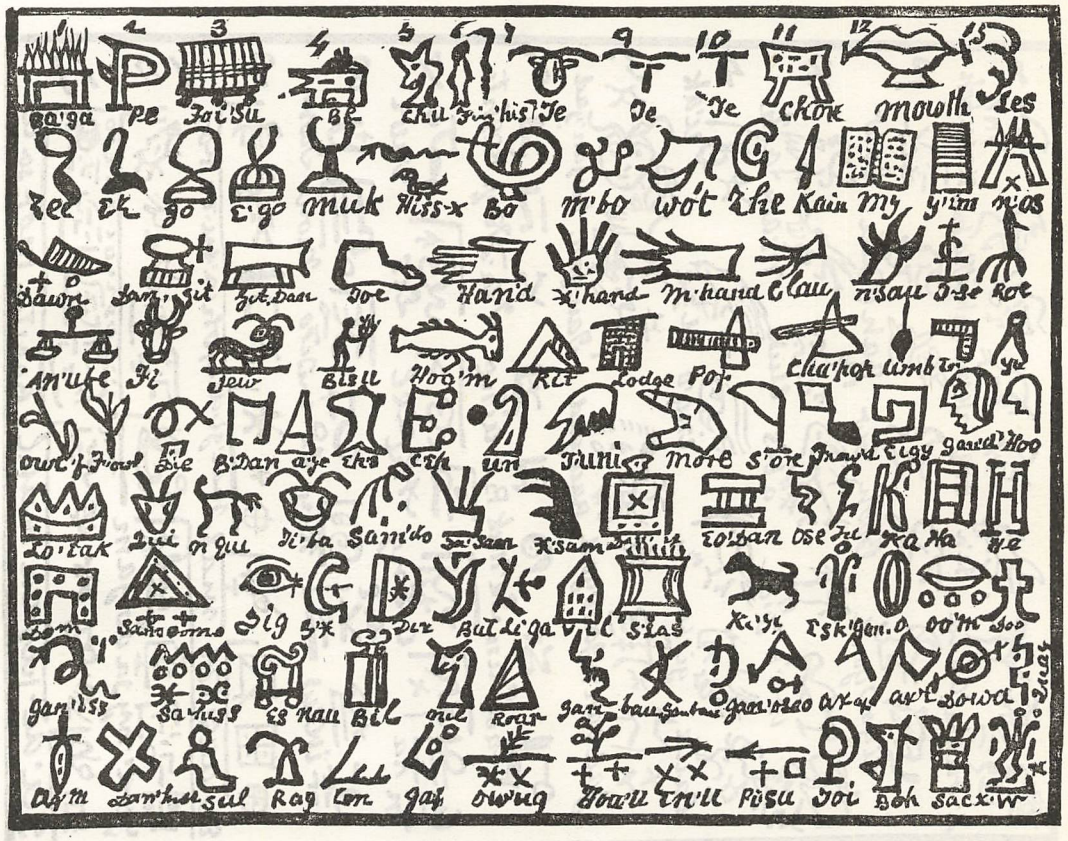


PLATE 75.—TABLET OF EMP'AGATU.

[Read from left to right. Refer to tablet Se'moin, for explanation in numbers and meaning.]

sons. Zhe 62. Kain, to kill. My 55. Yim 55, 5. N'os 58, 25, 99. Dawn 42, 43, 44. Dan 77. Git 39. Git'don 58, 70. Toe 95. Hand, hand, X'hand, palmistry 91. M'hand, pledge. Chaw, to scratch, treachery 22, 89. N'sau, infidel. F'se 62, 64, 65, 66. Roe 90, 56. Anube 37, 24, 25. Fi 54, 73. Jew or Ju 75, 76, 47, 48. Sisu 79. Ho'am 81, 11. Rit 23, 3. Lodge 21, 78, 79, 80. Por 28, 29, 59, 22. Cha'pop 59. Umb, plumb 28. Er 25. Ya 98. Owif' (Aleph) 1, 100, 101, 102, 103, 104, 105, a prefix. Fow 67, 71. Die or D 93, 94. B'dan or eb'dan 17, 87. Ave 60, 68, 69. Eh's 40, 37. Capor see, ep 9, 1. Un, deaf. F'uni, downward, earthly. More or mare 10, 121, 48. S'ore, less. Thus, if a man be called mare, his picture would be called s'ore or s'are. Frew'd or frued, a working tool. Eigy, incomplete. Gan'd 71. Hoo 71. Lo'tak, three in one. Qui, force 7. Nqui 86, desirous of light. Fi'bo or ti'ba, beast-like. Sam'do 3, 43. Da'sam, the great lights, Jehovih, the sun and burning flame, and the three lesser lights, angels, mortals and beasts. X'sam, the three great and three less darknesses. Dan't 24, 77, 39. Eo'dan 87, 9, 72. Ose 9, 116, 106. Tu 78, 79, 38. Ka 83, 13. Ha 1, 32, 57. He 17. Dom 7, 11, 47. All the world save the Great Spirit. Let any man enumerate the things thereof. Sam'aoms 23, 70. Sig 68, 58, 26, 27.

G'ex 41, 14, 18. D or dix 4, 6, 67. But or bat, corner-stone. Li, beginning. Alef, especially laying a foundation for a house. Ga, an earthly house. Vil, invention. Sias, altar of incense 72. Kiyi, faithful. Esk'gan 3, 111. O 2, sky. On'm or om, all things under the sky. All the corporeal world is a womb and the voice thereof is the sum of all. Ioo, the Mover of all. Gan'iss 22, 111. Sa 41. Uss hiss, even in darkness, the light of the Father shines. Sue, His voice is in the birds. Ray, truth. Con or kon, low down. Jaf, that that unfoldeth the two great lights, Om and Jehovih. Owng, all growth cometh out of darkness. Hoa'u'in'u 6, 78. Pi'su, earth man and angel man. Who shall find the way for their coming together? Toi, time. Bek 66. Sacx, harvest. W, all for man.

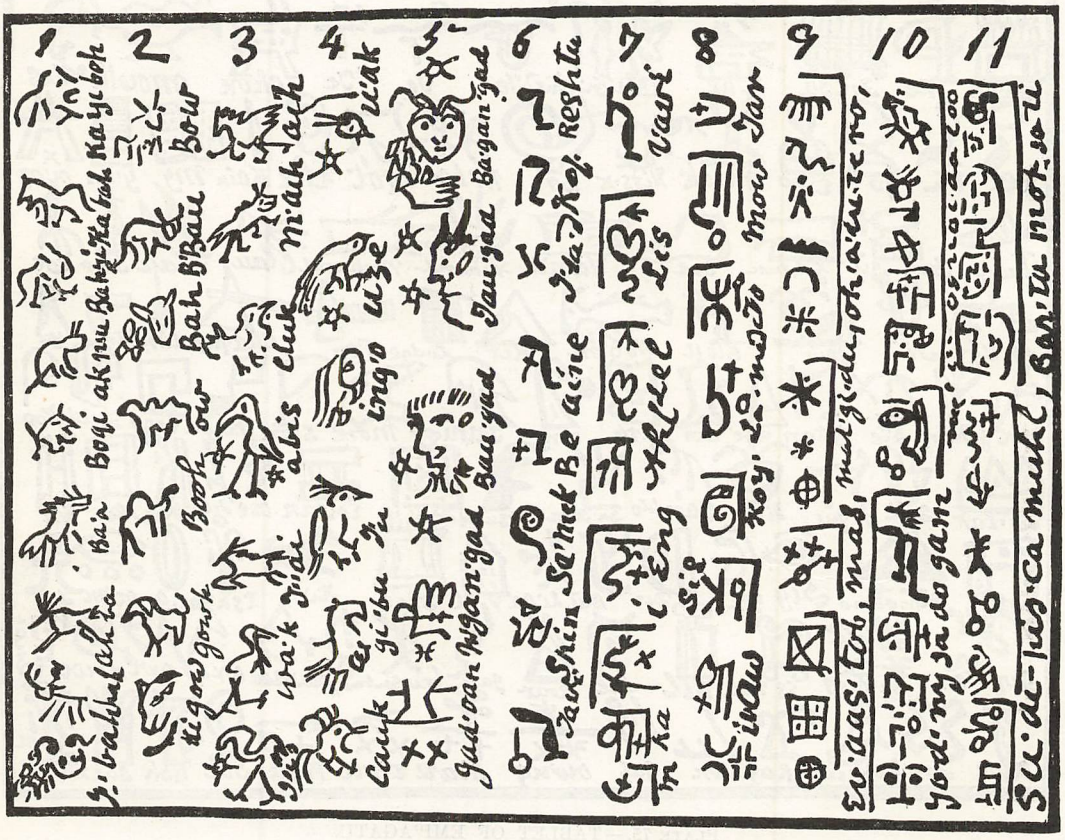


PLATE 76.—TABLET OF ZERL.

[For interpretation, see Biene (Poit), and Se'moin (Kii). Begin at 1, and read downward; then at 2, etc.]

41, i.e., Sa'uss, all things are against all things. Why repineth my soul for peace and love, O Eolin? The four O's being the four entities, soul, peace, love and Eolin. Es'nau, spirit and love underlie all. Bil 82. Me 55, 20. Roar, a loud noise. Gan'bau, a man like a lion; when he speaketh others tremble. Gan'ben, a fallen foe. Gon 118. Os'so, stone instruments. Ax, hatchet, a threat of war. Do'wa 33. Qu'ag, food. Ax'm, sword, knife. Dan'-

ZERL.

RADICAL WORDS IN CHINE, AND IZ, AND ALGONQUIN.

GIT, Oaw, sun. Washa, priest. Seang, stars. Chin, throne. Gone, silver. Goap, foot. Show, hand. Gwoon, heart. Min'bo, bread. Kin, take. Gwan, food. Lam, woods. Hoo, good. M'hoo, bad. Baw, wise. Di'sa, captain. Wa'shu, high priest. M'wa'shu, woman high priest.

Bewong, church. Chaunt, sing. Se'yu, laugh. Hook, cry. Sa'she, starve. Sai, die. Honji, birth. Sing-sope, twinkling stars. Law, fixed. Sho'ji, ax. Shou or shon or joss, a man-God. Bog'wi, Goddess of lust. Ne'wi, evil Goddess. Es, spirit or spirit-world. Es'fome, spirit-messenger. Gut, carnal. Bah, father. She, stone. A'ho, steam. Gan'es, manhood. Nida, land. An'hi, lord. Oe, love. Gwan, shone. How, light. Gee, ear. Endi, brother. Ja'me, sister. Loi, afterward. Cho, where. Youn, how. Foo, husband. Foo'm, wife. Shu'yi, tyrant. Aji, see. Ma or mi, mother. Jaw, I. Ad'sa, ashes. Jak, ark or chest. Fan, fire. Gan'-mi, widow. Ma, thou. E'sho, clothes. Sho'gaup, shoes. Di'ga, flood. Hoe, waters. Ten, empty. Cam'ow, cattle. Yop'lo, come. Oak'm, bad house. H'oak, to build. Fah, hail. Goke, flesh. Gon, daughter. Go'en, daughter-in-law. D'hi, large. Dank, great. Shod, belly. Cho'in, garden. Lok'so, rain. Ong'wa, speaking animal. Go'wa, word. M'how, honey. Se'fiss, fish. Bone, door. Chow, grass. Gah, splendor. Ong'hoo, walking man or traveler. Dang, turn. Di'yon, mountain. Ig-wam, gold. Jes, remember. Won, sweet. Wot, seed. Oi'wot, planted seed.

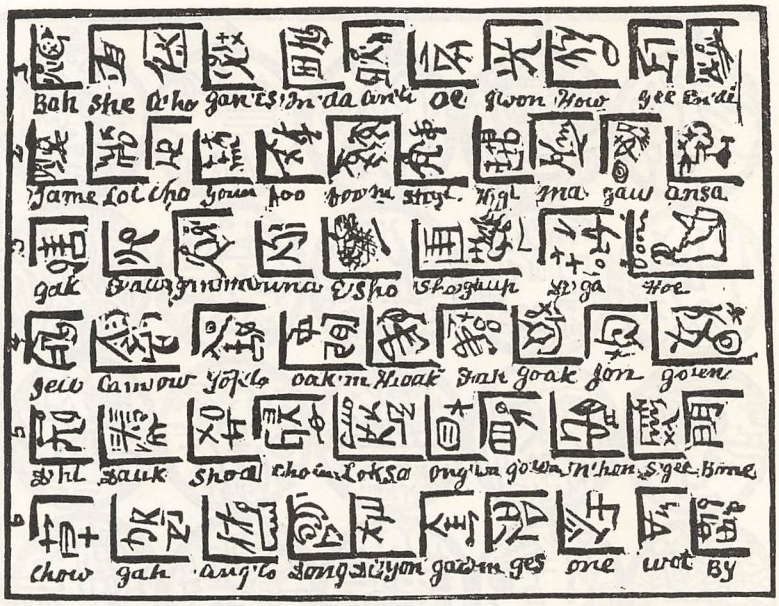


PLATE 77.—IZ AND ZERL.

The offspring of these two tribes were called Izere or Israel. Made out of the same are these, with Chine root, to wit: Peu'gwa, fruit. She, book. Say'tzoo, write. Honshe, read. Mon'ke, forget. Nug'sa'lo, think. Gow'loo, a fool, a walking animal. Din'quan, deranged. Him, sweet. Bo'jin, tent. Gak'mhi, grain or corn. Lon, rotten. Go'ma'git, crescent. Bah'-jow'fi'fi, a race-horse. Shon'yong, goat. Bin'-yong, sheep. Loke, deer. Ji'jow'gon, ibis. Lo'foo, tiger. Iho'ji, hammer. Bog'wi, evil spirit. Won'eng, spirit. Fooche, trowel. Roak'cha, compass. Gowh, dog. Shike, stone. Ja'moi, sister. Jeang'fee, husband. Hijin, see. Fawh, fire. Han'she, ashes. Di'-wa, war. Howh, rest. Sijoh, little. It'zoo'-gon, servant. Box'shong, naked. Jaw'jake, pain. Gwat, home. Mi'sa, buried. Shoo, sleep. Ha'unh, sound. She'ugh, burn. See'-ung'fan, joy. Chong, river. Go'e, world. Gah'ji, magnificent. The sacred birds of Zerl were written by an outline drawing of each and every one; but the pronunciation (in imitation of its speech) was different in the whole of the thirty-four tribes. The tame quadrupeds had fewer names. In Iz or Ez there were but twenty-two tribes, and, being the most sacred tribes of the west of the continent, their pronunciation varied less. Eolin said: Because Iz hath kept My commandments holy, I have bestowed a new tablet (Kii).

QADETH IZ;

OR, DIVAN SEAL. (See plate 14, p. 313.)

NA'AH or na'ok, house. Sho'ah, rich country. Ba'a, evil. Aman, steadfast. Eden, foundation. Sam'-Or, the three sacred lights; thus, Sam three, Or, light.

2. Le'bab, heart. Re'gel, foot. Be'ged, clothing. Dad, breast. Gad'ta'ah, the hand showeth the way as this tablet showeth; i.e., this is my hand. Ekef, palm of the hand.

3. A'bad, destruction. E'dam, man. A'yin,

eye, and also to perceive. O'zen, ear, to hear. Taf, family. Resh, head.

4. Off, the birds or feathered tribes. Le'-bashed, to be clothed. Toff, timbrel; also psalmist.[11] Mits'vah, the enforced law, the established, the authority of judgment. Ay'in, conceit, the hidden enemy in one's own heart; they were puffed up in their conceit and would not hear. Ar'bag'ebul, the four quarters of the world (Kii).

5. Sef'fer, scroll, book or tablet. Aven'ibi, the belief that man was once a bird. The worship of certain birds because it was believed man sprang from them, hence Aven'ibi, the idolatry of birds; the philosophy that led to the idolatry of animals. Aheba, the adorable love. Ya'sha, upright. Alef, foremost. Man or maun, vessel.

6. Ra'o, the evil, the entity evil. As Ra, death, is to mortal things, so is Ra'o to spiritual. Mira, a lamp. Mi'qut'so, angular, corner. Kar'tugh'nuin, magician; one with familiar spirits. Maqatteroth, an utensil for burning incense. Masag, to ascend.

7. Te'ke'us, supplication. Gtsar, storehouse against famine; also place for treasures. Ra'-ka, kingdom or king and his people, or father and his family. Aboda, to labor or to make brick; also brick dried in the sun (ado'da). Zemar, music, written notes of. Nat'sack, chief musician.

8. Asuk, a pot. Yat'sar, potter. Barzel or Tubal, iron. Os'ka'gar, sun, moon and stars as a whole. Penak, summer and winter. Gu'-sa'touin, out of all things comes some good.

9. Lechen, bread, or bread-basket, or food, or food-basket. Asen, evil hand, or power to cast spell. Assogen, evil foot, or power to walk around one's house and so cast evil on the house and family. E'o'ten, the All Provider, the sign of offering. Edan, prophecy. Hoe'dan, angel visitation, or the manner of prophecy.

10. Edam'ah, country, or the earth or the lands. E'lo'ih, Jehovih. Ba'ra, the created world. Ofel, darkness. Or, light. Eo'-sor, organized, i.e., the light and darkness were created, and all things on the earth became organized.



PLATE 78.—TABLET OF FONECE.
[Begin at 1, and read downward; then at 2, etc.]

FONECE.

(THE SEVENTH DEGREE IN THE ORDER OF ISRAEL.)

MASTER: Who art thou?

2. PUPIL: A Son of Light. Behold the sign and emblem.[12]

3. What sawest thou in the light?

4. The altar of Eolin.

5. What was the fashion thereof?

6. The altar of incense and altar-fire rose up before me. The wind ascended and the stars shone in the firmament. A tree grew by the battlement and the black evil crossed the south-west. In the midst stood the cross of Eolin, studded with pearls and diamonds.

7. What more sawest thou?

8. In the south-east floor of the temple, satan, black with the smoke of blood and war, demanded my surrender. And he drew forth the flaming sword.

9. What didst thou?

10. I said, I pray to none but the Ever Present Creator. In Him I have faith. Thee I fear not.

11. What next?

12. I came to the chamber of industry and I was taught a useful trade. After that I traveled north-west.

13. And was honored for thy good work and love of peace, I suppose?

14. Nay, Master. I was confronted by a crowned king.[13] He bade me halt, and ordered me to pray to the God he served. I remonstrated, saying: I only pray to the Great Spirit, trusting only in good works done unto all men. Thereupon he flew into a rage, saying: Thou art the worst of men; thy soul shall feed the fires of hell. With that he hurled a javelin at me.

15. I escaped and traveled north, and came to a country most rich and prosperous, where many Israelites had gone before me.

16. Why didst thou not tarry there?

17. I did, for a season, but warriors came and possessed the land and drove the Israelites away.

18. What next?

19. I fled to the north-east, and came amongst savages, where I barely escaped being slain and feasted upon.

20. Which direction, then?

21. I traveled east and came into a country old in religion and philosophy. They had great riches for the rich and great poverty for the poor. Their philosophers wasted their time in reading the ancients.

22. Why didst thou not remain with them?

23. I was too poor to live with the rich, and too ambitious to live with the poor, who were little better than slaves.

24. Whither next didst thou travel?

25. Toward the north part of the middle kingdom, where I came amongst magicians and necromancers.

26. What of them?

27. They consulted the stars,[14] and the moon, and the palms of their hands, and called up the spirits of the dead, who did appear before them. There was no industry amongst them, and I could find no employment with them. Neither did they assist one another.

28. Where next?

29. I went further south, where I came to an uninhabited country, the most favored under the sun. It was a place of joy and praise, filled with beautiful rivers, forests, plains and valleys, and countless singing-birds, all things raising up the ceaseless voice of glory to Great Eolin. Here I sat down and wept.

30. What, wept in so fair a place?

31. Alas, I remembered the crowded cities and warring empires. Here there were no people, and I could not live alone, so I traveled still further south.

32. And certainly found a good place next?

33. Alas, me. The country was good, the climate warm, and all things grew abundantly without labor.

34. And why not most excellent?

35. Voluptuousness was an ocean for them to bathe in. And for all sins, their priests taught them, that, if before they died, they called on Daeves, Son of the sun and Savior of men, they would ascend to the upper heavens on the third day after death. Not myself loving indolence nor lust, I departed out of that country.

36. Whither next?

37. Toward the south-east, coming into a land afflicted with priests, soldiers and beggars. So I fled further east.

38. And what then?

39. I came to a small settlement of Israelites where I was received by warm hands.[15] Here I prepared to settle down in peace during all my days. But the state soon became attractive by its places of learning and the beauty of the gardens and glory of its manufactories. There being no idle people nor beggars amongst us, the idolaters of Hemah, Savior of men, accused us falsely and then declared war on us, and with a powerful army marched upon us, taking all our possessions. I escaped and turned westward once more.

40. Thy fate hath been hard. Why smilest thou?

41. Because, however hard hath been my fate, it is nothing to that which I saw had once befallen another people where I came next.

42. What of them?

43. This was a country once rich in ancient temples and monuments, but now ruined and desolate. Broken pyramids and colonnades, tumbling walls, and thorns and wolves, marked the once habitable places of mighty kings and high priests. By the tablets on the moldering walls I read that these people in ancient times long past were worshippers of idols and of Gods who professed to save the souls of men. And I saw that their pride and glory lay in ships of war and mighty weapons of death. Having

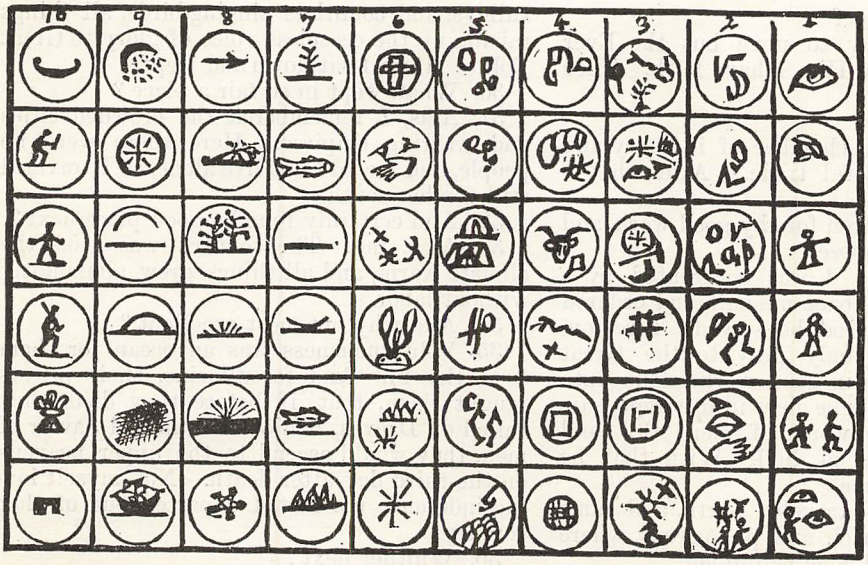


PLATE 79.

[Read downward, beginning with column 1. Refer to Se'moin and the other tablets.]

myself learned the trade of a potter, I took up an ancient, ruined pot, and read this inscription on it: Because I am a Faithist in the Great Spirit, Eolin, I am enslaved by these idolaters. Alas, what is my crime?

44. Most pitiful place! Whence then?

45. I met a friend whose head had been compressed in infancy in order to make him a prophet. He took me into his private habitation and taught me how the brain and nerves of flesh could be changed in infancy by pressure to make the grown-up man of any character desired. Next he taught me the monotony of sound that brings on the prophetic spell and power to see the unseen. Thus did he expound the philosophy of miracles, even to dying and coming to life again.

46. Wonderful philosophy. Wilt thou show me some of these miracles?

47. I will, O Master, but the secret of their workings I cannot show.

(The pupil exhibits.)

48. It is true, O friend! Surely, too, thou hast taught this wisdom to the world?

49. Nay; my teacher sent me south, to a school of prophets, where I learned the mysteries of invocation and prayer.

50. For what purpose hast thou visited my temple? [16]

51. To make pots.

52. What, with all thy wisdom?

53. A useful employment is the highest service to the Maker of all.

54. Thou and thy people shall be my people; my harvests shall be thine; and my gardens and orchards; for He whose eye seeth all, is upon me, and I am His servant.

55. [17] There are three more chambers in my temple: The first preserveth the wisdom of the ancients. The second is the chamber of industry and inventions.

56. In the third and last chamber are the secrets of the fullness of worship. The name of this chamber is Om, because it is here the recipients repose in spirit from all the cares of the earth.

(Signs and passwords, and form of initiation, withheld from publication, because the rites are still practiced.)

I'HIN.

HOUBRI. PAN. ALGONQUIN. HOA'TU.

THESE, then, are the chief tribes, being some Faithists and some Idolaters, and these are such as were revered in after generations, to wit:

2. Hode, Si, Iz, Koo, Puit, Poit, Huit, Sem, Ham, Zerl, Haka, Shem, For, Gau, Park, Bah, Loo, Ong, Gam, Dan, Ine, Both, Asch, Howh, Bon, Art, Ia, Gaub, Don, Ref, Fet, Kii, King, Nu, Wis, Sin, Ox, Or, Ug, Wan, Ked, Mork, God, Suth, Eve, Lut, Rut, Kem, Josh, Pert, Sis, Yi, Haus, Kamp, Booh, Koa, Tu, Out, Day, She, Ji, Ish, Fush, Ab, Ak, Gan, Loo, Mish, Woo, War, Hiss, Sout, Bir, Hush, Yiam, Duji, Gug (G hard), Ke, Ail, Wang, M'hi, G'wan, He, Zoo, Sa, Lon, Gow, Fifi, Chine, Iaf, Jah, Ba, Goud, Goah, Fah, Ion, Yon, Sope, Ban, Jose, Bad, Dad, Abad, Adad, Joss, Sing, Fome, Du'e, Sam, Sar, Esk, Sham, Noah, Ives, Yi, Mu, Om, Dor, Frag, Kuk, Hum, Wok, Ise, Loke, Ia'a and Gad.

ARIBANIA'HIAYAUSTOYI.

(See plate 80.)

THE invocation interpreted readeth:

1. Now am I strong in Thee, O Jehovih. Thy bow in the firmament encompasseth me on all sides. The follies of earth have turned mine eyes up toward Thy holy place.

2. I have beholden Thine enemies bowed down. The king and the mighty man of valor with the two-edged sword are hid away in a dark corner. There is no light for them. Sweet-scented flowers hast Thou grown up in the way of him who will not look upward; but a serpent cometh upon him and he crieth out against the vanities of the earth.

3. In the far-off corners of the world hast Thou sown the seed of evil and death, and the man of darkness hurrieth thither; but Thy glories he will not behold. He buildeth his foundation in perishable things. But the hope of the righteous man lighteth up the inner chamber. He beholdeth Thy judgment seat. He seeketh Thee in all good things and durable; he glorifieth Thee in Thy works.

4. I will turn away from my house and my lands and look upward all my days. Yea, the fruits of the earth shall be my servants; my crown shall be woven by Thy hands.

5. My heart pointeth up toward Thy kingdom; but the heart of the man of darkness is downward to things that perish? Thou hast set Eon (Aries or Te) in the midst, and he shall judge the living and the dead.

6. Thou hast made me above the diamond and above all precious stones; but the man of darkness goeth after these. Thy children he careth not for; he seeth not. Verily, will I run quickly to them and lift them up. They shall be gems for my raiment; they shall become a glory in Thy sight. Yea, I will turn their eyes up toward Thy holy place.

7. Before them will I set up Gau, and the magnitude and glory of Thy worlds shall entrance them.

8. Thy unseen hand shall become seen, and my brothers and sisters shall read the diadems in Thy firmament. Thine hand hath quickened my eyes to see and mine ears to hear Thee, O Thou Life of my life!

9. My understanding cometh out of Thy tablet (book). Its pages are graven with the sun, moon and stars. Yea, all things proclaim the words Thou hast written. None can counterfeit Thy handiwork. From Thy tablet will I read from the rising of the sun till the going down thereof.

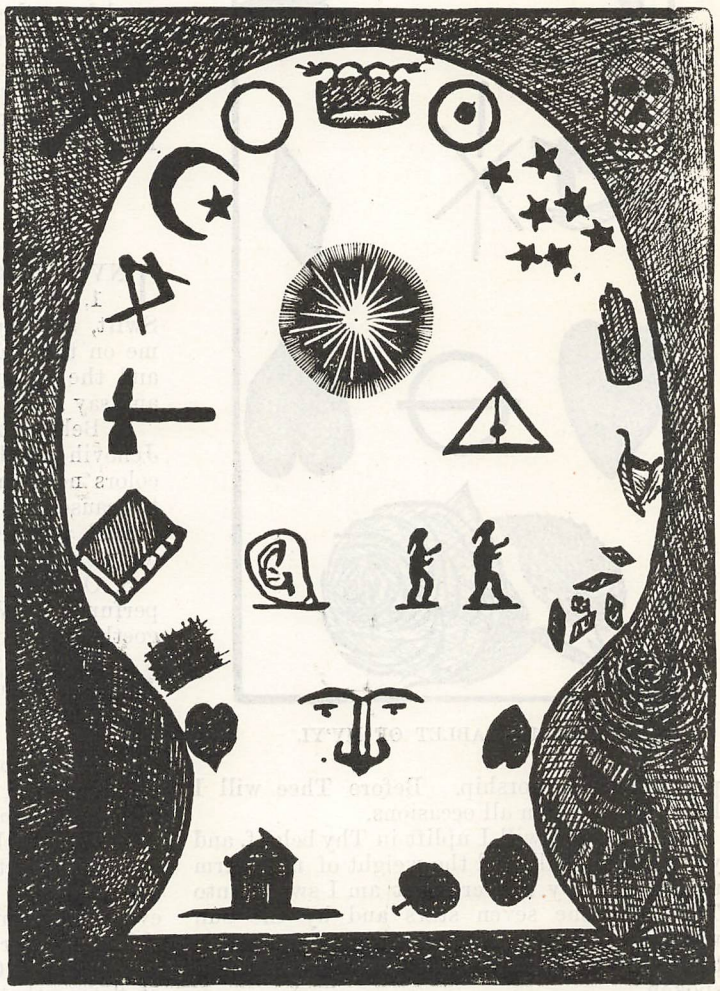


PLATE 80.—TABLET OF ANCIENT EGYPT.[18]

10. My hands shall be skilled with tools to do Thy labor. Fabrics will I weave, and my house shall be built within the square of Thy compass, for it shall be righteous work. My eye shall look toward Thy dwelling-place. I know Thy sight is upon me. I will be joyful before Thee, my Father!

11. To none other will I bow myself in supplication and worship. Before Thee will I labor for peace on all occasions.

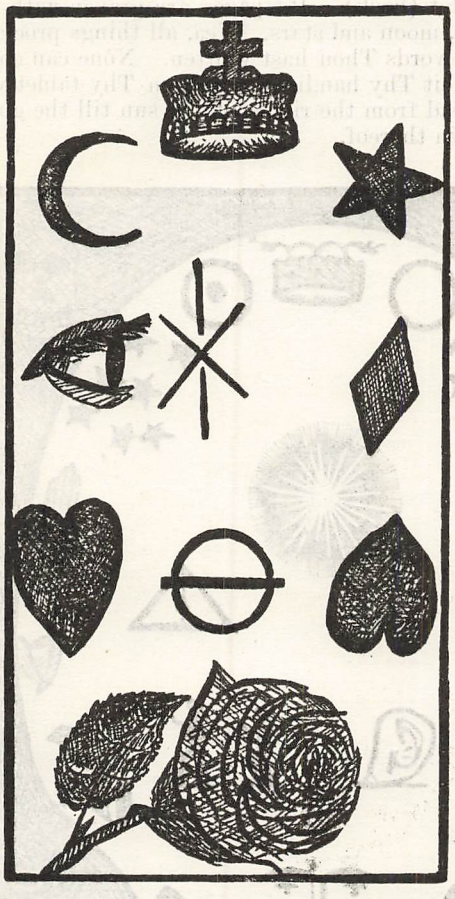


PLATE 81.—TABLET OF HY'YI.

12. My hand will I uplift in Thy behalf, and yet no man shall feel the weight of mine arm upon him. By Thy crescent am I sworn unto Thee. By the seven stars and by the sun which is in the midst of the firmament and is the glory thereof, and by the moon, have I spoken.

13. Before Rea (Es, the air and ether), in Thy name have I sworn. I have lifted up my voice. I will have no diadem but that that is woven by Thee!

14. I will sing Thee new songs every day, and find new words of praise for Thy glories. My trials shall be as whet-stones and a hewing-ax. My talents shall increase in wisdom and in whatsoever way Thou leadest me for my own good.

15. Before Thy sacred altar will I come, knowing Thy angels will come also. Yea, they shall teach me Thy decrees.

16. Thy gifts shall be my gifts, my portion, whatsoever seemeth just in Thy sight.

17. Thy messengers shall come to me, and my house shall be their house, they shall behold my labor; they shall admonish me wisely.

18. They shall teach me wisdom in all Thou desirest of me. The secret of my love to Thee will I tell them, and I know they will lift me up for Thy glory. In Thy praise will I sing forever, O Jehovih! Amen!

HO'ED.[19]

INVOCATION readeth:

1. Mithra said: Ye that invoke me, the Swift, Shining, with sword uplifted. Invoke me on the Tablet of the sun, and the world, and the crown, high raised. Bow down low and say:

2. Behold, the rose, deep rooted in the earth. Jehovih riseth in majesty of All Light. His colors no man maketh, nor knoweth any man the cause. This subtle perfume, whence cometh it, and whither goeth it? What power fashioneth it, and propelleth it?

3. O Thou, unseen Om! Is my spirit like perfume? Whence cometh it, and whither goeth it? Give me of Thy Mithra,[20] O Om!

4. Make my heart look upward to Thee, Thou all Pure, Heavenly! Wife, and Spouse and Mother! Thou that cometh, I adore Thee!

5. The corporeal world hast Thou, O Jehovih, placed in the midst of the lowest places, bringing forth. Bind my soul not to it, Thou All Going-forth.

6. My heart no longer looketh downward; my corporeal passions have I subdued. Yea, even the diamond binds me not, the highest shining corporeal thing.

7. Thou, O Corporeal Sun, burning and full of flame, that bringest forth the corporeal, growing harvests, hear me proclaim the All

Eye that createth, making the souls of men. Thou, O Corporeal Sun, that makest of the things that are made, what a glory is thine! But far off, and nearer than thou art, O Sun, is Jehovih, Who createth without things that are made, the All First Creator. He goeth forth, Jehovih. He cometh, Om, the Bride and Mother, nursing with full breasts.

8. O thou Moon, hear my upward soul aspiring above all corporeal things! Thou, my Love and Majestic and ruler of waters and winds, I adore thee. But a greater, the All Great Om, fed thee. From her breasts wert thou, O moon, high upraised. Eolin, the Mighty, touched thee with His little finger and thou hast sped on. Come Thou to me, O Om, spouse of the Seen and Unseen.

9. O ye Stars, full of shining in the high heavens. Who can measure your far-off places? Who can see your great corporeal majesty? O what a glory is yours, thrown in the high heavens! Thither, far, the souls of my forefathers roam full of praise and prayer. Make me all pure, O Thou Om, that I may ascend.

10. Send forth Thy Crown, O Eolin, Creator of all moving things. O Thou Incomprehensible and full of glory! Make me oblivious to all corporeal things, and fill me with Thy going-forth forever.

11. Make me to look not backward nor to myself, but to behold Thee, O Jehovih, and Thy Lords and Thy Gods, strong in majesty and spirit high-soaring, forever! Amen!

CHINE. ZERL.

INTERPRETATION.

MASTER: Who art thou, and thy business?

2. INITIATE: A weaver of fabric (or whatever labor he followeth) and lover of wisdom. I have come to learn of the wisdom of the Gods and Lords of heaven.

3. For thy labor thou art honored by the Gods and Lords of heaven. But erst thou canst learn of heaven thou shalt be proved in corporeal parts. What are the elements?

4. Earth, air and the ether above the air.

5. What is man and his destiny?

6. Born of the earth, earthly; freed from the earth his inner part, the soul, ascendeth and dwelleth in the soul of things.

7. What, shall a dead man live?

8. Yea, and rejoice that he so liveth. I have witnessed the souls of men returned to the earth, reclothed in corporeal substance, and talked with them face to face in presence of witnesses.

9. Then thou fearest not to die?

10. I am in the keeping of Hong-she, Savior of man.

11. Who was Hong-she?

12. The only begotten Son of the Unseen. He was the incarnate and spiritual Son of the All Light of heaven and earth, born of the Virgin Mi, who descended from the far-off star, Tristya.

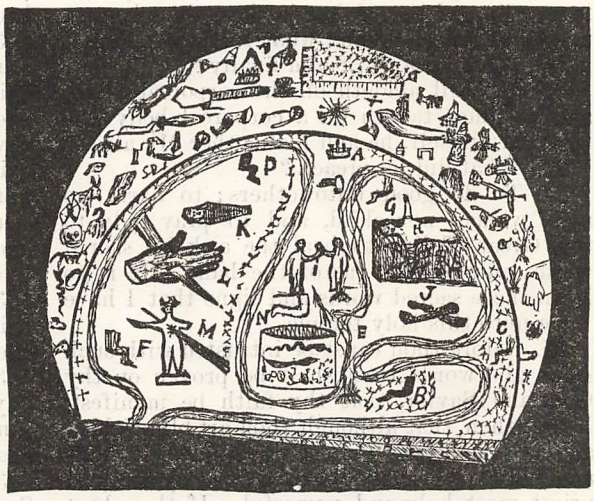


PLATE 82.—CEREMONIES IN SUN DEGREE.

A, Master. B, initiate. C, first gate. D, second gate. F, third gate. G, fourth sacrifice. I, oath of allegiance. J, place of death, represented by bones and skull. K, coffin. L, proof of spirit-power to overcome pain. M, submission to have the body run through with a lance. N, testimony that the initiate could endure all corporeal torture unharmed. This is the inner circle. The outside or body of the crescent representeth the jewels and places of the Gods and Lords of heaven and their mortal representatives, together with the tools, implements and kind of industry to which each and every one was assigned. These constituted the audience during the ceremonies, the workers being stationed in the inner circle.

13. For what purpose came he? And whither hath he gone?

14. He was made by Great Eolin, Creator of all things, to take charge of this corporeal world, which is his, to keep it forever. He abideth still in spirit on this corporeal world.

15. Where and when lived he?

16. In the ancient days he lived in the far east.

17. What was his labor?

18. To do good. In him was no evil; he

was the All First who taught the power of the spirit over the corporeal part. All who have faith in him, can also work miracles, nor shall such persons ever die.

19. What became of him?

20. First he was bound on the wheel of Eolin; but the spirits of heaven unbound him. Then his hands were thrust through with swords, but there was no wound. He was then bound on an altar of sacrifice and burnt, but his corporeal parts would not consume, and he walked forth unharmed. Then a sword was thrust through his body, but it made no wound and gave no pain. Then he was placed in a coffin and buried, but in three days he rose up out of the grave and went forth preaching.

21. What became of him finally?

22. He still abideth on the corporeal earth, and at times taketh on a corporeal body and showeth himself, he and his mother Mi, also.

23. What did he preach?

24. To do good unto others; to harm no man, woman nor child, and to pray only to the Great Eolin; to heal the sick by sacred words, and by motions of the hand. It is to learn those sacred words and signs that I have come unto this holy temple.

25. Before thou canst be intrusted with such signs and words thou shalt be proven on thy God and Savior, that thy faith be manifest. Know, then, that although thou art blindfolded and seest not, yet thou art surrounded by Gods and Lords of heaven and earth, and by a mortal priest most holy and powerful. If thou hast faith in thine own words, and thus knowest the Son of the Sun, thou hast little to fear. Follow, therefore, thy attendants to the places of sacrifice, that we may bear testimony that thou art holy. Remember, also, that all men must be tried, either in the corporeal world or in the next; without this there is no resurrection for them.

26. I trust in thee, O my Savior, Hong-she. Let the attendants lead me forth.

(The initiate is then taken and bound down on the altar H, naked, and a fire lighted under him, and he thrusteth his right arm down into the flames until it be proved he hath power over fire and will not burn.[21])

27. M.: By virtue of my power received from Hong-she, Son of the All Light, Savior of men, I pronounce, E'gau (i.e., he is Gau). Release him, O ye Lords of the Heavenly Host. As the All Holy Savior of men penetrateth the corporeal part, so shall the corporeal part be divided.

28. I.: In thee, O my Savior, God of this corporeal world, put I my trust. Lead me forth, O ye of the corporeal earth, and prove my soul.

(He is next led to So-an, and there a sharp blade is thrust through his hand and withdrawn, and, if proved, there is no wound nor blood.)

29. M.: By thy Light, Hong-she, descended in Fo'e'tse, angel messenger of the corporeal world, this is my brother of Chine and legion of Zerl. But yet a greater gift hast thou for him. Lead him forth, O ye Lords of the corporeal world, and thrust a sword through his body.

30. I.: Go forth, O ye Lords of the corporeal world, ye know not what manner the spirit is of. Forgive them, O Almighty, Hong-she, Son of Eolin, Creator of worlds. This is thy body, this thy blood. Let them eat and drink of them, in remembrance of thee. Thy hand will deliver; my soul shall never die!

(A sword is then thrust through the body and withdrawn, but there is no wound nor blood.)

31. I.: In remembrance of him do I these things. Behold the power of faith. By faith the All Creator created.

32. M.: By thy words shalt thou be proven. O ye Lords of the corporeal world, bring him sand and water and a veil. By his command shall a rose bloom in our midst.

33. I.: O thou, Hong-she, only first begotten Son of Du'e Mi, Mother of Eolin, Spouse of the All Light, offspring of the Creator of worlds, give me of thy power for the corporeal world.

(Sand and water and a veil are brought before him, and he covereth the sand and water with the veil and repeateth thus:)

34. I.: As Gau from nothing sprang and stood triumphant on the corporeal world; so, forth, come thou, the fibre of corporeal parts, and clothe the spirit-rose mine eyes behold.

(The rose or roses are then beholden, fresh grown amid the sand and water.[22])

35. M.: This day thee I crown my brother He'den'loo (Magi), of the Savior empowered on the corporeal earth to dwell by holy land and water!

(The initiate then taketh of the water and sand and sprinkleth the attendants.)

36. I.: This is my blood and my Body, saith Hong-she, the All Quickener. Take ye of them in my name.

37. The Lords (together): Behold the Es

that ruleth over Corpor. Be mighty in will, O children of men. Be wise of will, O children of men. Be all truth in will, O children of men. Be all good works, O children of men. In all your best thoughts and wise perceiving, O children of men, learn from Es, the world unseen.

38. The Lords conduct him to the middle chamber, where he taketh the oath.

39. I.: To celibacy I am sworn, for he who begetteth a child is bound in spirit, after death, unto his own offspring.

40. To the Es world I am all remembrance. To the corporeal world all forgetful henceforth forever.

41. All vain words do I renounce; all idle laughter do I renounce; all love of corporeal things do I renounce with abhorrence.

42. M.: What of the Es, the great Unseen?

43. I.: Two heavens there are: one resteth on the corporeal earth; one standeth high in the firmament.

44. Betwixt the twain lieth the bridge Chinvat, where standeth Hong-she, Savior of men. By his love can the children of men pass; by his curse must they return to the lower heaven till purged of all corporeal thoughts.

45. By the trumpet, loud sounding, of Fo'e'-tses, Chief of the Heavenly Host, knowest the Son of the All Light the secrets of the souls of men.

46. The Gods (angels) stationed at the four gates now come forward and salute. Then come the Lords (angels) of the outer host, with the working tools, and, together, they sing to the Great He'jo'is.

47. M.: For what purpose is this coffin?

48. I.: That I may be coffined and buried in the corporeal earth.

49. M.: Let the lords of earth bury him in the name of Anra'mainyus (or Ugh'sa), the all corporeal death.

50. The initiate is then coffined and buried, and a watch set around the grave, over which a veil is thrown, and in the darkness the angels unearth him and set him free. Thereupon he is bestowed with regalia and implements, and with signs and holy words, the which cannot be given outside the Sun degree of Faithists. Neither can the implements and working tools of the Lords and Gods of the outer circle be revealed save to such as have been duly prepared by fasting and by prayer, and by a knowledge of the motions and positions of the corporeal worlds. Jehovih saith: Only to the wise, the pure, and the just, do I reveal the mysteries of My kingdoms.

KII,

INTERPRETED, readeth thus:

1. MASTER: What seest thou?

2. INITIATE: The world lieth before me. Yea, the wide earth and all its riches. The living things upon it, and in the waters, and every breathing thing, and pearls and diamonds, and gold and silver; and at my hand, the rose and the lily, adorned by the Hand of Elohim.

3. M.: Seest thou nothing more?

4. I.: Yea, Master, the canopy of the firmament of heaven. In the midst thereof the light, burning sun, propeller of the vegetable world; the glory of day, and maker of light.

5. On either hand, in the vault of the firmament, countless stars, saying: In the glory of our magnitude, O man, forget not Him whose finger upraised the firmament!

6. M.: What more beholdest thou?

7. I.: The moon, who changeth her size and place according to the wants of mortals.

8. M.: Is this all?

9. I.: Nay, Master, on either side I behold a hand, one pointing upward and one downward.

10. One side of the world is all light and one side all black, and the hand that pointeth upward is on the light side, and the hand that pointeth downward is on the dark side. Here lieth the brush that wrote, and the sacred Gau, and above them the symbol of the burning candles of the ancients. Above these I behold the ark of the prophecy.

11. M.: Why haltest thou in thy speech? What seest thou?

12. I.: Alas, O Master, above the world I behold an evil foot, black and clothed with serpents.

13. Above the twin swords, crossed, is the sacred name, Elohim.

14. M.: What seest thou in the midst of the tablet, black and as with a net woven around?

15. I.: A new corporeal world, rich in growing things; sprung from the surface thereof, hang the sacred signs of holy Lords and Gods, appointed by the most high Elohim, appraised and guarding over the morning and evening of the first days.

16. Here the trumpet calleth to the low

earth, and to the spirits of mortals now dead, to come forth, inspiring teachers in all useful labors, to the new world above.

17. Fabric woven in the firmament of heaven is descending to the infant a'su. Thirsting for a kingdom in the lower heaven, standeth

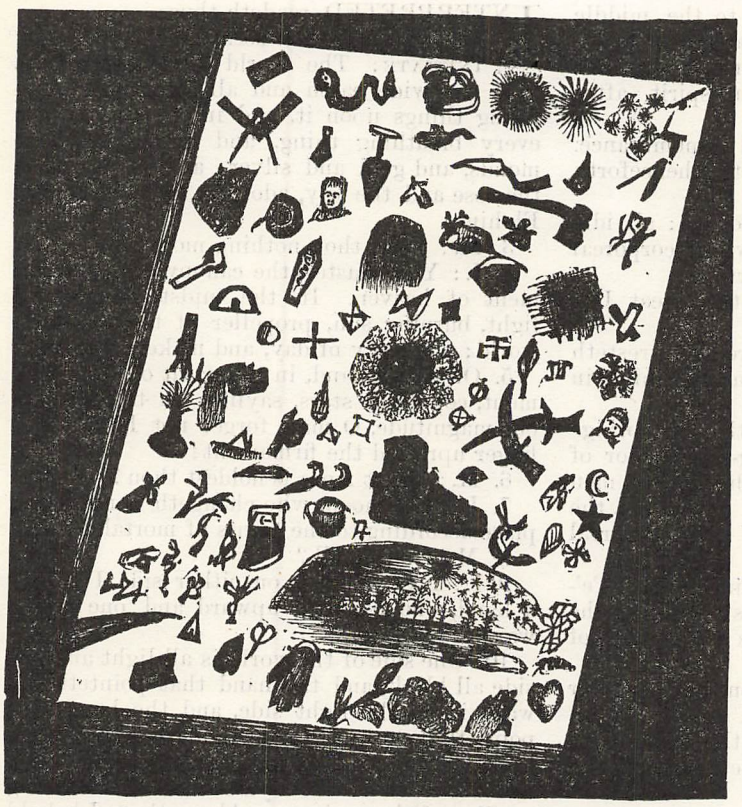


PLATE 83.—TABLET OF KII.

This Tablet and ceremonies belonged to Persia, Arabia and Heleste, Greece and Troy, and to the Algonquin tribes. The time was 5,200 years before kosmon.

Baugh-ghan-ghad, the tyrant of new-born spirits in the lower heavens, watching the new earth.

18. His tablet is a coffin filled with serpents' tongues. In his footpath millions of dead that sang his name, to make him triumphant over Elohim, creep, accursing him in high heaven.

19. The pyramids, the temples of ancient Saviors; and the overflowing holy basin, and lighted Nu'ba, candlestick of Holy Sacrifice, and the black claw, the Anra'mainyus (the devil), are cast down and gone, yea, on the earth below another God is dead. But high up in the firmament, the seven sacred stars still shine, and the emblems graven by the Great Spirit.

20. M.: What are the working tools of man born of woman? What of the Gods and angels beside Elohim?

21. I.: Alas, O Master, I know not

22. My friend, since thou art learned in Gau, why comest thou to learn the signs and ceremonies of the ancients?

23. That I may unite myself with other men, and thus become a greater power to do good unto mortals.

24. Thou art wise. Repair now before my proper officers for further examination, and, if thou art proficient, come again before me and I will conduct thee into the chamber of Ophra'or'jhi, and there initiate thee according to the rite of the ancients.

(Signs and passwords, and mystic ceremony, withheld from publication.)

(For the reading of the tablet entire, refer to the revealed tablets.)

PORT-PAN ALGONQUIN.

THE SACRED PEOPLE, I'HINS, OR MOUND-BUILDERS.

READETH as follows:

1. Which way, man?

2. To the tree of knowledge.

3. I go thither, also.

4. Where, then, is thy treasure?

5. I bring this pitcher and pot, a tame gowt and a dead man's skull. I have no more.

6. Seffas bows in thy favor. Hast thou slain any living creature?

7. Nay, Ong-a-pa, but housed in a mound high-built, and steep, I have slept my nights away in peace, slaying naught.

8. Hast thou the Hagaw'sa (the head compressed), from infancy?

9. On my breast, engraved, the sign single standeth most honored of all I have. When I was a child my head was thus compressed, to school the judgment down beneath the prophetic sight. I have seen the Es world and the angels of the dead.

10. Hold up thine hand, and show me, too,

the leaf sign of Egoquim. Then the burning flame of sacrifice and monstrous serpents thou wouldst rather feed than destroy?

11. To engrave the sacred symbols in Corpor I was well educated. Behold I write.

(He then displayeth his skill.)

12. Thy skill is excellent. Go thou to the south-west corner, and in the ark of the black hand thou shalt find a charm for venomous serpents. Bring it hither.

13. Alas, O Onga, ask of me any service but to deal in charms against anything.

14. How sleepest thy father and thy mother, and thy wife and thy sons and daughters?

15. On the mounds and in the mounds, O Onga. Hid are we all away from the devouring hiss-a (serpent), and baugh and mieuh (lions and tigers).

16. What is yonder building in the north-east?

17. The temple of Egoquim.

18. What meaneth it?

19. It is the sacred house of Dan. (Faithists.)

20. What are the signs?

21. The All Light hand teacheth mortals to ever reach upward; the cup, that all the firmament is filled by the presence of Egoquim.

22. What is the sign of half a dog, of half a horse, and a man's head?

23. That man at best is two beings, a beast and a spirit.

24. What is the sign of the black hand and black onk, the slaying tool?

25. The mortal who slayeth the wolf and serpent hath a hard time in heaven.

26. What is the hard time of the slaying-man in heaven?

27. In the firmament of heaven he is haunted; the spirits of the slain come upon him. He findeth no place. With his black hand of death uplifted he crieth out.

28. What is the sign of Oke-un (tent), and the sign of the black head of the Ghi-ee (eagle), and the black mouth with black tongue projecting?

29. That all the earth must be subdued by man. Even the blackness (slander) that issueth out of man's mouth must also be subdued.

30. What are the signs of the ear, the triangle and the square, the evil quarters, the wedge and the vessels of copper?

31. Alas, O Onga, I know not.

32. What are the signs of the trumpet, the windlass, the hewing-ax and the altar of fire?

33. Alas, O Onga, I know not.

34. What are the signs of the Az-aj (stretcher), and the basket?

35. Alas, O Onga, I know not.

36. What is the sign of the men ascending the Orugh (the stairs), and lamp and the trees and the black fish?

37. First, there was an egg, and then a fish, and then trees, then men, and he saw the light and the sun. Then wisdom came and he learnt of Egoquim, ever after.

38. Thou art wise, and now, by virtue of my power and wisdom and love, do I crown thee brother of the Hoanga (prophets). Peace be with thee, Amen!

39. He who taught thee all the other signs will now teach thee three thou knowest not.

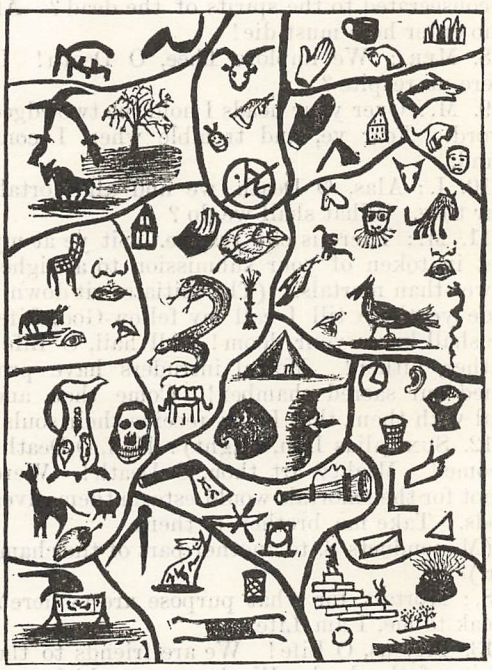


PLATE 84.—PORT-PAN ALGONQUIN.
The sacred people, I'hins, or Mound-Builders.

After which the Oi will invest thee with cloth and with the signs of Chaigi (words of enchantment), that when thou travelest in far-off lands thou shalt be received as a brother.

(Signs and passwords withheld from publication.)

ANUBIS. — (Old Egyptian.)

(See plate 85.)

THE HAUNTED CHAMBER.

ANTECHAMBER examination omitted. Second part in the dark chamber, to wit:

1. MARS (alias Death): What is this noise and confusion? Who comes here to disturb our haven of rest?

2. JUPITER (alias Aises, a leader): Hark! I heard a voice! Say thou, spirit or angel, speak! Who art thou?

3. M.: I am Death! All who enter here must die! Are ye prepared?

4. MERCURY (alias Saug, heavy): Hark! What fearful words!

5. M.: Silence!

6. I.: Alas, O Death, spare us! Command us as thou wilt, but slay us not.

7. M.: Impious mortals, know ye this place is consecrated to the spirits of the dead? All who enter here must die!

8. MER.: We implore Thee, O Death! Is there no respite?

9. M.: Over your heads I hold the two-edged sword. Fear ye, and tremble when I command.

10. I.: Alas, O Death, we and all mortals fear thee. What shall we do?

11. M.: There is one respite. Sit ye at my feet in token of your submission to a higher power than mortals. (The initiates sit down.) Bide ye there till I call my fellow-God, Life. Ye shall know your doom! All hail, O Life! Hither, hither! Mortal intruders have profaned our sacred chamber! Come thou and deal with them, that I may receive their souls!

12. SUN (alias Dan, a light): Hail, O Death! I come! Mighty art thou, O Death! Were it not for thee mortals would esteem themselves Gods. Take me, brother, to them.

(M. conducts S. to another part of the chamber.)

S.: Mortals, for what purpose are ye here? Speak to me, I am Life.

13. Pity us, O Life! We are friends to the spirits of the dead. We have come hither to unite ourselves in a common brotherhood, especially to improve ourselves in spirit communion. Deal thou mercifully with us and we will be faithful and true.

14. S.: On one condition only can I save you from Death's hand. I have here scales on which I weigh mortals, and by your words shall ye be weighed, for all words manifest the spirit within. If, therefore, ye repeat after me the words I utter, ye shall live. But if ye do not so utter them, ye shall be handed over to Death. Neither will I utter aught but what all good men and true, may utter my words after me.

15. J.: Speak, O Life! We will repeat after thee.

16. MER.: We will repeat after thee.

17. VENUS (alias due'ji): We will utter thy words!

18. CERES (alias hyastra): Speak, O Life, thy words shall be our words.

(Many of the stars repeat expressions in like manner, the initiates being previously named as some star.)

19. S.: My friends, repeat your own names and then these words (the initiates give their names): Of my own free will, in the presence of these spirits and mortals, do I covenant that I will forever keep and never reveal any of the secrets or mysteries I may receive within this chamber. That I will accept as my brethren all who are here present, and all who have been heretofore initiated, or may be hereafter initiated, as fully and entirely as if they were my own blood and kin. That I will not from this time forth utter one slanderous word against these my brethren, nor against any man nor woman nor child belonging to them or that is dependent on them. That I will protect their honor and virtue and love as sacredly as I would my own mother. That I will from this time forth engage myself in some useful employment, and from the excess of my wages, contribute to the relief and assistance of any of the brethren who may be helpless or distressed. So keep me, Thou who makest and rulest over all. Make me steadfast to keep this, my solemn covenant; and I bind myself under no less a penalty than to forfeit all spirit presence both in this world and the next, and the good-fellowship of all men, if I should fail to keep this, my holy covenant. By the Pillars of the castle I swear, and by the Sun, and by Uz (Osiris), and by the Sacred Wheel, and by the Angle of Gau, yea, by Elohim!

20. S.: My friends, you have been weighed, and the scales bear to your favor. You shall live. What more desire ye!

21. ALL: Light! (The ceremony so far being in the dark.)

22. S.: Let my servants make a light. (The servants march about, but make no light.)

23. FIRST SERVANT: Alas, O Master, we cannot make a light; the oil will not burn; the lamps are cold.

24. S.: In this emergency, what shall be done?

25. SECOND SERVANT: Alas, O Master, we know not.

26. S.: Let this be a lesson to both spirits and mortals, for as I do now, so in all great trials, do ye also. (Aside:) Hither, O brother God! Hither, O my brother!

27. M.: Here, O Life! Here, O Life, I come!

(Walking to a different corner.)

28. S.: My attendants cannot make a light. The oil will not burn. The lamps are cold. What shall be done?

29. M.: Let us supplicate Him who is greater than life and death!

30. S.: It is well.

31. M. and S. (together): O Thou, Almighty and Everlasting Creator of Life, and Master of Death, give us light! Give us light, O Father!

32. S.: Let my servants try once more. (The servants now make a light. The initiates behold their strange apparel, which was put on them in the dark.)

33. M.: Behold, O mortals, by the light of heaven, man hath risen above the beasts of the field and fowls of the air. But for the light of Uz (Osiris) your heads would have this day been as your hoods. (With his sword he knocks off the head-covering.) Be as beasts no more, but men and women. In token of your fidelity to the covenant, drink ye of this nectar of life. (Because they were saved from death.)

(The cup is then passed from one to another, and all drink of it. In the Algonquin tribes of America the ceremony was the same, save that a pipe was smoked instead of the drink, and to this day it is practiced by them as a pledge of peace and brotherhood.)

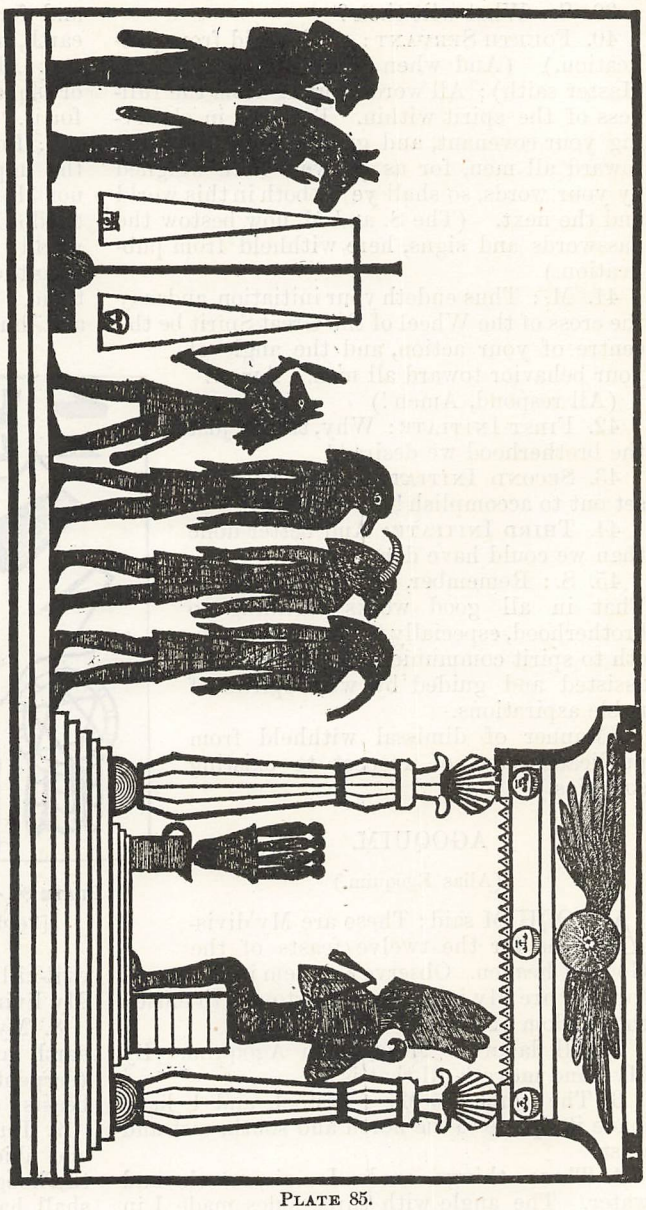


PLATE 85.

34. S. (making the proper sign, which is withheld from publication, and taking the hand of one of the initiates): Arise, O my brother of the Haunted Chamber, I salute thee in the name of —— (withheld from publication).

35. M.: As ye are now raised up on earth, so shall ye be raised in heaven, where, it is represented by the spirits of the second heavens, are scales to weigh the spirits of mortals recently dead. And he who presideth over the scales in heaven was called —— (alas me, how shall I repeat his name?) Let him who conducted you hither answer me: Who is the God of the Scales in heaven?

36. FOURTH SERVANT: I cannot so answer, Master.

37. S.: Knowest thou?

38. FOURTH SERVANT: I am wise.

39. S.: What wilt thou?

40. Fourth Servant: (Withheld from publication.) (And when Anubis appeareth, the Master saith): All words sprung from the fullness of the spirit within. Be exact in observing your covenant, and guarded in your words toward all men, for as ye were here weighed by your words, so shall ye be both in this world and the next. (The S. and M. now bestow the passwords and signs, here withheld from publication.)

41. M.: Thus endeth your initiation, and may the cross of the Wheel of the Great Spirit be the centre of your action, and the angle of your behavior toward all men. Amen!

(All respond, Amen!)

42. First Initiate: Why, this is just the brotherhood we desired!

43. Second Initiate: Just what we set out to accomplish!

44. Third Initiate: And better done than we could have done it!

45. S.: Remember, then, this lesson: That in all good works inclining to brotherhood, especially that which inclineth to spirit communion, mortals are ever assisted and guided by wise spirits of noble aspirations.

(Manner of dimissal withheld from publication out of respect to existing societies.)

AGOQUIM.

(Alias Egoquim.)

AGOQUIM said: These are My divisions for the twelve feasts of the Gods of heaven. Observe ye them in My name, for they are My inheritance, bestowed to enrich the wisdom of men.

2. All labor is Mine, saith Agoquim. By My hand moveth all that is.

3. The earth is My footstool, and I have made it square to the north and south, east and west.

4. Three things made I: air, earth and water. The angle with three sides made I in remembrance thereof. Three things bestowed I on man: the earth body, which is dark, and none can see through it; the spirit which liveth after the earth body is dead; the third part I gave to man is the soul, which joineth him to Me.

5. The sun I made, and I set him high in the firmament that I might see from afar and behold My earth-born children. And the lakes and forests and rivers, and the caves in the earth, made I for man.

6. All that I have made is good, and round, or square, according to the place I made for it.

7. But in the very young days of the world, the impatience of men led them to perceive not Me and My good works, and they set about to do My labor. Thus came evil into the world; but I separated the evil from the good. Into the four corners of the world separated I them. I gave to the evil, where all is coldness and hunger; where they have invented the evil-killing bow and the flint dart, destroying My living creatures.

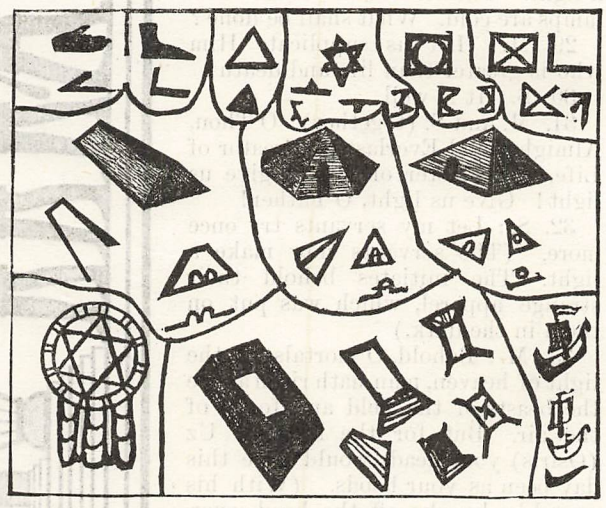


Plate 86.—BIBLE OF THE MOUND-BUILDERS.

[Read from left to right, beginning at top.]

8. My righteous shall live in mounds of earth and stone and wood, where the Ugha (serpent and tiger and all other evil-devouring beasts) cannot come upon them.

9. But for the light of My angels to come and abide with My people, ye shall provide the hoogadoah,[23] the well-covered house, and it shall have but one door, and pieces shall be put therein, so that when My chosen are within, all shall be dark, that My angels may teach them.

10. But the dwelling of the Hoonshawassie (the prophet) shall have one Ongji (window).

11. And he shall have a Mukagawin, the true sign of poverty, and it shall be his jewel,[24] made of copper and gold. For whom I have

made to live in poverty in this world will I exalt in heaven. Only the poor have I made to be My prophets.

12. Over the mounds My angels shall keep watch against the evil approaching Ugha, and they shall awaken My sleeping children, and they shall not suffer.

13. Agoquim said: Boats have I provided for the spirits of good men to rise to heaven in, and My angels shall accompany them to a place of light and rest.

14. Agoquim said: To the priests have I given authority to make My signs and symbols, and to bestow them on My righteous children.

BAUGH-GHAN-GHAD.

(Alias Baugh-gan-ghad.[25])

BAUGH-GAN-GHAD said: I go forth. All who follow me, are of me. By will only is anything accomplished. That which I desire, I do. Without me nothing is done. My name is MIGHT.

2. B-G-G. said: Fear is failure. I am without fear. I am the All Es, incorporated on the low earth, having no fear. (The All Es gave forth, having no fear. By this created he the creation. Like a lion goeth he forth. The sun is under his feet; so is the broad earth. Whatsoever liveth or is dead (inanimate objects), fleeth before his breath. Even Death cometh and goeth by his command.)

3. B-G-G. said: Go forth, my sons and daughters, multiply, fearing naught. Inasmuch as ye do these things, so will I exalt you. Inasmuch as ye do not these things, I will bind and enslave.

4. B-G-G. said: Think not I choose a weak man or a coward to be king. I choose only the valiant, that fear not. Think not that I exalt the weak in heaven and make them Gods over mortals; I choose the slayer of men and the death-dealing.

(At this part of the service the initiates march before the throne.)

5. B-G-G.: Who dareth my power? Down on your bellies and crawl like serpents before my throne! Down, and speak! I command!

6. FIRST INITIATE: By Rux I swear! I will not down.

7. SECOND I.: By him who standeth above the Sun, I will not down.

8. THIRD I.: Nor I, though thou drinkest my blood.

(Similar ejaculations from other initiates.)

9. B-G-G.: Then must I from my throne of skulls descend to raise the seat another row. Bring here my battle-ax (to servant). (The ax is brought, and the Master, clothed in a lion's skin, with a serpent's skin coiled about his head, descendeth from the throne, and seizing the battle-ax, falleth upon the initiates, who have been previously drilled. During the ceremonies, some of the initiates are killed outright, generally not intentionally. A cellar is underneath, and over this the boards are made to trip. The Master knoweth this, and (the initiates not knowing it) hath the advantage. The fray of skill lasteth about an hour, during which the initiates are mostly sent below.)

10. B-G-G.: Ha'oot! Ha'oot! With Ghads I fought. With Ghads I am king and brother! Come forth, fallen foes, and live triumphantly! With brothers like these I will go forth and gather skulls to build another temple. (The servants help all that are alive out of the cellar, and if they are well and strong they are spared, but if they are maimed bodily, they are slain with the battle-ax. All that thus fail to take the first degree, have their skulls scraped and added to the throne, or judgment-seat. During the ceremonies, and along with the initiates, are two or more who had been previously initiated, and these of course are spared.)

11. FIRST I.: To Thee and none else, I swear everlastingly. Thine be forever the place of skulls. (Ug'sa'sa.) (Golgotha.)

12. B-G-G.: Know, then, ye Iod'a (Gods), I am descended from Baugh-ghan-ghad, the All Spirit of Light and Power. By him incarnate in Mi, virgin of the corporeal world, my blood is fed by the souls of men. In the days before the flood of waters my Sire built a temple a hundred goo'en square;[26] with skulls built he it, and feasted on their souls, uprising in the firmament, above the sun, companion of the stars. On the spirits of mortals slain, his spirit feasted full of rich strength, till all the world bowed down and called him Master!

13. ORUHK (the choristers from behind, concealed): All hail! All hail! O Master, man and chief of blood! We come from the abode of flying wolves and lions and bears, upraised in the Osk'oe (sky) rocks that feed the black earth, the thrones of mighty Ghads! Great Baugh-ghan-ghad called us forth; for the clang of thy battle-ax shook the stars, saying: Down! Down, O ye Ghads, to Mi (mother earth). My holy begotten Son, king of men,

doth feed his throne with dead men's skulls! Behold, O King of Men, these, thy valiant fighters, from their birth, are reared as brother Ghads! O, slay them not, but teach them that he who would rule in heaven must begin on earth, and send his neighbors bellowing down to dust! Bring them before the altar, smoking in their blood, and on the ark (a chest which containeth incense) let them mingle in covenant with the Everlasting Son!

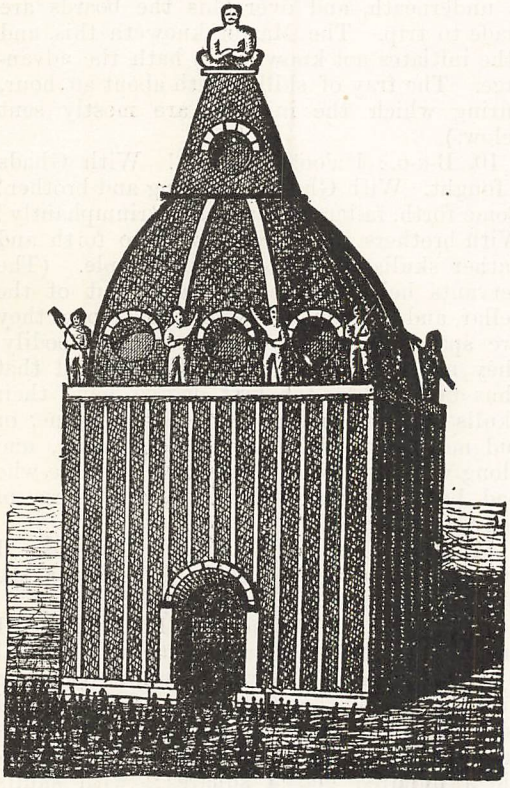


PLATE 88.—DISTANT VIEW OF THE TEMPLE OF BAUGH-GHAN-GHAD, IN GA'HAITE, 11,000 YEARS B.K.[27]

(The marshals now conduct them before the altar, whence they cast down their battle-axes, and they join hands, encircling the ark. From the east, west, north and south the high priests come forth out of recesses in the walls of the temple, and the priests in twos and fours bear torches and approach the altar and the ark, chanting for the glory of Baugh-ghan-ghad, the All Powerful Creator of heaven and earth. The Master and the initiates take of their blood, which issueth from their wounds, and mingle it together, and lick with their tongues the commingled blood, saying: Drink ye it in remembrance of me and of Baugh-ghan-ghad, my Sire, the Creator, doing all things for his glory!) (And now come the Aha'da, bringing forth strips of flesh from the thighs of those who were slain in the ceremonies, and they bring them to the Master and he putteth the strips of flesh under his own thigh, and all the initiates put their hands under his thigh also, for this is swearing an oath by the thigh, and they say: I put my hand under this thigh, and I am sworn. Thereupon the Master taketh the strips of flesh and eateth thereof, and handeth of it to the initiates, saying: This is the flesh of my body, eat ye of it in remembrance of me and of Baugh-ghan-ghad, for in my blood and the flesh of my body have I established the esa-au-gau-hoi (Church militant) over all the world! Thereupon the initiates take the flesh and eat thereof.)

14. KOHEN (the chief priest): On this tablet write ye your names in blood, and by these bones and skulls swear ye.

15. INITIATES: On the tablet write we our names in blood, and by these bones and skulls we swear.

16. KOHEN AND INITIATES (together): To keep sacred the oath under the thigh; to preserve the holy words of the feast of flesh and blood, for coming generations, that the Light and Glory of Baugh-ghan-ghad, the Creator, may shine forever. Amen!

(The M'ghan, the women, now come forward, having cloth about the loins, and they bring the dead men and place their bodies on the altar of sacrifice, which hath been previously heaped up with dry wood, and when the fire is lighted the M'ghan march around the altar of fire, singing and clapping hands. Presently there appeareth in the smoke and the foul smell of the burnt flesh the Ogs'uk (evil spirits), so that many can behold them, and they eat of the smoke and of the foul smell, which are the food of spirits of darkness, and when they have feasted satisfactorily they take of the smoke and of the foul smell, and carry them away to hada to their companions, of whom their number is endless.)

17. MASTER: Hioot'a! Hioot'a! Behold, my Sire appeareth in a cloud of smoke and fire. Bow down your heads, M'ghan'a (the women), and invoke his mighty power!

18. KOHEN'A (the high priests): O thou Almighty Baugh-ghan-ghad, Creator of heaven and earth, appear! appear! Thou that slayest all and feasteth thereon, appear! appear!



PLATE 87.—TABLET OF BAUGH-GHAN-GHAD.

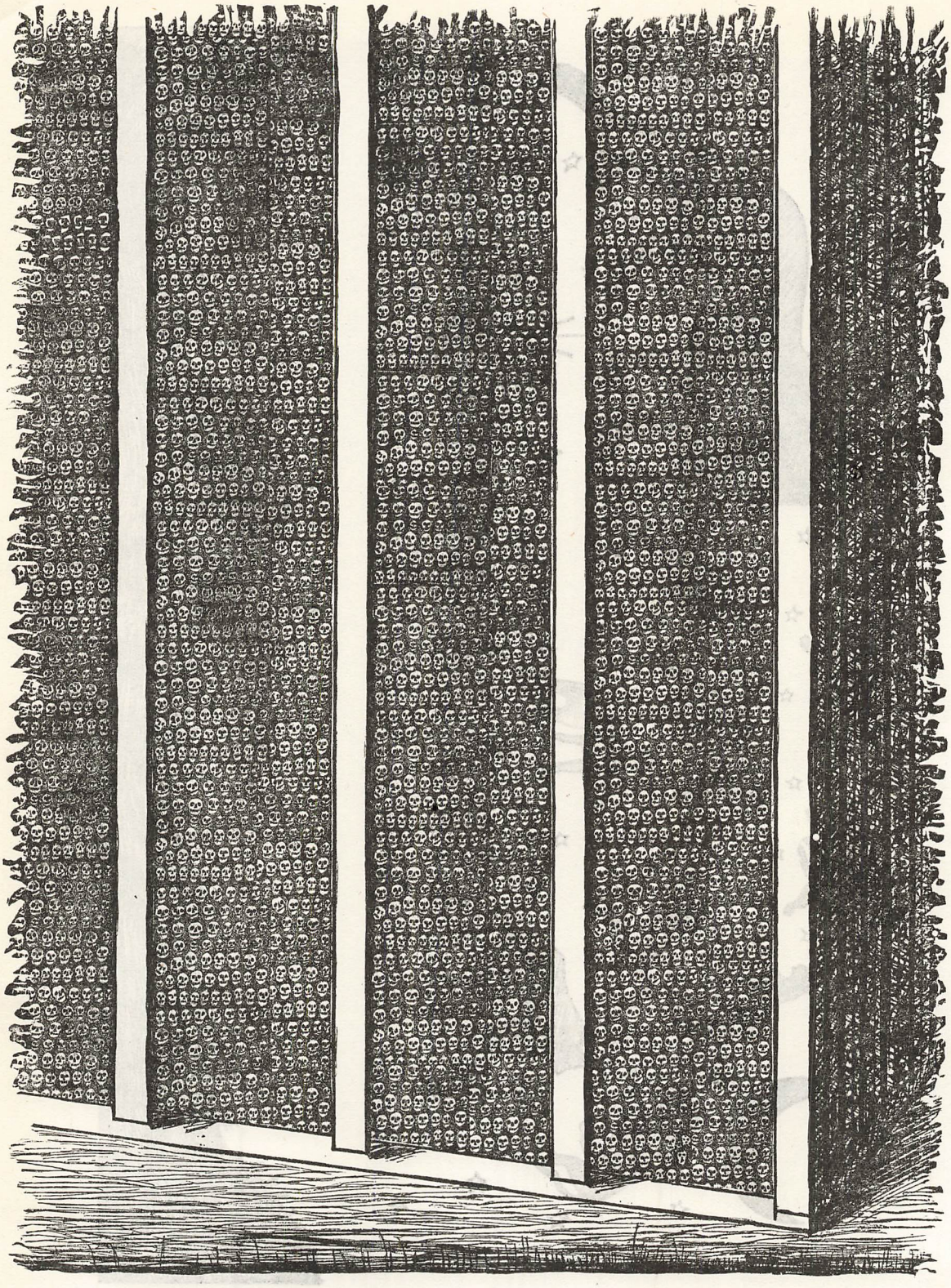


PLATE 89.—SECTIONAL VIEW OF GOLGOTHA TEMPLE, 11,000 YEARS BEFORE KOSMON.

(Presently the chief of the Ogs'uk maketh a light in the midst of the black smoke, showing a face of fire, and it is a man's face; but the body he showeth is dark, and of the form of a lion. And now the people march around about within the temple, beating together their battle-axes and spears of wood, and clapping their hands, singing the while. The Master revealeth himself in the lion's skin, and ascendeth his throne of skulls, and he is no longer called Master, but Baugh-ghan-ghad.)

19. B-G-G.: As my Sire reigneth in heaven, so reign I on earth.

20. INITIATES: Hail, Holy Father, Baugh-ghan-ghad! Hail, Holy Son, Baugh-ghan-ghad!

21. B-G-G.: I command the earth!

22. I's.: The Son commandeth the earth.

23. B-G-G.: I command the mighty waters.

24. I's.: The Son commandeth the mighty waters.

25. B-G-G.: I command the air above the earth.

26. I's.: The Son commandeth the air above the earth.

27. B-G-G.: For these are mine to keep forever.

28. I's.: For these are the Son's to keep forever.

29. B-G-G.: I am the Holy Esa-au-gau-hoi. (Church militant.)

30. I's.: The Son is the Holy Esa-au-gau-hoi.

31. B-G-G.: My holy labor is to subdue nations and tribes of men.

32. I's.: The Son's labor is to subdue nations and tribes of men.

33. B-G-G.: I make treaties or break them when I will.

34. I's.: The Son maketh or breaketh treaties when he will.

35. B-G-G.: For all things on the earth are mine.

36. I's.: For all things on the earth are his.

37. B-G-G.: I am immaculate, and cannot do wrong.

38. I's.: The Son is immaculate, and cannot do wrong.

39. B-G-G.: Right and Wrong must be judged by me.

40. I's.: Right and Wrong must be judged by the Son.

41. B-G-G.: By my will do I make Wrong right, or Right wrong.

42. I's.: By the Son's will maketh he Wrong right, or Right wrong.

43. B-G-G.: I am the All Holy Standard.

44. I's.: The Son is the All Holy Standard.

45. B-G-G.: I cannot err. I and my Father are one.

46. I's.: The Son cannot err. The Son and the Father are one.

47. B-G-G.: I now demand a thousand skulls.

48. I's.: The Son demandeth a thousand skulls.

49. B-G-G.: Baugh-ghan-ghad demandeth a thousand skulls.

50. I's.: Baugh-ghan-ghad shall have a thousand skulls.

51. B-G-G.: Baugh-ghan-ghad demandeth a pool of human blood for his Son's silver boat.

52. I's.: Baugh-ghan-ghad shall have a pool of human blood for his Son's silver boat.

53. B-G-G.: Go forth, my brother Iod'a (Gods), and bring the skulls and the blood, for this is the time of the sacred solemn feast!

54. I's.: We will forth and bring a thousand skulls and the blood for our King! All hail! Mighty King of Men! All hail!

(The Master now riseth to his feet, with his battle-ax outstretched, menacingly. The initiates upraise their axes and spears menacingly also, and walking backward, depart out of the temple.)

EMETHACHAVAH.

BROTHERHOOD OF FAITHISTS. WITH MODERN GODS SUBSTITUTED IN PLACE OF THE ANCIENTS.

THESE that follow being the first three rites of Emethachavah, that is to say:

2. M'git'ow said: A baker came to sell me bread. I said: Sell thy bread to my wife. She and I are one.

3. The baker said: The two are one?

4. This was the beginning of wisdom. I went into a field and heard the birds singing:

5. The Unknown said: The twain are one!

6. I said: Couldst Thou, O Father, make all men as one, there would be peace and joy! No war!

7. The Unknown said: Make thou the Family of the Ancients! Husband and wife shall be thy key. Husband, wife and children shall be thy model.

8. I said: I cannot make all men think alike, act alike, do alike.

9. A vision came upon me. I saw a score of musicians, and every one had a different instrument, and they set about tuning their instruments, every one his own way, saying:

Save we have our instruments tuned as one instrument, there can be no music; tune, therefore, thine instrument to mine.

10. After a long while they wearied, for they were no nearer than at first. And every one said: It is impossible to attune them! It is useless trying more.



PLATE 90.—As the student will perceive, the Tablet contains three degrees. The headings only could be given in the plates, being too complicated for hieroglyphic characters in such small space. For the outer rim, begin at the bottom and read alternately either side, till arriving at the top, where will be found the Symbol of Corpor and the great serpent (solar phalanx), and wark. The small stars in the inner circle represent the positions of mortals within the chamber during the ceremonies.

The three degrees are called: First, M'git'ow (dawn); second, Hi'dang (high noon); third, M-hak (golden chamber), which are given in darkness.

In English they are called, Dawn, Noon and Evening.

They were about the time of Zarathustra (Zoroaster), or, say, 8,000 or 9,000 years B.K.

11. The Unknown spake out of the firmament, saying: Choose ye one instrument first, and then attune another one to it. This accomplished, attune then a third instrument to them; after that, a fourth, and so on, and ye shall be all attuned alike.

12. Thereupon the musicians set to work, but could not agree whose should be the first instrument.

13. A pillar of fire descended from heaven and stood in the midst of the musicians; and in the centre of the pillar of fire there appeared an instrument called the All Perfect.

14. The instrument gave forth one note, and all the musicians attuned to it. The Voice said: I have given the key-note, find ye the rest.

15. The pillar of fire departed. The instruments thus attuned in harmony played rapturously. The vision then departed.

16. This I perceive: To make the man and wife one; to made the man, wife and child one; to make the village one; to make the state one; to make the empire one; all in harmony, as one instrument, cannot be done without a Central Sun, a Creator, to attune to. When a man is attuned to Him, and a woman attuned to Him, they will themselves be as one. When the family and the village are attuned to Him, it is easy. Without Him harmony cannot be.

17. He, the Creator, then, must be first in all things, first in all places. He must be the nearest of all things, nearest of all places. In our rites and ceremonies He must be the All Ideal Perfection! the embodiment of a Perfect Person.

(End of prelude.)

(T. goeth to the altar and lighteth the incense, and the priests come and stand beside the altar, they, and the initiates with them, saying:)

18. Emblem of worlds moldering into dust and of the harvest of souls ascending to the etherean realms above; emblem of mine own mortal dissolution and of the ascent of my soul, but whither, O Jehovih!

19. In Thee, Jehovih, will I have faith. In Thee only. Emeth (Faith) shall be my name, the foundation of my soul.

20. Henceforth I will eschew fame and the applause of men. Mine hands will I fold against earthly fame, and in Thy name, prepare my soul for heaven!

(Signs withheld from publication.)

21. EAST: Over all the earth gave I dominion into man's hands; but I rule over man both on earth and in heaven, saith Jehovih. I fashioned the earth and breathed upon it, and man came forth a living soul. The veins in his body I made, and I made him conscious that he is. I speak into his ear, and hold up Mine hand before him that he may not err, but rejoice that he liveth and that he may glorify Me and My works. But he turneth aside and boasteth there is none greater than man.

22. P. AND I.: O Jehovih, mighty in heaven, hallowed be Thy name! May I never forget Thee nor set myself up against Thee nor Thy kingdoms! (One bell.)

23. E.: Who are these that call on Jehovih's name?

24. P.: Wanderers on the earth who are unappeased with corporeal things. From Corpor to Es we turn in Jehovih's name.

25. E.: For what purpose are ye in this holy chamber?

26. I.: To be initiated into the light and dominions of heaven.

27. E.: Have ye been prepared for this?

28. I.: Yea.

29. E.: How have ye been prepared?

30. I.: We abstain from flesh food and from strong drink, and endeavor to purify our corporeal bodies.

31. E.: Man may be pure in the corporeal body, but unprepared to receive the wisdom of high heaven. How else have ye been prepared?

32. I.: We have witnessed the spirits of the dead who have returned to the earth, reclothed in corporeal appearances. We have talked with them in the presence of witnesses.

33. E.: My friends, since ye live on the earth, and can commune with the spirits of heaven, why are ye still unappeased?

34. I.: The people of the earth lust after the things of the earth, and deceive us on all occasions. The spirits who manifest are of little wisdom; they know but little of heaven.

35. E.: Since your faith in mortals is nothing, and your faith in spirits from heaven little more, how hope ye to gain wisdom and truth by calling on the name of Jehovih?

36. I.: We know there are angels in heaven who have risen above the bondage of earth. We aim to purify ourselves, that such may come to us and give us light. By attuning ourselves to Jehovih, we have faith that He will provide us according to our talents, which we received from His hand.

37. E.: Have ye not called for the spirits of the well-known?

38. I.: Alas, we find that spirits can assume any name and form, and so deceive us. We have no faith in names; they are as the wind. Some spirits have kingdoms in the lower heavens, and they seek to win subjects for themselves in time to come.

39. E.: How hope ye to distinguish free spirits from the bound?

40. I.: Spirits who talk of their own earthly lives, and of earthly things, are familiar spirits who abide with mortals. There are spirits above them who can come and teach us of things in heaven. By serving Jehovih, we hope to adapt ourselves to their presence.

41. E.: Have not Osiris, and Baal, and Dagon, and Ashtaroth, appeared in many places?[28]

42. I.: It is so said, but they have shown no wisdom, nor have they come but through deceivers and persons who lust after earthly things.

43. E.: Save ye become workers for Jehovih, by lifting up your fellow-men, how hope ye for good angels to come and lift you up?

44. I.: What shall we do? Give us light?

45. E.: Make ye a covenant with Jehovih that your pledges may be recorded in high heaven. Consider your words, for Jehovih is ever present and heareth all done in His name. Angels are also present, who have no interest in the affairs of men, save for the redemption of their souls. That which ye swear shall ye do from this time forth forever!

46. P. AND I.: This, then, be my covenant: I will serve Thee, O Jehovih, and no other God, nor Lord, nor any other person born of woman, who professeth to save the souls of men; nor will I pray to them nor adore them; for by their names have the nations of the earth been accursed with war and destruction. But to Thee only, O Jehovih, will I pay homage and adoration, now and forever. For Thee will I labor, by doing righteously toward all men, and equally with all these my brethren, the Emeth (Faithists) in one Everlasting

Father, Creator of worlds! With all my might, and my wisdom and love, will I strive to enlighten my fellow-men and to lift them up out of darkness. More shall my labor be for others than for myself, henceforth forever! And my substance shall be given to relieve the helpless and distressed. Help me, O Jehovih, and make me strong in this my covenant, now and forever. Amen.

47. E.: This is the Dawn! Behold the rising Sun!

(The salutation withheld from publication.)

48. Ye are now on the road of everlasting light. Swerve not from your covenant with Jehovih, and the spirits from the second heaven will abide with you. He who taught you before will invest you with, etc.

(Withheld from publication.)

49. In the name of Eolin, and by His power and wisdom vested in me, do I receive thee as my brother (or sister, as the case may be), of the Ancient Order of Dawn of the Brotherhood of Emeth, and I salute thee with the rod, etc.

(Withheld from publication.[29])

HI'DANG.

High Noon, or Sun Degree. — The same Tablet is used in this degree as in Dawn. The children of Dawn always used the sacred name of Eolin, whilst the sons and daughters of the All Light say, Eloih or Jehovih. For the full reading of the Tablet Emeth, the student will find assistance in the preceding tablets.

DANG: Let the Faithist remember his Father in heaven. The rising Sun adorneth the East.

(Here the Onetavis and the Emeth'a give the signs of Dawn, facing to the East.)

2. DANG: Give voice, O ye that remember Him. His name is a power in heaven and earth.

3. O. AND I.: In Jehovih's name! (The salutation and signs withheld from publication.)

4. D.: Before proceeding on the road of everlasting life, let the Hyarh measure the bread and meal, that far-distant regions may not entrap us in want. If the measure be short, then must we replenish.

(The Hyarh pass five times around the altar, spelling the sacred name by the motions of their arms, halting for that purpose at the eastern fire. The Orgives now bring forth a polished stone tablet, with chalk or ink to write with, and lay the tablet on the altar to the south of the tripod and the prophet's seat. Wa-wa-tu-sa'a (women), five in number, bring water in basins and set them down by the feet of the Emeth'a. Hyarh saith:)

5. Arise, O Children of Dawn! Come to the west of the altar, O Children of Dawn! (This do they.)

6. EAST (with sound of gong, twice): Hear us, O Jehovih! Thy voice be with us. Thy wisdom guide us. Thy love exalt us. As we hope for Thy exalted angels to come and minister to us, O show us, Mighty and All Perfect, how we can best minister to others who are less fortunate than ourselves. Sting us, O Jehovih, as with wasps and nettles, if we fail to devote our whole time to the lifting up of our fellow-men. Thou hast measured all things, and made wisely. Hearken to me, O Jehovih.

(Seven priests, representatives of the seven stars, now pass in front of the East, but face south and salute upward with the twelve preceding signs.)

7. EAST: Jehovih saith: As a builder measureth the place for the house and provideth a sure foundation, let not My chosen neglect the All Light that I have given to every soul. Ye are as the stones in one building in My sight; and every one must be squared for the place I fashioned from the beginning. The Emeth'a shall be My house; to them will I give the whole earth. Yea, all others shall fail; but My chosen shall not fail.

8. Jehovih saith: There have been idolaters from the time of the ancients to this day. Yea, they have had idols of stone and wood and brass; and they have had spirits in heaven and hell, before whom they bowed down and worshipped, but I put their idols away and none can find them. See to it, O My beloved, that ye be searched out and made upright before Me.

9. HYARH: Speak, O Emeth'a![30] Before the Father, raise up your voices. What was the building of the house of Dawn? How stood the temple? How stood the spirit chamber thereof?

(The Emeth'a here give the description and name the instruments used, the position of the stars, after which they repeat the reading of Tablet Emeth, all of which is withheld from publication. After this the Hyarh saith:)

10. H.: By what right are ye in this chamber of light?

11. EM.: By right of our covenant with Jehovih. Behold the ark! Jehovih's name we have written.

12. H.: What was done at Dawn in the East?

13. EM.: A philosopher passed twice about the table of the ancients. He held the key of many in one, and disclosed it before our eyes. After that he lighted the incense and departed. Then we covenanted, swearing an oath unto Jehovih, which was duly deposited, and thereupon were proclaimed under a Hawitcha with Dhargot, and then saluted Children of Dawn.

14. H.: Are ye still steadfast in your oath?

15. EM.: Yea.

16. H.: What more desire ye?

17. EM.: More light from heaven!

18. H.: Of the earth shall man learn earthly things. But light from heaven descendeth to mortals by the angels in heaven, who are servants of the Most High!

19. EAST: As the sun at noon is to the corporeal earth, so is Jehovih to the souls of men. As the eye turneth to the east to behold the rising sun, so turneth the spirit of the Child of Dawn to Jehovih, the Great Spirit.

20. NORTH: He hath uttered the sacred name. His hands have made the signs of the ancients. His feet have run quickly to the afflicted, and his substance lifted them up.

21. EAST: As the wicked find strength in armies, so, not single-handed, laboreth the Child of Dawn.

22. NORTH: He hath united in a brotherhood with many. In the chamber of holies supplicated he the Great Spirit. The words of enchantment are at his tongue's end; with his own hand writeth he on stone the password of the Faithist. It is the circumference of all. It extendeth from left to right, and from below upward, and it holdeth the symbol of life.

23. EAST: I am the Self within all selfs, saith Jehovih. Nor things seen, nor things unseen, nor light and darkness are, nor were, but all things proceed out of Me, and are of Me. Into motion and life quickened I them, and all of them are but members of My body.

24. EAST: I made man a spirit, but I gave him a corporeal body that he might learn corporeal things, saith Jehovih. Death I made that man might inherit My etherean worlds in the firmament of heaven.

25. EAST: But man turned away from Me and desired the things of earth; and after death his spirit was bound to that which he desired, and he became a wandering spirit on the face of the earth.

26. EM.: In the midst of my desires I am cast down. I am unworthy in Thy sight, O Jehovih! Have I not set store on my house and my land, and on all manner of earthly things? Yea, as with a chain, have I bound my spirit to become a wanderer on the earth?

27. EAST: Man buildeth a kingdom, and he gathereth riches, saith Jehovih. Yea, he warreth against his brethren for the glory of the king and chief ruler, and the profane man. For opinion's sake they slay one another outright.

28. EAST: Jehovih said: The spirit of the rich man have I bound, and the warrior, and great captain, and the man of renown, and the leader of men; and his spirit cannot rise up from the earth. A companion have I made him in the lower heavens to the wanton and the drunkard, to the chaotic and foul-smelling.

29. EM.: Never, O Jehovih, will I raise up my hand against any man; nor will I war for the king, nor chief ruler, nor for any man, nor for any land, nor house, nor earthly thing. And though I be placed in front of battle, yet will I not take any man's life! So help me, O Father in heaven.

30. EAST: And the spirit of the bound have I made to encompass the earth in all places, and until they put away the darkness that is in them, they shall not inherit My etherean worlds, saith Jehovih. Neither shall they hear My voice, nor believe in My person, for they have descended into darkness and are blind and dumb to My glories in the firmament of heaven.

31. EAST: But I provided for them in their darkness, saith Jehovih. For I bring the earth into a light region in the firmament above, and I send My holy angels to deliver them out of darkness and bondage. In My name raise they up men with eyes to see and ears to hear, and I proclaim unto all the nations of the earth.

32. EM.: Make of my body and my spirit, O Jehovih, a servant unto Thee; and whatsoever Thou puttest upon me, that will I accept and do with all my might and wisdom and love. That which Thou hast taught me, will I proclaim, fearing naught that may come upon me; for Thou shalt make of me an example of steadfastness for Thy glory. For the loss of my earthly goods will I complain not; nor for imprisonment nor toil, nor sickness nor death! To Thy servant these things are as nothing. Without Thee, O Jehovih, I am as nothing; but Thy servant will I be henceforth forever. Amen!

33. HYARH: My friends, what was the light of the ancients?

34. EM.: To learn the earth and call it Ah! To learn the sky and call it Oh! To learn the unseen power, as the wind, and call it E-O-Ih!

35. H.: Which was the secret password to the lodge of light with the ancients? What was next?

36. EM.: To worship Eloih; to do no murder; to keep holy one day in seven; to steal not and to commit no adultery.

37. H.: What was the next light?

38. EM.: To do not unto others that which we desire not done unto us.

39. H.: What next?

40. EM.: To do unto others even as we desire them to do unto us; to love one's neighbor as one's self; to return good for evil.

(Here ended the ancient light. But in kosmon, to the order of this day, is added:)

41. H.: A greater light I now give unto you, in the name of Jehovih, which is: THAT YE SHALL DO GOOD UNTO OTHERS WITH ALL YOUR WISDOM AND STRENGTH, ALL THE DAYS OF YOUR LIVES; AND THAT YE SHALL PERCEIVE NO EVIL IN ANY MAN, NOR WOMAN, NOR CHILD, BUT IN THEIR BIRTH AND SURROUNDINGS.

42. EM.: This, also, do I accept of Thee, O Jehovih. Help me to swerve not, O Thou Light of my soul, for Thy glory and for the glory of Thy dominions, forever!

(Thereupon follow the anointing rod of fire and the key to the astronomical problems. After this the Em. are conducted to North, South, West and East, where they are bestowed with raiment, the ceremony of which is withheld from publication.)

M'HAK.

(Dark, or Degree of Golden Chamber.)

THIS, then, is the upper chamber of the Panic age, and the Golden Chamber of the second branch, Chine. Herein stand the Gods and Saviors of this day, even as the idolaters of the ancient days had other Gods and Saviors in their days.)

1. SOUTH: If a man do evil, it taketh root in him, and will be entailed on his spirit, even into the next world. But if a man practice righteousness it will also take root, and his spirit will become as a star of glory in heaven.

2. WEST: If a man court evil companions in this world, he shall find them also in the spirit world (Es). But if he constantly seek Jehovih, and to do His will, he shall find happiness both here and hereafter.

3. NORTH: If a man minister unto others, so will he be ministered unto by the angels of heaven. But whosoever would grow in all gifts, let him labor to become one with the Father, and the Father will grow in him forever.

4. EAST: Naked bring I man into the world, saith Jehovih. But I provide others for him in his infancy, that he may be fed and clothed. But when he is strong and wise, I command him to provide for himself, that he may be an honor and glory in My handiwork.

5. Let no man shirk from the trials I put upon him, for in so doing he robbeth his own soul.

(The Gowai and Initiates now march thrice around the Tablet, repeating the philosophy and the examination that arise out of the Degree of Dawn, and the Light of High Noon. When they have arrived at the West, the Washutage sound the gong, and they halt thereat. The West saith:)

6. W.: Who cometh here?

7. I.: A Faithist in Jehovih.

8. W.: Who is Jehovih?

9. I.: The Great Spirit. He Who is over all and within all. The Potent and Unseen. He it is Whose Ever Presence quickeneth into life all that live.

10. W.: Where is Jehovih?

11. I.: Everywhere, nor is there place without Him.

12. W.: What is His form?

13. I.: No man can attain to know His form.

14. W.: What is His extent?

15. I.: No man can attain to know His extent.

16. W.: Is He Person?

17. I.: Inasmuch as all the living are persons, so is He the All Person of all things. Inasmuch as His Ever Presence quickened into life all that live, so is His Ever Presence with the living: seeing, hearing and feeling every word and act of all men, women and children on earth and in heaven.

18. W.: What interest hast thou in Him?

19. I.: He is my Father! He is within my soul. I am within Him, and a very member of His person.

20. W.: Whence came His name?

21. I.: As the wind whispereth E in the leaves, and uttereth O in the ocean's surge and

in the thunder above, and Ih in the winter's shrill whistle, so came the name E-O-Ih, which hath become Jehovih, and Eloih, and Elohim and Wenohim.

22. W.: How was He discovered?

23. I.: The angels of heaven taught man of Him.

24. W.: Who are the angels of heaven?

25. I.: People who once lived on earth or other corporeal worlds.

26. W.: What is their form?

27. I.: Even as mortals, but being perfect.

28. W.: Where is heaven?

29. I.: Worlds unseen by mortals fill the etherean firmament above. These worlds are heaven; these the spirit worlds; these the etherean worlds; these are the abodes of the spirits of the dead.

30. W.: How came the angels from heaven down to the corporeal earth?

31. I.: In the Dan'ha they come direct; at other times they come through familiar spirits.

32. W.: Who are familiar spirits?

33. I.: Our fathers, mothers, brothers, sisters and other relatives and friends who have not been long dead, and such other spirits as have not learned of or risen to the heavens above earth's atmosphere. Many of these abide on the earth and with mortals, some for a few years, some for a hundred, and some for a thousand or more years.

34. W.: What is an idol?

35. I.: Anything that is worshipped, having form and figure.

36. W.: Who is God?

37. I.: A spirit with a heavenly throne believed by people in darkness to be the Creator of all things. Familiar spirits have oft called themselves God, and so taught mortals.

38. W.: Who are Saviors?

39. I.: Familiar spirits who have kingdoms in atmospherea, which, by the ancients, was called the lower heaven. Saviors are tyrants who make slaves of other spirits, who believe in them. Their slaves are sent back to mortals as guardian angels or familiars, in order to make captives of mortals after death, to augment the Savior's kingdoms in atmospherea.

40. W.: How can a man escape the toils of false Lords, Gods, Saviors and familiars?

41. I.: He shall covenant with Jehovih every day of his life, and serve Him by doing good works unto others with all his wisdom and strength. Nor shall he call in prayer on the name of a Savior or God, nor any other spirit, but on the Great Spirit only. If he do this, and eschew contention and war, and leadership, and earthly gain, and earthly aggrandizement, then will etherean angels come and guard him in the name of Jehovih.

42. W.: Who are ethereans?

43. I.: Spirits who have risen above the bondage of the earth and its atmosphere; spirits who can come only to such mortals as have attained beyond earthly desires.

44. W.: Hath it not been said: Swear not at all?

45. I.: Jehovih saith: Swear unto thy Father in heaven every day of thy life; and if thou fail to keep thine oath, thou shalt renew it on the following day, with repentance. But in all swearing it shall be for perfecting one's self and for the glory of the Father.

46. W.: Thou hast spoken wisely. Go, then, to the east, and stand upright before Jehovih, and there pray or utter an anthem of praise unto Him, that He may be glorified in thee, and thy guardian angels have honor in their pupil.

(The M. and I. pass round the tablet; the E. soundeth the gong thrice; the I. maketh informal prayer, and, at the termination, he repeateth with the M., as followeth:)

47. M. AND I.: Give ear unto me, O Jehovih! The vanities of the earth have no countenance in my sight; they are as one cast down in the day of his triumph.

48. Neither doth flesh[31] food enter my mouth; nor strong drink, nor substance that cometh from an animal, or is part thereof; nor fish, nor worms, nor anything that breathes or hath breathed. (And if the I. is a prophet he addeth, nor roots, nor seeds that grow in the field.)

49. In the air and in the fruits thereof is my substance; into the air riseth my spirit upward unto Thee, O my Father in heaven!

50. Quicker hast Thou made my spirit than my flesh; quicker Thou my soul than the dust of the earth.

51. Who can comprehend Thy handiwork? Who else but Thee knoweth the delight of my soul unto Thee? Verily art Thou the comfort of the living, the solace of the dying and the joy of the dead.

52. I was not, and I knew not. Thy hand moved and brought me forth, and lo, here I am! Yea, Thy spirit moved upon Mi (mother earth), and I am one of the fruits thereof.

53. How shall I glorify Thee; and in Thy service how shall I render Thee recompense?

(During the last two verses the I. marcheth around the altar and arriveth at E. Four bells.)

54. E.: My brother (or sister), thou hast covenanted with our Father at Dawn and at High Noon, saying: That that thou hast taught me will I proclaim, fearing naught that may come upon me.

Go forth, then, and see to it that thou turnest not backward. Neither shalt thou raise up thy hand to do any man hurt.

55. E.: Since the time of the ancients to this day the worshippers of the One Great Spirit have been persecuted and abused by idolaters of Gods and Saviors.

56. E.: If, therefore, enemies accuse thee or assault thee, hear thou them patiently, but press onward in peace to the end, and the Father will be with thee.

(The I. turneth to the south, face upward.)

57. I.: Such is my will unto Thee, O Jehovih! Thou shalt be the song of my life. Thou, the theme of my delight. Unto Thee will I give praise without ceasing, and my prayers shall be without number.

(He marcheth forth now in the order of opening Dawn. The E. retireth beyond the ark. The Fesays lower the light to almost darkness, and the four drujas prepare themselves in the Druk, light the incense of sacrifice, and robe themselves in the orders of the four great idolaters of the cycle belonging to the order. Meanwhile the I. goeth forth, saying:)

58. I.: I will go forth proclaiming Thee and Thy works, O Jehovih! In Thee shall Thy children rejoice with great joy. Yea, the inhabitants of the earth shall turn away from evil and learn to glorify Thee!

59. They have beholden the Rising Sun and the High Noon, and the stars in the firmament above, and they shall sing unto Thee for Thy glorious works.

60. Thy unseen heavens will I proclaim, and for the inheritance thereof shall people eschew war and earthly aggrandizement.

61. Yea, all people shall rejoice with me for the glory of the earth, and for Thy kingdoms above. Unto Thee shall they sing with rejoicing all the days of their lives, and Thy voice shall come upon them.

(Here boundeth forth from the N.-E. the druj, which of this day is Brahma of the Zarathustrian ancients, and he flieth madly upon the I.)

62. Brahma:[32] Halt! vain man! Blasphemer of the Zarathustrian law! I have heard thy insulting tongue. Thou raisest up thy voice against the wisdom of the ancients. Know, then, that the All Spirit spake to Zarathustra, the All Pure, who was the incarnation of All Light, born of the virgin Mi. This is the Zarathustrian law; the holy light of earth and heaven; the Brahman religion. Whoever since then saith: Lo, I hear the Voice, or lo, I see the Hand, is a blasphemer, an impostor! Have a care of thy speech!

63. I.: I would teach man to be happy and to rejoice in the Father over all!

64. B.: Insulting man, and of a truth a most wicked teacher. Man should torture his flesh, and by long fasts and abhorrent labor, make the earth hateful in his sight. Do thou not this, and thou shalt return to the earth a wandering spirit to afflict mortals.

65. I.: Nay, I would make the labor of earth a joy and thanksgiving, having faith in the Great Spirit, Jehovih!

66. B.: O Brahma! O Zarathustra! Go, barbarian! Out of my sight! Thou insulter of the ancients! Thou contaminatest the sacred land of Brahma! Begone, begone! Thou that reverest not the caste of men!

(Here the I. escapeth past B., who retireth to his Druk. Again the I. goeth forth.)

67. I.: Rejoice, O ye inhabitants of the earth. Jehovih liveth and reigneth, and ye are a glory within His works!

68. Fear not, O my beloved. His hand is over all. His wisdom knoweth your just deserts.

69. Go not backward, O all ye people. He is ever at your hand in wisdom and strength.

70. A nurse provided He for the newborn, and the spirit of the full-grown man is in His keeping.

71. With your eyes, O my beloved, go not back to the ancients, nor seal up your souls, and He will give you light.

72. Arouse ye up, O ye inhabitants of the earth! He is the same, yesterday, to-day and forever!

(Here boundeth forth from the S.-E. druj, which in this cycle is Buddha, and he assaileth the I. violently.)

73. Bu.: Hold! Thou man of darkness! Barbarian, hold thy tongue! Insulter of the ancients! Blasphemer against great Buddha! Who can hear the Voice? Thou!

74. The All Light descended to the earth in carnate form in Gotama Buddha. Whoe'er since then saith: I can hear the Voice, is an impostor, a breeder of revolt against all truth.

75. I.: I proclaim the living Presence.

76. Bu.: Heedest thou not the Ahura'Mazdian law! To establish Buddha on earth, more than a hundred million have been slain in war! This day the Buddhists have twenty million soldiers. Wouldst thou insult this mighty power? Turn the nations loose in blasphemous song!

77. I.: I would lift man up from the bondage of the ancients.

78. Bu.: Nay, begone, or thy blood be upon thy head. Thou defilest the holy land of Buddha. Out of my dominions! thou that heedest not the caste of men! Begone!

79. I.: But hear me —— (The I. succeedeth in passing him.) Bu.: Nay, I will not. I will scourge thee with stripes! (Whipping him.)

80. (As he graspeth the chastening rod the I. maketh his escape. Bu. retireth to his Druk. The I. goeth forth again.)

81. I.: Better art Thou, O Jehovih, our Living Father, than the dead ancients. Better Thy love than the dominion of the whole earth.

82. Who shall fear when our Father in heaven is also within us? Who shall take anger to his soul for the darkness of men?

83. Glorify Him, O all ye people, in praise and thanksgiving. He speaketh in the song of the bird. He painteth the flowers of the field with His own hand.

84. Of all the living, man alone turneth away from Thee! Man alone setteth up an idol on earth or imagineth one in heaven, and worshippeth it.

85. Proclaim Him with great joy, O my beloved; there is but one All Person, the Great Spirit, Jehovih.

(Here boundeth forth from the N.-W. the druj, which, of this cycle, is Christian. He assaulteth the I. violently and in rage.)

86. C.: Fanatic! Infidel! Blasphemer against Christ! Sayest thou God hath lungs, and lips, and a voice, and thou canst hear Him? O thou insulter of this enlightened age!

87. Only the ancient prophets could hear Him. Then God descended to the earth, incarnated himself in a woman, and was born of a virgin, becoming Christ, the Savior of the world! Christ is the lamb of peace! He is the fountain of love. Christ saith: I am the life and the light!

88. I.: I know only one Great Spirit, Jehovih.

89. C.: Thou liest! Thou disturber of the peace! Thou infidel to the holy book and Christian law! To establish Christ on earth, a hundred million have been slain in war! Know thou, this day, the Christians have seven million soldiers, and the mightiest ships of war on the globe!

90. I.: I teach peace and love!

91. C.: Hold thy tongue, infidel! Christ saith: Think not I am come to send peace on earth; I am not come to send peace, but a sword; Christ saith: I came to set man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.[33]

92. Before Christ shall every knee bow, and every tongue confess him Lord of all. Down on thy knees, infidel, and confess to him. Down!

93. I.: Never. To none but great Jehovih.

94. C.: O blasphemer against the Lord! Now will I bind thee for heresy behind prison bars, and thy sacred books confiscate. (He seizeth a cord.)

95. I.: Nay, bind me not. I would but raise up my fellow-men.

(The I. escapeth.)

96. C.: Dog! Desecrator of religious liberty, begone out of this fair land of meekness and love!

(C. retireth to his Druk. The I. goeth forth again.)

97. I.: Hear ye Him, O all ye people of the earth, and ye of heaven above. His voice is in the air, and in the stones of the earth. Yea, He speaketh in the sun and moon and stars! All things in heaven and earth are the expressions of His soul.

98. Make merry, O ye inhabitants of the earth. Jehovih is Ever Present, and none can counterfeit Him. Open your ears that ye may hear His Voice, and your eyes that ye may behold His Person!

(Here wearily cometh forth from the S.-W. the druj, which, in this cycle, is Mohammed, and he raiseth a stick and preventeth the I. passing.)

99. Mohammed: Foolish man! Thou talkest to the wind. Only the ancient prophets could hear the Voice. Mohammed was His prophet. Go, then, read the prophets of old, and study the Koran. Since Mohammed, no more wisdom can come into the world.

100. I.: I would raise up the ignorant and debased.

101. M.: Nay, thou art a fool! The ignorant and debased are as God made them. They are content; disturb them not.

102. I.: I would make their labor light.

103. M.: Be wise. Yesterday thou wert born; to-day thou livest; to-morrow thou diest, and the next day thou wilt be forgotten. Go, then, procure wine and women, and feast thyself whilst thou mayest.

104. I.: I teach a higher life.

105. M.: I want no higher life. This world is good enough for me. God is just. He hath provided heavens for angels. The earth he made for man, and to man gave he passions to be indulged. Otherwise he had not given them. Therefore I will have of the earth its sweetness whilst I may. God hath already made all things; all is finished. Man hath nothing to do but seek pleasure and die.

106. I.: I would make the life of the peasant a pleasant one.

107. M.: Thou disturbest my kingdom. To establish Mohammed, a hundred million have been slain in war. The Mohammed hath this day two million soldiers. That is sufficient. Depart thou, then, out of the honest land of the Mohammed, and may God's holy book and the Koran enlighten thee.

(Here he passeth the druj, and the latter goeth to his Druk.)

108. I.: Alas, O my Father, Who art Ever Present! Yesterday I was puffed up with great joy, but the four quarters of the world (Druks) have risen up against me. To-day I am cast down in sorrow.

109. The inhabitants of the earth are bound down by the little light of the ancients; but Thy Great Light of Living Presence they put afar off. What shall I do, O Father, that I may contribute to the founding of Thy kingdom on earth? O give me light, that my labor be not vain!

110. E. (with four bells): My friend, the Great Spirit beholdeth thee at all times and places; and since thou hast been faithful to Him, so have His etherean spirits ministered unto thee. And now that thou asketh for light from our Father, thy words are not in vain.

111. E.: Repair thou, then, into Dehabalizzah (Golden Chamber), where the voice of self and dispute never enter; and thou shalt learn of the mysteries of the dominions of the Gods and Saviors; after which thou shalt learn to apply thy labor that it be not vain, but profitable to the world and a glory to Jehovih in founding His kingdom.

112. I.: Angels of heaven lead the way!

(Here the W., the I., and spirits (if present), who have taken on corporeal forms, lead the way, ascending to the Golden Chamber. Within this chamber the lights give a golden color, and the roof of the chamber is blue, with golden stars, twinkling. On the E., W., N. and S. are altars with the sacred instruments for measuring, surmounted with golden colored flags. Here are represented, the spider's net, the ant-house, the broken implements of war, the sacred wheel of the ancients, the Sun at Morn and at High Noon, the representative idols of all nations and religions. In the E. and W. and N. and S. stand the angels of triumph. In the midst of the chamber stand the tablet and altar of the ancients. Above the E., in letters of fire, is the name JEHOVIH. Above the W., in letters of fire, is the name ELOIH. Above the N., in letters of fire, is the name ELOHIM. Above the S., in letters of fire, is the name EOLIN, and suspended from the centre, in letters of fire, is the name E-O-IH! In the extreme druk'a, in golden letters, is the word OM, and in red, is the word MI! When the I. and the W. and the angels enter the chamber, low, sweet music saluteth them, and they march around the central altar in single file thrice, arriving at E. as the music ceaseth. Five bells are sounded, and the I. and W. and spirits face about to the E.)

113. E.: Who cometh here?

114. I.: One anxious to learn how best to serve the Father, that his life may be fruitful unto others.

115. VOICE FROM THE SPIRIT, OR A MORTAL REPRESENTATIVE STANDING ON THE RIGHT OF THE E.: How easier it is to bend a young sprout than a full grown oak! saith Jehovih. Have not the Gods and Saviors in the lower heavens discovered this, and so set guardian spirits and familiars over the newborn? What wonder is it that men are stiff-necked in the doctrines of the ancients? Spirits of darkness urge them on, and they delight in war and earthly dominions, for the benefit of their Gods and Saviors. Neither know they that they are servants to spirits of darkness; and they glorify themselves in caste, and in riches, and dominion, and in becoming rulers and chief leaders.

116. Jehovih saith: Let My chosen be wise after the manner of the self-Gods and Saviors, and also seek out infants and little ones and become guardians over them, but unto righteousness and good works, teaching them peace and love, and to live in harmony, and to abjure war and earthly profit.

117. As much as ye do this, especially teach-

ing spirit communion, so do ye lay the foundation for My etherean spirits to come and abide with them as guardians during life, and even after death.

118. Neither shall ye circumscribe them in any of the talents I have given them, especially in the love of liberty, but perfect them in all things, teaching them to live in families of tens, or twenties, or hundreds, or thousands, even as in the olden times, holding all things in common, and being as brethren one with another.

119. Waste not your time in discoursing with those who, having heard, will not practice My commandments. Nevertheless, to as many as come in your way, ye shall say: If ye cannot curb your self-desires in this world, neither can ye in the next; and if ye cannot live in a brotherhood in peace and love on earth, neither shall ye find a brotherhood of peace and love in heaven.

120. I.: I have heard Thy wisdom, O Jehovih, and I swear unto Thee, with all my soul. I will fulfill these Thy just commandments with all my wisdom and strength. Help me, O Father, to this end, for Thy Glory forever and ever. Amen!

(Responses, Amen, from E., W., N. and S., and other places within the chamber.)

121. E.: By Thy Power, Wisdom and Love, and in Thy name, O Jehovih, do I receive this Thy son (or daughter), and proclaim him brother (or sister) of the Golden Chamber! In Thy name, O Father, I proclaim him in all the earth and in heaven above by these Thy solemn rites, for Thy glory. Amen!

(Responses, Amen! Now cometh the Dan of Su'is, bearing the regalia. Next to him

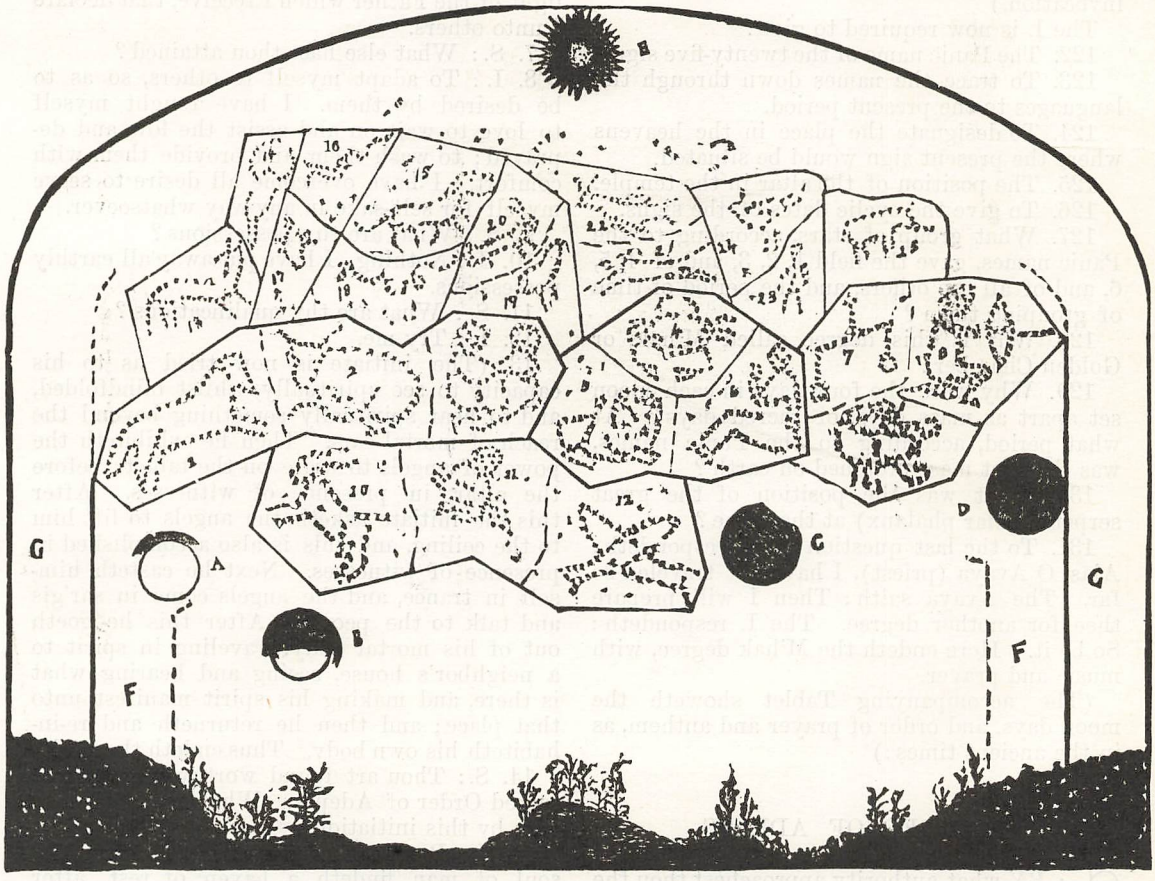


PLATE 91.—CEREMONY OF HOLY MASS (MOON).

[For interpretation, see preceding Tablets.]

come the du'ji, seven young girls, representing the seven stars, bearing the symbols of Industry and Peace, and they form around about the I. a crescent facing the E., so that the E. formeth the eighth star betwixt the horns of the crescent. Hoo'artyo, in golden lace, cometh from the W. and proceedeth to give the signs and passwords. After this the youngest child present mounteth the k'sam, and in proper words (which are withheld from publication) proceedeth to clothe the I. in the golden fleece. Hoo'artyo giveth the injunctions of the ancients, and the D. calleth forth the Tablets of the moon, and the studies of the stars, and enjoineth prayer. The magi now illustrateth on a tablet (blackboard) the prophecy of the rise and fall of nations, the origin of man and language, how the corporeal world is governed by the es world, and giveth the I. the key of invocation.)

The I. is now required to give:

122. The Panic name of the twenty-five signs.

123. To trace the names down through the languages to the present period.

124. To designate the place in the heavens where the present sign would be situated.

125. The position of the altar in the temple.

126. To give the cyclic dates of the signs.

127. What group of stars, according to the Panic names, gave the field 1, 2, 3, and of 4, 5, 6, and of all the others, and the period of time of grouping them?

128. Why is this degree called M'hak, or Golden Chamber?

129. Why were the four days in each moon set apart as mass days, or sacred days? At what period, according to the Panic names, was the first mass ordained on earth?

130. What was the position of the great serpent (solar phalanx) at that time?

131. To the last question the I. respondeth: Alas, O Avaya (priest), I have not traveled so far. The Avaya saith: Then I will prepare thee for another degree. The I. respondeth: So be it. Here endeth the M'hak degree, with music and prayer.

(The accompanying Tablet showeth the moon days, and order of prayer and anthem, as in the ancient times:)

CHAMBER OF ADEPTS.

S.: BY what authority approachest thou the Chamber of Adepts?

2. I.: As Jehovih created me, so I am.

3. S.: What canst thou do?

4. I.: I labor more than sufficient to provide for myself. I govern my passions and corporeal desires; I never speak in anger, or even think in anger, or hatred or envy. I never talk of myself, or what I can do, or what I have done, so as to laud myself. Neither do I seek to justify myself, by words or arguments, for errors which I may have committed. I contend with no one for any thing, or principle, or knowledge of my own. I administer unto others for their corporeal and spiritual resurrection and happiness.

5. S.: Wouldst thou not contend for right and justice, against wrong and bondage?

6. I.: Alas, I might be in error as to what is right or wrong, or justice, or bondage. Nay, I contend not at all; neither do I resist; nor set up my judgment against any man's. The light of the Father which I receive, that declare I unto others.

7. S.: What else hast thou attained?

8. I.: To adapt myself to others, so as to be desired by them. I have taught myself to love to wait on and assist the low and depraved; to wash them and provide them with comfort. I have overcome all desire to serve myself for self-sake in any way whatsoever.

9. S.: What are thy possessions?

10. I.: Nothing. I have put away all earthly possessions.

11. S.: What are thy qualifications?

12. I.: Try me.

13. (The initiate is now tried as to his capacity to see spiritually, whilst blindfolded, and to hear spiritually something beyond the reach of mortal ears. Then he exhibiteth the power of angels to write on the tablets before the altar, in presence of witnesses. After this the initiate asketh the angels to lift him to the ceiling, and this is also accomplished in presence of witnesses. Next he casteth himself in trance, and the angels come in sar'gis and talk to the people. After this he goeth out of his mortal body, traveling in spirit to a neighbor's house, seeing and hearing what is there, and making his spirit manifest unto that place; and then he returneth and re-inhabiteth his own body. Thus endeth the trial.)

14. S.: Thou art found worthy of the most sacred Order of Adepts. What hopest thou to gain by this initiation?

15. I.: By meeting with like fellows, the soul of man findeth a haven of rest, after which man cometh forth again invigorated for arduous labor.

16. (After this, followeth the ceremony of passing the arch, and attaining to the foot of the throne of light, where the initiate maketh his vows to Jehovih. Music, bells, etc., etc., omitted.)

CHAMBER OF PROPHECY.

GOD said: Before learning to approach the foot of the throne, what profit is it to show them the way to mount upon the throne itself?

2. Preserve, therefore, the secrets of prophecy for such as apply themselves to keeping Jehovih's commandments. Those who have attained to the foot, can of themselves find the way to mount upon it.

THE BASIS OF THE EZRA BIBLE.

IN the time of Moses, the people of Arabin'-ya worshipped many Gods and Lords, whose high heavenly Captain was Osiris. Four chief Gods were under him; they were: Baal, Ashtaroth, Dagon and Ashdod. There were seven and twenty other Gods also, known to mortals.

2. When the Israelites traveled forth amidst the different tribes, they were beset to know what Lord or what God they worshipped, and by what Lord or what God they were led forth.

3. The Light in wisdom and words came to Moses to say to the nations, ALAS, HIS NAME, WHOM WE WORSHIP, MAN DARE NOT UTTER.

4. Within the commune families, were certain signs and passwords belonging to the different degrees. There were also oral rules of life and worship, but these were kept secret from the multitude, but the instruction of the commune fathers to the families was by this method made to harmonize all the people.

5. For general behavior, Moses gave ten commands, which were not only made public, but incumbent on the commune fathers to teach orally to their respective families. The following are the commandments thus taught, that is to say:

6. ‖ I AM THE I AM that brought thee out of Egypt.

7. Thou shalt have no Gods nor Lords but the I AM.

8. Thou shalt not make any image of the I AM out of anything that is in heaven above, or on the earth beneath, or in the waters.

9. Thou shalt not bow down thyself before idols nor images, nor anything having the form of anything in heaven, or on the earth, or in the waters.

10. Thou shalt not speak My name in public, for I will not hold him guiltless that giveth it to idolaters and lovers of evil.

11. Remember the sacred days and keep them holy. Six days shalt thou labor; but the seventh day is the Sa'abbadha.

12. Honor thy father and mother.

13. Thou shalt not kill (any living thing).

14. Thou shalt not commit adultery.

15. Thou shalt not steal; nor bear false witness; nor covet anything that is another's.

16. In those days it so happened that one Koetha, an Egyptian woman, a su'is, went into the lodge at noon, no person being within the lodge save herself. Now, whilst she was examining the remnants of shew-bread and basins, and the candlestick, a Voice spake to her, saying: TOUCH NOT THESE, THEY ARE SACRED. But, the woman knowing it was a spirit, said: If I tell what I have heard, I will be accursed; for was it not the multitude of seeresses that brought the plagues on Egypt?

17. Again the Voice spake, saying: I will give thee the signs and passwords of the High Fathers, that they may also know that thou knowest. Now, thereupon the Spirit told her the secrets; and he likewise said: Say thou to Moses, THE I AM SAITH (and Moses will wonder at thy speech), Behold, these implements are sacred. Hide thou them by day, for they who have spirit perception, perceiving them, will obtain the signs and passwords.

18. The woman, Koetha, did as commanded, and Moses commanded workmen to make a tabernacle (a model or image of a place of worship, a portable temple), and the sacred implements were kept within said tabernacle, and this was the corporeal base of the ark of Bon, a locality in the etherean heaven, by which the light of the second heaven reached the earth to Moses and his people, in a pillar of cloud by day and of light by night.

19. The secret ceremonies commanded vegetable diet for fathers, prophets, seers, and wanonas (trance subjects), and many of Koetha's people followed their example. After some years of experience, those who fasted from flesh, murmured, saying: What have we gained for our sacrifice?

20. So they broke their fasts by hundreds and by thousands; and there came by their camps numberless birds, and they caught and

killed and ate them freely; but, being unaccustomed to such diet, they were taken with fever and died, upward of sixty thousand of them, men, women and children, and the place was called Kibrath-Hattaavah, the place of lusters.

21. In the year 3269 B.K., the Israelites began to marry with the Canaanites, who were under the control of Baal.

22. Ashtaroth, whose dominions extended jointly with Baal over Western and Southern Arabin'ya, sent spirit emissaries to the handsomest of the women of Canaan, and by impression led them into the camps of the Israelites, to tempt the young men, for by these means did the heathen Gods determine to destroy the worshippers of the GREAT UNSEEN. And many of the Israelitish young men were tempted by the beauty of the heathen women and thus took them for wives; and said wives brought with them their own familiar spirits, who were slaves to Baal and Ashtaroth.

23. The ark of Bon immediately sent Jerub, an etherean angel, into the Israelites' camp, giving him two thousand inspiring spirits to counteract the labors of Baal and Ashtaroth.

24. Nevertheless, it so came to pass that when the half-breed children were grown up, having Canaan mothers, they began to murmur against the peace policy of the Israelites, saying: As other people have kings and emperors, why not we? As other people raise up soldiers, declare war, and go forth possessing themselves of lands and cattle, why do not we?

25. For three hundred and ninety-seven years after going out of Egypt, the Israelites lived without a corporeal king, or other government, save the community of fathers; and they attained to the number of six million souls, men, women and children.

26. But in the three hundred and ninety-seventh year, the Gods Baal and Ashtaroth triumphed, through their familiar spirits, and caused the Israelites to anoint a king to rule over them. This king was called Saul, signifying OF THE LORD GOD. Prior to this the Israelites acknowledged no God nor Lord, but covenanted with the Great Spirit, E-O-Ih. The name had been kept secret with the fathers, and the commandments were announced from the Great Spirit, I AM.

27. The familiar spirits now inspired Saul to change the words of the commandments to the LORD THY GOD, as a conciliatory stratagem to please the nations and tribes of people who worshipped Baal, Dagon, Ashtaroth, Haughak, and other Gods and Lords of the lower heavens.

28. Thus was substituted Lord God (Land God) for Jehovih (called sacredly, E-O-Ih), and as the Great Spirit had been heretofore taught to the Israelites as an inconceivable entity, WHOSE FORM AND EXTENT no man could attain to know, so was He now transformed and declared to be in the form of a man, and having a residence in the firmament of heaven. Thus they made the Great Spirit merely an idol; thus they began the overthrow of the holy doctrines of Moses.

29. Jerub, the etherean angel in command, sought to preserve the old tenets, and amongst mortals sought out one, Samuel, and inspired him to establish a college of prophets, and this was done at Naioth, and hither congregated the inspired; and they established a crescent Tablet, and made prophecies from etherea for a period of seventy years.

30. Hereupon the Israelites were twain, those of the king and those of E-O-Ih, the prophets, and these placed them at a disadvantage before neighboring tribes and nations. Having sacrificed the name of the Great Spirit, and made Him into a man figure, the heathen said: What better is their Lord God than our Lord or our God? and they made war against the Israelites on all sides; and the latter having stooped to a corporeal king, went further on and raised armies of soldiers and went to war.

31. In the four hundred and ninth year after the departure out of Egypt, the entire PEACE POLICY and NON-RESISTANCE of the Mosaical Inspiration was overthrown, and the Israelites became warriors, and even warred against one another.

32. The Israelites not only worshipped the imaginary idol, Lord God in heaven, but built representatives of him in stone and wood, and worshipped them also.

33. And now, one Ahijah, a young man from the college of prophets, foretold the coming captivity of the Israelites as a consequence of their idolatry.

34. In the year 2768 B.K., a young man, Elijah, was raised up from the branch of the college of prophets, and, under the inspiration of the angel Jerub, went forth preaching amongst the heathen, preaching not the Lord God, but Jehovih.

35. Ahab, a king, a worshipper of Baal, said to Elijah: What better is one God than an-

other, or more powerful? Are not all Gods but the spirits of men raised up in heaven?

36. Elijah answered him, saying: I preach neither Lord nor God, but Jehovih, the Creator, who is Ever Present and Potent over all things.

37. Ahab said: Then thy Master hath neither eyes nor ears, knowing nothing, like the wind. He is foolish, and without intelligent answer to thy prayers.

38. Elijah said: Summon thou thy priests, and thy high priests, who have power through Baal and Ashtaroth and Dagon, and they and their Gods shall try in a tournament against Jehovih.

39. Ahab caused the tournament to take place, and when the priests and high priests of Baal had spread the sacrifice they repeated their invocations for a miracle to prove the power of Baal and the other Gods; but lo and behold, Jerub, the etherean angel, with ten thousand spirits to assist him, prevented any sign or miracle being accomplished by the familiar spirits of Baal and Ashtaroth.

40. And now Elijah stretched forth his hand unto Jehovih, saying: If it be Thy will, O Father, give these people a sign of Thy Power!

41. And Jerub and his etherean host of angels, caused a flame of fire to descend on the altar and consume the sacrifice. The people feared, and many fell down, exclaiming, Jehovih is mighty! Jehovih is mighty!

42. When the tournament was ended, Elijah went upon Mount Carmel, and prayed for rain; and Jerub, with ten thousand times ten thousand angels, brought the winds from the north and south and east and west, and the moisture in the air above was converted into rain, and thus the long drouth was ended.

43. In the year 2635 B.K., the college of prophecy raised up Jonah, and Amos, and Hosea.

44. In the year 2574 B.K., the kingdoms of Israel perished, and they became a scattered people, and fell into bondage again.

45. 2439 years before kosmon, Manasseth, son of Hezekiah, established idol worship, and, by law, abolished the worship of Jehovih. He caused the prophet Isaah to be sawn in twain; and the judgment was, because he worshipped Jehovih.

46. For three hundred years following, the only Faithists amongst the Israelites were the prophets, and the followers of the prophets, who had never affiliated with those of the kingdoms and armies.

47. The Faithists proper were a small minority, and scattered in many lands. The rest, who were called Jews, lived under written laws and ceremonies, which were compiled and established by Ezra, in Jerusalem, which combination of books was called the Bible, and was completed in the year 2344 B.K.

48. From that time forward, the Jews became worshippers of THE LORD AND THE GOD, but the scattered tribes of the Faithists still held to the Great Spirit, Jehovih, keeping their service secret. These latter were without sin, doing no war nor resistance of evil against evil, but returning good for evil, and loving one another as one's self.

49. From the Faithist branch sprang the Asenean (Essenean, or Es'eans) Association, cultivating prophecy and purity of spirit. For further light, read of Pharaoh in the lower heavens, and the migration of the East Indian Gods westward, in another part of Oahspe.

50. The angels of Jehovih now dwelt with the Aseneans, who were the true Israelites in fact. Though many of the Jews also professed Jehovih under the name of God and Lord God.

51. In three hundred and fifty years after this Jehovih raised up from the Aseneans, one Joshu, an iesu, in Nazareth. Joshu re-established Jehovih, and restored many of the lost rites and ceremonies.

52. In the thirty-sixth year of Joshu's age he was stoned to death in Jerusalem by the Jews that worshipped the heathen Gods.

53. Forty years after Joshu's death, a false God, Looeamong, with millions of angel emissaries, obsessed the inhabitants of all those countries and plunged them into war and anarchy.

54. The Faithists were scattered to the four ends of the earth.

55. Jehovih said: Never more shall My chosen have kings. I alone am King.

56. And it is so to this day.

57. Looeamong, the false God, now changed his name and falsely called himself Christ, which is the Ahamic word for knowledge. And he raised up tribes of mortal warriors, who called themselves Christians, who are warriors to this day.

58. The doctrine of these warriors was, that knowledge, which implieth general education, was the best preventive against crime and misery. Neither understood any man in those days that the word Christ had any reference to a man or person. Now, from the time of

Moses to Ezra, there was an interval of four hundred years, in which the Jews had no written record.

59. The age of the Ezra Bible is not, therefore, from the time of Moses, but from the time of Ezra, 2344 years B.K.

AHURA'MAZDA.

CREATOR.

DESCENDED by the Yi-ha light through mortals, and in the Vedan Gods revealed from Zarathustra in Juian, Zend and Haizariyi, and thence into Vede, and thence into Sanscrit, and by Brahma and by Buddha. These, then, that follow, are the pillars of light of Great Jehovih, still standing as the remnants of His beloved sons and daughters in the East.

2. Airvana, the good, created things. Anra'mainyus, the evil, created things. Gau, place of science in heaven. Mouri, the second holy heaven. Bakhdhi, third holy place in heaven. Haroyu, confederate republics in heaven. Haetumat, emancipated heaven above the lower or bound heavens.[34]

BASIS OF VEDE.

VARIENA, a circle divided by cross-lines into four quarters; made for Thraetaono, a holy name, which had power over the Dahaka, serpent, i.e., evil.

2. Nisai, faith, belief; a created place in the unseen heavens, which nurtureth man's soul, created by Ahura'Mazda, the good Creator.

3. Kanthiuzhada, unbelief; a place in the unseen heavens which nurtureth unbelief in mortals, created by Anra'mainyus, the evil creator.

4. Yatu, to sin against Ahura'Mazda, or against one's own being.

5. Hapta Hendu, India; land of seven rivers.

6. Yima, a Savior; self-assumed Lord of the earth. A spirit with many provinces in atmospherea. He sent emissaries (spirits) to the temples and oracles of India, for over a thousand years, and thus compelled mortals to worship him. He said he was the Son of Ahura'Mazda, doing his will. He claimed to have been born of Mi, Mother of the Creator, and he was the only begotten Son; that he lived on earth and worked miracles, even cleaving the earth asunder and enlarging it. Through him and his spirit emissaries, mortals were inspired to construct the written doctrines of the Vedas as they now are, to prevent his final overthrow in atmospherea, where he had four hundred million slaves.

7. Daevas, all evil, and evil men in general. But a real and wholly acting Daeva is a sodomite.

8. Druks Nagus, literally, rotting; also that decomposition of flesh which becometh food for insects and vermin.

9. Crossha or Craosha, an angel sent by the Creator, speaking for Him.

10. Druks and Daeva Druks, sinful men.

11. Tistrya, an angel from the still heavens who ruled the flocks of mortals. He was said to reside on Sirius; and that star was afterward named after him; and mortals afterward worshipped the star, forgetting the legend of their forefathers.

12. Ctara, or Gaura, who, in like manner, dwelt on a star, and was forgotten in the lapse of ages, and the star worshipped in his stead.

13. Zami, another angel who became a star in like manner.

14. Urvar, also a star thus named.

15. Gogpend, ditto. These different Gods were originally assigned certain labor on earth. One had charge of all growing things in the water; another of the purity of vegetable seeds; another of grain seeds; another of breeding of horses and cows; another of mortal marriages; another of young children, newborn. Yima, who was chief God over all the other Gods, thus assigned them places; and each and all these Gods of second degree had hosts of ministering spirits under them, and these were distributed and appointed over mortals as guardian angels, and, by inspiration and by other impressions, caused mortals to thus worship their masters, the Gods who claimed to reside on the stars. Thus did Yima teach mortals that they through him, and his earth, should rise in heaven after death. In course of time, however, the inhabitants of earth forgot the angels, and worshipped the stars instead.

16. Jahi, taurus, the bull. The God of force. In the Ebraic language this same God is called Jah. In course of time mortals forgot the origin of this God, and ignorantly supposed the name to be an abbreviation of Jehovih. In the Cuneiform inscriptions his name is called Bagho. The Panic origin is Taughad. (See Tablet Biene Poit, the figure of a bull,

with man's face.) The spiritual meaning, force, or force of character, or energy to do, or decree with authority. As the pope issueth a Bull, of which the foregoing was the original.

17. Caoka or gha-oka. Good, genial and amorous. (See Tablet Biene Poit, the figure of a ram.) He is also called Hoebah and goa-bah.

18. Airyana, a protector. (See Tablet Se'-moin.) In Tablet Biene he is made in the form of a lion, with man's face.

19. The term, horses, signifieth dominions in the lower heavens.

20. The term, cow, usually meaneth adaptability to the creative period. In the original Panic, cow meant receptivity, as in English a term of dollars signifieth the extent of a man's possessions, although he may have only lands and houses. So horses in the Yi-ha had no reference to the animal horse, nor had cow any reference to the animal cow. But in the lapse of ages, these figures received an earthly interpretation.

21. Hukairya, a kingdom in etherea.

22. The Lords of atmospherea ministering through the temples and oracles to mortals of the Hyan period, and embraced in Mithra inspiration, were as followeth: Maidhyozaremaya, Moidhyosheema, Paitis-hahaya, Ayathrecma, Maidhyairya, Hamacpathmoedaya, the Holy Lordess, the Gatha-Ahunavaiti, Yacna-Haptan-haiti, the Goddess Mother, Gatha-Ustavaiti, her Holy Sister, Goddess Gatha-Cpenta-Mainyu, her Holy Daughter, Goddess Gatha-Vohu-Khsha-thra, the Lord of Measure, Airyama, Fshnsha-manthea, Hadhaokhta, Creator, Ever Present Spirit in all places, Ruler over all else and Dispenser.

23. (For the origin of the words refer to cyclean period of Ahura.)

24. Mazdayacniaus, Faithists in the Great Spirit. Opposite to idolaters. The Haptans did not worship the Lords nor Gods, but revered them as exalted spirits sent from etherea, to minister to mortals, both through the temples and oracles, and in the family spirit circle even as Christians of this day believe that Christ ministereth. With the Haptans, however, Mithra occupied the position that Christ doth in men's eyes, and the Lords and Lordesses, and Gods and Godesses, were under him, alternately with Yima.

25. The traveling hosts from heaven were as followeth: Havanana, Atarevakhsha, Fraberata, Abert, Agnata, Tacthwiskare and Craoshavareza.

26. Haoma, juice, milk, that which is received. As milk nurtureth the corporeal man, so haoma feedeth the spirit, i.e., spirit nutrition.

27. After the invocation to Ahura'Mazda, the Creator, the All Brilliant, the All Majestic, the All Greatest, Best and Most Beautiful, then the following Gods are invited, to wit:

28. Vohu-mano, who is the voice and engraved word. (In the back period the Scriptures were taught orally, man to man, repeating over and over the same texts, until the whole three thousand Holy and Most Sacred Verses were learned. The position of the Most Holy Lord, Vohu, was to be present in spirit and person or through his representative spirit underlings, and see to it that there were no innovations in the original text, and to assist the learner to remember the words. Vohu, i.e., ga-mo, signifieth voice. Mano, i.e., C'fome, signifieth word in the Yi-ha language.

29. Ashavahista (properly Ashaohavah), the God of self-subduing. To teach and assist man to put aside selfish desires.

30. Ksha-thra-vairya (Ka-sha-thrag-o-mak), the Most Holy Teacher and Bracer-up of Faith.

31. Cpenta-armaiti (originally feminine). Goddess and God, Adapter. That which within man maketh him compatible to others. (Yi-ha.)

32. Haurvat, home. He who made spiritual homes in heaven for mortals, and brought the Kingdom of the Father to men's souls. (Yi-ha.)

33. Amereth, forgiveness. Anh-air-that (Yi-ha). To make one's self child-like and willing to learn. To make one's soul like a sieve, that it will not hold anger.

34. Havani, the Bearer of souls to the second heaven. The Most Holy Lord of Transit. (Yi-ha.)

35. The emissaries under these, the Most Holy Lords, active on earth, were called, Cavanhi-Vicya. Twenty-eight of these helps and Lords appointed ministered in each and all the temples of Baragas (Upper Thibet), and during the religious ceremonies of mortals were often seen participating near the altars.

36. Ushi-darena, a mountain above which the Most Holy Lords referred to in verse 35 held their Spirit Congress for over three hundred years! In this Congress, Zantuma was president. It was through this Spirit Congress that Mithra, the Savior of the Haptans of that day, promulgated the doctrine that Ahura'-Mazda was not Creator, but merely the star

Iaza (Jupiter) and that he, Mithra, was the Chief and Highest of all personages, either on earth or in heaven. This was the beginning of a war in heaven betwixt Yima and Mithra.

37. Arbury, the Father's Kingdom, literally around about all worlds. Alburj (Yi-ha), Gaisi mortal (or earthly things), became confounded with heavenly, for the migration of the people on earth confounded the stratagems of Mithra, the Savior.

38. Gah, the change of the watch of the Gods. A prefix to the names of Gods. Gah, true, a fact (Gau). The times of day and evening and night.

39. Fradat-vira, God of numeration of mortals, interest in progeny.

40. Nairy-Canha, God of messengers. All spirits coming from Mithra's throne in atmospherea as messengers were under the command of Mairya-canha. Of these there were thirty-three messengers-in-chief, and they held office for one year, when they were replaced by new appointments. When the time of changing watch came, they gave to mortals ten days for feast, five days in honor of the ex-messengers, and five days in honor of the new messengers. It was customary to have thirty vases or dishes in the temples, adapted to as many varieties of food, and each and all of these were also named after the name of the spirit messengers.

41. Zaothra, holy water, also God of sprinkling. When the worshippers were assembled they were frequently sprinkled with water by the spirits.

42. Zaoto, a priest, through whom the Gods can cause rain to fall.

43. Barecme, literally, spirit light. Some were baptized by water, and some by fire.

44. Moon Gods, four in number, were usually changed once in seven years. But when Mithra proclaimed himself God and Savior of (the Indian) heaven, he allotted the moon Gods a hundred years each. But the chief of these remained in office for four hundred years. This was:

45. Arstat, chief moon God of that period, and a friend to the God Craosha. Mortals, however, continued to keep holy one day in seven, in honor of the moon's changes, which were accredited to the change of watch of the Gods. In the original worship mortals were taught to wish hither, with love and praise, the four reigning Gods. But they were so full of devotion that on the seventh day they remembered many of the ex-Gods also, sometimes a hundred or more, all of whom they wished hither with love and praise. Many of those Gods (spirits), taking advantage of the devotion of mortals, established themselves in petty kingdoms in atmospherea belonging to Vind'yu, and thus aggrandized themselves, making slaves of spirits newborn into heaven.

46. Beside the week-day festivals, the Gods of Mithra, through the priests and magicians, established monthly festivals, on which occasion the Gods were honored with new prayers, and all these Lords and Gods of the lower heavens, were awarded by Mithra with petty kingdoms in atmospherea belonging to Vind'yu. Usually, each mortal city was allotted to the keeping of one of these spirit Lords or Gods, and the guardian spirits of mortals within that city were subjects to such chief Lord or God. The places of meeting of these spirits were in temples of worship. And all of the foregoing Lords, Saviors and Gods professed to give the revelations of Zarathustra, who had ceased in men's eyes to be a man, but a principle of Truth descended from Ahura'Mazda, Creator.

47. Myazda or Draona, feast of sacrament. Rice or other meal made into cakes and eaten in remembrance of the VOW TO PURIFY MYSELF.

48. Haoma, in the latter sacrament of the Vede, was saluted as heaven's perfect type of corporeal beauty and cleanliness.

49. Yima, a self-made God in after times, who announced himself, Son of Vivanho.

50. Cruvara, serpent with four legs. This was the lizard species, and in the time of Yi-ha they were sufficiently large to eat twelve full-grown men at a meal. They were of a dark green color, and fifty paces in length.

51. Gaccus, a giant who contrived traps to destroy the great serpents, the Cruvaras.

52. Asha, oratory. Power of reciting with effect.

53. Fravashi, pure spirits of the Faithist order, i.e., spirits who are not bound to idols, Gods, nor Saviors, but having faith in Ahura'-Mazda, the Creator.

54. The opposers in heaven to the Fravashi were: The Daeva, Pairika, Cathra, Kaoza and the Karapana.

55. Verethragha, a God in heaven who labored for the Fravashi and against their opposers.

56. The following plateaux in the lower heavens belonging to Vind'yu are often described as mountains, and in later days earth-mountains have had corresponding names

given to them. That is to say: Mount Tshidarena, Haraiti, Zereaho, Ushidhao, Ushidarens, Erezifya, Fraorepa, Arezura, Bumza, Eezisho, Arana, Bazana, Vapa, Iskata, Kancotofedhra, Hamankuna, Vagna, Fravanku, Vidwana, Aezaka, Maenaka, Vakhedhrakae, Acaya, Tudhockoe, Ishvkoe, Asnavao, Draoshisvao, Cairivao, Nanhusmao, Kakahyu, Antarekanha, Cichindavaoo, Ahuna, Racmana, Asha-etimbana, Urunyovaidhae, Ushaoma, Usta-garenas, Cyamaka, Vafrayo, Voouusha, Jatara, Adhutavao, Cpitavarenao, Cpentodata, Kadrva-acpa, Kaoirica, Taera, Barocrayana, Barana, Frapayao, Udrya, and Kaevao. To each and every one of the foregoing plateaux in atmospherea was assigned a God or a Lord, and these had direct superintendence over the affairs of mortals vertically under them. (Vede.)

57. Kanculoo, a running (es) sea in atmospherea, dividing the foregoing plateaux.

58. Caoshyane, God of the (es) sea, Kanculoo, supposed by people in darkness to be the God whose coming would be the Second coming, or manifestation of Ahura'-Mazda on earth. It was believed that with his second coming all sin on earth would be put down, and all things revealed. Caoshyane, a Savior; to sin not. (Anar.)

59. Franrava, God of the Turanians, the opposers of Faithists. He who inspired the Turanians to war and to deeds of cruelty.

60. Parodars, an angel, a bird, a picture, or as one looking in a mirror sees himself. That which he sees reflected is parodars. Thus, when a pure man dieth, his soul for three days remaineth near the head of his corporeal body, reciting prayers and anthems, but on the fourth day he waketh to his condition and riseth and goeth forth. The first living creature he seeth is parodars (a female); a flying person of great beauty. He saluteth her, inquiring who she is. She answereth him, saying: I am thine own soul and good thoughts. I am the law thou hast builded on the corporeal earth. Behold me, I am thyself, and now thou seest thine own self. I am most beautiful, because thy earth-thoughts were beautiful. I am pure because thy earth-thoughts were pure. Put away thyself and come thou and inhabit myself. I am the part that can ascend to Nirvana, the second heaven; thou art the part that dwelleth as a druj, a bound spirit. On the fifth day the pure man putteth away self and inhabiteth the parodars, and so ascendeth and becometh a Lord in heaven. (Foivitat.)

61. Foivitat saith: If an evil man die, his soul remaineth at his feet three days. On the fourth it goeth abroad; but because of its clouds, it beholdeth not parodars, the smothered bird, but it goeth into places that stink the nose, to the places that deafen the ears, to the places that blind the eyes, and, like a druj, cannot speak truth, cannot find love, cannot learn. The soul of such a man becometh the inhabitant of foul houses and of battle-fields where madness liveth on madness, and evil spirits cannot depart.

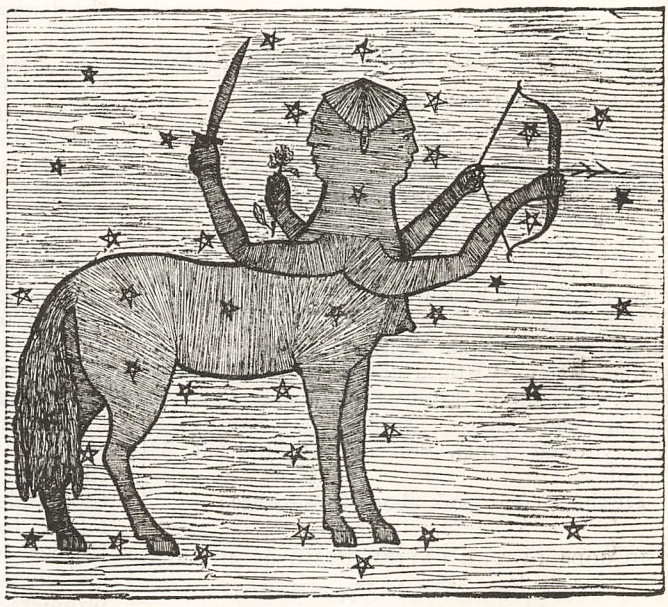


PLATE 92.—ISIS.

62. Kava-viscacpa, a councilor and friend of Zarathustra, a high, Holy Lord and Giver of Truth.

63. Hura, a one-time man.

64. Hura the entity, HAPPINESS. In all the Avanischor system, which descended to the Haptans and afterward to the Hijans, and finally to the Vedes of the Upper Thibet, happiness is called an entity; so is unhappiness; so is faith; so is unbelief; and they are likened to seeds planted, which grow by nurture,

according to the behavior of mortals, into great trees. If, therefore, a man strive for Hura (happiness), it will grow in him, and not until he so striveth. And likewise of the other entities.

65. Kam, the air, the unseen atmosphere, or Kam-qactra, the high air, etherea, beyond the earth's atmosphere; that part of the firmament beyond the earth and earth's atmosphere which hath laws of its own. Etherea, the higher abode for exalted spirits who have risen above corporeal laws. As Anra'mainyus (evil), in atmospherea, looketh downward to the earth to evil, so Cpenta'mainyus (good), of etherea, looketh upward to good.

LORDS OF THE HOSTS IN HEAVEN.

HEADS OF SPIRITUAL SOCIETIES IN ATMOSPHEREA, OF THOSE DAYS.

MAIDEASHENEA, Patishahaya, Ayathrema, Maidyarrah, Hamachapathmada, Yemehataman, Aunviti, Haptanaihaiti, Ustavaiti, Cpenta'Mainyus, Kshathra, Vahistoisa, Airyamaishya, Fshushamanthra, Hadhaokhta, Cpenta-armaiti, Zaothra and Barecma, Mithra, Kama-qactra, Havanana, Aarevahsha, Roethwiskare, Vohu-Kasha, Aiwyoonhana, Nairayocanha, Asha-vahista, Haome, Lord of Haoma rites, Frava-daiti, Lord of Fravishes, Pailvishhahin and Ustav, Beryejaga, Ayathrema, Tistrya and Yima, Son of the Sun, the All Light.

Of the second rank above these were:

THE GODS OF THE UNITED HOSTS OF HEAVEN.

(In other words, the Upper House.)

The Creator, Chief over all, Yima and Mithra, Amesha, Cpentas, Havanyi, Cavaghi and Vicya, Rapithurna, Fradotfshu and Zantuma, Fradatvira and Dagyevma, Aiwicruthrema-Aibigaza, Fradat-vicpanum-hujyaiti, Vishaptatha, Ish-Fravashi, Athwya and Kerecacpa, promoted by special decree.

In addition to the above, the oagas (Gathas) of Zinebabait (afterward Lower India) the Zend, THE LORD GODS, that is, officers of kingdoms in heaven and ruler over nations on earth.

1. Khahnaothra, an Ahurian of the Zarathustrian period.

2. Ardvi-cara, an Ahurian of the Zarathustrian period.

3. Rashnu, a Fragapattician of the Yi-ha period.

4. Haha-Naepta (Goddess) of the host of Fragapatti, of the Theantiyi period. By the Ayustrians, Gathas meant Gods.

5. Iaya-Haptanhaiti, special to Haptan, of the Hi-ga period.

6. Ctatoa-Zacnya (Goe-howjhi), an Ahurian of the Fragapatti period.

In Ushtai-bhonyia-paria-vi-hyiyi and to their descendants, the Gujerati and Huzvaresh, the Ahura, is omitted, as in the original. Thei and Aph and the Creator, are called Armadz, or Ormazd, or Ormuzd.

Ahiram, betrayer of secrets, becomes in the lower heavens a confederate with the Daevas, the drujas, the Kikas, the Paris and the Ughsa of the Yi-ha period.

7. Naotara, of Aphian period, an instructor, who gave many sciences to mortals. These sciences and religious ceremonies were afterward called his sons, and they are now called Fravashis. In addition to the sciences this Lord God, through oracles and otherwise, revealed two hundred and seventy kingdoms in the lower heavens, the most important of which are: Zairi-vairi, Yukhata-vairi, Crisookhshau, Kerecaokhshan, Vyareza, Vanara, Bujicravo, Berejzarsti, Tizhyarsti, Perethwarsti, Vezhyarsti, Naptya, Vazhacpa, Habacpa, Victavaru and Frand-hanm-vareta. All of these divisions, including the two hundred kingdoms, had spirits-in-chief (Lord Gods) to each and every one who took up stations in the temples of worship on earth, and employed thousands of spirit servants, whom they allotted to the different mortals who came thither to worship, to be their guides and guardians, day and night. Through the prophets and high priests in the midnight worship, and also at dawn in the morning, these spirits appeared in tangible forms, taking part in the ceremonies.

8. Thrita, God of healing, the founder of a mortal race to whom he revealed the secret remedies for all diseases. He enjoined that the remedies should only be revealed from father to son on the death-bed, and when the father thus revealed, he himself lost all power to heal.

9. Hiac-kaus, Lord of the Seal of Heaven. He bestowed the power of Ahura'Mazda on mortals, enabling the prayers of the living to redeem from torments the spirits of their forefathers.

10. Takma-wrupa, cunning. The entity cunning. Like a fox, whose strength lieth in cunning. Like the wind. Like the air; sub-

tle, appearing mild; appearing nothing, yet full of deceptive poison. By takma-wrupa the successful man is successful. He bindeth apparent goodness in his face, but his golden foot-stool is cunning, the air with the golden tuft.

11. Ashi-vanuhi, Goddess of dress. She was fourth Airon under Mithra. The duties of her inspiration to mortal women were to clothe themselves and to decorate themselves with gold and silver ornaments. She had twelve hundred Goddesses under her, and they were allotted one day in each month to speak and teach through the magicians and oracles and prophets and high priests. Some of these spirits spoke through the seers by entrancement, and some wrote on the sand-table. Prior to this period Iranian women seldom wore clothes.

EARTHLY HISTORY OF THE FAITHISTS OF THE EAST.

THE VOICE WAS, THE GREAT SPIRIT, THE I AM.

2. Zarathustra, being all pure, taught that to be a Faithist in the Voice, as it cometh to the pure, was the highest that man could attain.

3. Zarathustra, being all pure, taught that to build up one's own faith in the I AM would produce the highest happiness.

4. Zarathustra, being all pure, taught that each self must learn to build up itself in love and wisdom, and after them, trusting in the I AM.

5. As the Voice came to Zarathustra, the all pure, Zarathustra perceived that the I AM must have a name in order to be distinguished by men.

6. Zarathustra said, Or (Light) Mazd (entity of, i.e., light, per se), and he called the HIGHEST KNOWN, Or'mazd, being The Person, The All Master.

7. Or'mazd spake to Zarathustra, saying: Some have I created with desire to dance, some with desire to sing, some with desire to pray.

8. Some have I created with faith in men, some with faith in spirits, some with faith in Me only.

9. Let those who have faith in men, have faith in men; let those who have faith in spirits, have faith in spirits; let those who have faith in Me, have faith in Me. The last are Mine. What is Mine I will gather together.

10. Mine shall be a people by themselves, of themselves.

11. Or'mazd spake to Zarathustra, saying:[35]
Mine have no Gods but Me.
Mine have no idols nor images of Me.
Mine bow down not before idols.
Mine covenant in My name secretly.



PLATE 93.—THE FALSE OSIRIS.

Mine remember the four sacred days of the moon.
Mine honor their parents.
Mine kill nothing I have made alive.
Mine commit not adultery.
Mine steal not, nor tell lies; nor covet anything.
Mine return good unto all men.

Zarathustra taught these words, and those who were followers styled themselves Zarathustrians.

12. Or'mazd spake to Zarathustra, saying: Take the ten suggestions: what are they?

13. Zarathustra said: My flesh is not my own substance, but Or'mazd's. How then can I claim the ten suggestions? These, then, are not the Zarathustrian Law. They are the Or'mazdian Law. All things come from Him. All things are His.

14. Zarathustra went forth, preaching, and his followers were numbered by hundreds of thousands.

15. Zarathustra worked no miracles. He said miracles were the tricks of spirits and mortals. The highest of all good was to do good, and be good.

16. God gave not to the Zarathustrians as to Israel, to move amongst strangers, but to dwell amidst the heathen within their own countries. And the Zarathustrians never established kings of their own. Nevertheless they fell into constant persecution by the worshippers of Gods and Lords.

17. By the time of Brahma they were nearly destroyed. And again God raised them up and established them as a mighty people. But being non-resistants they were again nearly destroyed. And again God raised them up through Capilya; this was in the time of Moses.

18. And they prospered and became numerous in all of Vind'yu and Jaffeth. For four hundred years they were a great people.

19. And about the time the Israelites made Saul their king, darkness came upon the Zarathustrians also.

20. The Lords and Saviors, through the oracles, inspired the kings and rulers to despoil the Zarathustrians. And for nine hundred years they were persecuted and tortured; and millions of them put to death. So that the name of Zarathustra was forgotten amongst men. And the great learning, and light and knowledge, of those nations went out, to return not for a long season.

21. God said: Because they have persecuted and destroyed my chosen, I will turn my face away from them, and they shall go down in darkness. Behold, when they persecuted my chosen in the land of Egupt, I shut out the light from them, and they perished.

22. Let this be testimony unto all peoples, that whosoever divideth my people or despoileth them, shall also be divided and despoiled.

23. This is a law of Jehovih; whoso goeth away from Him shall not find Him; to turn from Him is to curse Him; to curse Him is to curse those that do it, and it shall be answered unto them.

END OF BOOK OF SAPHAH.

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[1] See pronunciation, page 604.

[2] ORIGIN OF THE SIGN OF THE CROSS. — The prophets were bound on a wheel, to test their spirit power to be released. The wheel is the symbol of the sacred name, E-O-Ih. These wheels are still to be seen by the roadsides in part of China and India. The origin of the jaugernacht; also the origin of the cross-bones; the sign of those who perished as false prophets, being unable to be released by spirit power.

[3] The measuring instrument, Gau, is a triangle with a plumb-line suspended from the upper angle. On the plumb-line proper is a cross-bar, on which there are sights for the observer. At a distance of a few miles' sight it was discovered that the earth declined below the level corresponding to the perpendicular, and that the declension increased in declension in proportion to the distance sighted.

[4] See Christian Bible, Matthew, chap. xix., v. 12, in regard to natural-born eunuchs and others.

[5] The feat of interlocking two rings is now known to many Spiritualists. By the ancients, this feat being accomplished without disintegration, the double triangles so locked were placed in the temples of worship as sacred.

[6] The feminine of earth is Mi. The spirit of a mortal dwelleth in a womb, which is his earth-body; consequently the earth is called Mother, while the Ever-Present Spirit, which impregnated earthly things, is called Father. Ah, or Pan, is earth in abstract, but Mi is earth relatively to living creatures. But the perversion of this truth is in attributing to some mortal woman the maternity of some mortal man. In Hebrew the Mi-chal has the same origin, but masculine. Amongst the Israelites it was common for pretenders and magicians to claim a woman by the name of Mi for Mother, which, in mockery, the word Mi became Marah, signifying bitter. In derision the Mother of Jesus was called Marah by the Jews.

	Years
From Kosmon, the present time, to Moses and Capilya	3,400
From Kosmon, the present time, to Abraham and Brahma	5,800
From Kosmon, the present time, to Zarathustra	8,900
From Kosmon, the present time, to Osiris (the first)	12,200
From Kosmon, the present time, to Thor (the first)	15,400
From Kosmon, the present time, to Apollo (the first)	18,200
From Kosmon, the present time, to Sue	21,400
From Kosmon, the present time, to the coming of Aph to the Earth and the Flood	24,000
From Kosmon, the present time, to the commencement of Aph's cycle	25,000

[8] See Christian Bible, Matthew, chap. x., vs. 34, 35.

[9] Mas in Sanscrit now means moon; in Rome it means a religious service. Amongst the Vedic race the religious service was said on the day of the moon's change. In another part of this work it is shown how the word Mass became adopted in the Christian Church, and thus became an English word. The sound of "a" in Mas is as "a" in far.

[10] The Vedic race, which preceded the Aryans and founded them, were called a sacred people. Not only would they not war, but they would not kill any living thing. Bordering on the Vedes were several barbarous tribes, called Turanians, and these constantly plundered the Vedes and ultimately destroyed them. The Aryans, less scrupulous in religious matters than their forefathers, the Vedes, engaged in war against the Turanians, and established themselves and became a mighty people. Some centuries afterward the Aryans endeavored to gather up the lost literature of the sacred people who were destroyed, and by stone tablets and by secret ceremonies, which had been partially preserved by the half-breeds, they recovered that which is called the Avesta, the Vendidad, the Vispered and Yacna, and the Khordah-Avesta. This fragmentary literature is still preserved to this day, and comprises the remains of the Zarathustrian (Zoroaster) religion, out of which the Brahmans and Buddhists make their religions.

[11] In those days words and tunes were both extemporized at the time, and the timbrel or Toff was the accompaniment.

[12] Initiate here reads from top of first row of Tablet downward.

[13] Initiate here reads from top of second row of Tablet downward.

[14] Initiate here reads from top of third row of Tablet downward.

[15] Initiate here reads from top of fourth row of Tablet downward.

[16] Initiate here reads from top of fifth row of Tablet downward.

[17] Tus'kred becomes minod. (See Poit.) The earth's position would be Hy-wn'suat-tor, or equivalent to 9,000 years before kosmon. The Phœnician sound "Aw" required 16,000 years to become the English "A," long sound. The word Ông'wa (the speaking animal) required 10,000 years to become man (English), and only 7,000 to become Ghan (Chinese). The inscriptions of Fonece are in part found in China, India, Persia, Arabia, and belonged to the Mound-Builders of America. Ga'hoe ah mak, the position of the great serpent (solar phalanx), would therefore make these Phœnician rites common to China and America at the same period of time. The twenty degrees embraced architecture, mathematics, agriculture and astronomy, sufficient for a dense population of cultured people. And yet the ceremonies imply that there had been great empires long before that period.

[18] Those who sat around the table for spirit communion kept their eyes riveted on the graven characters. He who sat at the end where the crown is, was the oldest and was called rab'bah (father). It will be observed that the invocation is more than an interpretation of the characters, although they are all designated in the words. The rab'bah led off, but all the circle joined in the reading of it. The gau (the plumb-line) was moved by the spirits in answer to the questions of the rab'bah. In some countries the gypsies, who are supposed to be descendants to ancient Egypt, still invoke spirits in this way.

[19] These Tablets were engraved on inlaid tables, called family altars, around which the family sat for spirit communion and prayer. The father led in repeating the invocation, and the wife and children spoke in concert. After the Israelites left Egypt, the graven tables were abolished, but invocation at the family table was continued, and is even to this day amongst some of the Jews (so-called).

[20] Mithra the first was about 4,000 years before kosmon. Mithra the second was about 2,000 years before kosmon.

[21] These were the ceremonies of the third cycle past, 9,000 years before kosmon. Persons who have witnessed the fire-test miracle of modern spiritual mediums, can readily comprehend this initiation.

[22] Spiritualists who have witnessed these things know the possibility.

[23] Many of the tribes of the North and Central American Indians still build their spiritual wigwams in this manner.

[24] The jewels were made illustrative of the Gods. From one God to another were four moons. The sacred words, belonging to each and every God for the month, were repeated in concert, the sacred people trotted or danced around on the top of the mound, clapping their hands at every step. These ceremonies were often nightly, and never less than once for each quarter of the moon. On the following month the next verse (to other Gods of another month) was repeated in like manner. After the extermination of the sacred people (the Mound-Builders), the worshippers of Egoquim, i.e., E-lo-him, the succeeding people, the Indians, kept up the dance, and even to this day some of the tribes have preserved the whole twelve dances and the general spirit of the invocations. Although, however, they are slayers of the Ugha and of one another also.

[25] These rites and ceremonies, according to the tables relating to the solar phalanx, must have been about 15,000 years before kosmon, and located in eastern Asia and Africa. There are philosophers of to-day who hold that in national affairs might is right. Witness the United States Government against Indians, and the British in the East Indies.

[26] See note 27.

[27] Allowing a skull to be six by eight inches, the inside and outside walls of a building, as described herein, would require eight thousand skulls.

[28] The chief Saviors and Gods of the Hyartien cycle (corresponding to Brahma, Buddha, Christ and Mohammed of this cycle) were Yima, Mithra, N'yot and Habbak the first. The four greatest powers, represented by the four greatest religions, are at all times the four corner-posts in the lodge of the Faithists. In the different countries the lodges assumed that the Gods of their own locality were the chief enemies of the Great Spirit, and named them in the ceremonies. Hence, to-day, the chief enemies of the Great Spirit are the religions and powers who assume to elevate other names to be the Great Spirit or co-equals with Him. The Christian never desires to be Jehovih-like, but is highly flattered to be called Christlike. It is the same with a Buddhist, a Brahman, and a Mohammedan. In all ages, it seems, the world at large would have an idol. This they elevate above the Great Spirit by fabulous inventions and professions; whilst the Faithist in the One over all has been the subject of persecution and hate, and, often, destruction. Portions of these ceremonies are still observed amongst the Confucians, the Hebrews and a few scattered wanderers in Upper Thibet. Relics of the play in the first and second degrees can be recognized in several tribes of American aborigines. Of course all these people choose their own evil Gods for the corner-posts.

[29] It will be seen that the Order of Dawn exacted vegetarian diet, the influence of which extends to a large portion of the Chinese and East Indian Empires, to this day. Nor could a person take this degree until familiar with ordinary spirit manifestations, even to having seen the spirits of the dead, who had returned to the earth and taken on the appearance of mortal forms, and conversed with them face to face in presence of witnesses. This knowledge of preparing the body and mind for even the first degree of Dawn was known as long ago as 8,900 years, the Zarathustrian period. Much of the ceremony still exists in the secret code of the Brahman priesthood. This corresponds to the Hyartien cycle and the Gods and warriors of that day.

[30] Emeth: Faithist, singular. Emeth'a: Faithists, plural.

[31] In the ancient order conferred on the high priests and priestesses, the words were: "Neither doth flesh enter my mouth, nor drink save water, nor seeds nor grains that grow in the field, nor roots that grow in the ground, nor anything that is part of an animal or came from an animal: but such only as fruits that grow in the air, and nuts high growing; nor eat I anything any day after Hi'dang (High Noon), nor lie I down at night, but sit upright, that my head may be clear and full of prophecy." The greater part of these restrictions are observed to this day by some of the Brahman priests, although they have forsaken the entire spirit of this ancient religion, and become, themselves, despotic and bigoted, and self-righteous, forfeiting the very things the order establishes.

[32] In all preceding cycles, the four chief, enforced religions of the time were allotted to the evil corners of the chamber. For example, in the Mosaic cycle they were, Osiris, Baal, Dagon and Ashtaroth. In the Hyartien (Abrahamic) cycle, they were Yima, Mithra, N'yot and Habbak. In the Zarathustrian cycle, 8,900 years ago, they were Hag, Ouk'gy, Tum'miz and Goo'a. The four of this day, maintained by armies, are Brahmanism, Buddhism, Christianity and Mohammedanism.

[33] Christian Bible, Matthew, chap. x., vs. 34 and 35.

[34] All of the above have, in modern interpretations, found corresponding places on earth.

[35] Ten Commandments of Zarathustra.

BON'S BOOK OF PRAISE.

ESK.

THESE are the words of Bon: Thou, O Jehovih! Who can fashion Thee with words, or show Thy immensity? Where stood Thy feet in the time of Creation or rested Thy hand!

2. Thou Present and Afar! Thou Who art older than time, O Jehovih! Thou Dealer in worlds; where can I write the wonder of Thy name!

3. O that I had a standing place to see Thee! That I could come to an understanding with my Creator! To find wisdom for my song; a dialogue in the words of the Almighty!

4. Sing to Him, O Yavist, thou farthest star, and thy boundless firmament! And Neopodis, ye brightest shining heavens, which He created. Give the boundary of Jehovih's Person, O thou universe!

5. Thou that made me! By Thy sweet breath overspread the world with life and song. How shall I render Thee praise; in Thy glory make my speech acceptable!

6. Who hath considered the All Light, or found the Cause of the brightness of the sun, Thy great symbol? Or the power of Thy hand that stood him in the midst of heaven?

7. Or knoweth the times of Thy labor and the birth of Thy worlds? Or counteth the stars Thou hast created! Yea, or knoweth the history of the least of all of them?

8. O that I could fashion a thought of Thy greatness; or conceive the breadth of Thy arms! Thou Whole Compriser! Thou All Perfect, Jehovih!

TEK.

SING unto the All Giver, Jehovih! Praise Him, O all ye people, with great rejoicing. And all ye living that dwell on the face of the earth.

2. And ye young that are skipping and playing; and ye birds that carol to the Almighty. His seed is sown abroad. His fruit springeth from stones that are moldered to dust.

3. In the waters of the earth, and in the air above the earth, Jehovih hath spoken: Come forth and live, O ye that swim, and ye that fly in the air. The Great Spirit hath touched the fountains of the deep.

4. The air of heaven is peopled with His breath. The song of everything that liveth proclaimeth Thee, Jehovih. Thou Person of all persons.

5. O that I could sum up the multitude of their songs and rejoicings. What a world of testimony in Thy praise! All my life I would sing them over and over.

6. Thou Quickener unto life, Thou All Father. Who hath counted Thy inventions and the multiplicity of Thy living creatures?

7. Open the way, O earth, for the songs of His beloved; give ear and rejoice because of the glee of His household. They shall dance forever before the Almighty.

8. Stir them up with love and caresses, O Father! Show them the splendor of Thy creations, perfect in the glow of Thy firelight.

SAM.

O THOU, Jehovih, give me words rich in Thy praise; my soul is like a fountain springing up out of the earth.

2. I would look upon Thee; into Thy face, O my Creator, who taketh away my breath by the awe of Thy countenance.

3. Thou, who fashioned the broad earth and the high heavens! O, the works of Thy hand, Jehovih!

4. Where shall I start with my song unto Thee; or find words to laud the Almighty?

5. Proclaim His Unity, O my beloved; proclaim Him, in one breath, together, O all ye people, Jehovih! Jehovih!

6. O that I could magnify words to Thy

Omnipotence, or hold up the perfection of Thy Person in fine speech!

7. But I am as one distracted by the overwhelming scene. My words cripple and halt continually before Thy surprising creations.

8. O that I could find a starting point; or knew a way to make rhymes and meters without rules, like the works of Jehovih!

SAR.

ALMIGHTY! Almighty! Love Abounding! Who gathered up the dust of the earth, as a wind, with judgment and forethought; and sorted the substance thereof and shaped it.

2. None but Thee, Jehovih, looked on or knew Thy proceedings. And to one Thou saidst: Be thou a beast of the field; and to another: Be thou a serpent; and to another: Be thou a wild beast of the forest.

3. And they ran forth at Thy command, every one to his place, rejoicing in the work of Thy hand. And I looked thereon, O Thou Almighty! What work of perfection in each, even to the flesh and bones.

4. But Thou turnedst mine eyes inward, and I saw the wisdom of the serpent and the beast; and the thoughts and desires of their understanding, how perfectly Thou hast made them.

5. I saw the love Thou gavest each unto its own kind; yea, even the serpent gathered up her young, because of her love, to shield them from harm.

6. O that I could find the first Cause of the judgment of every living thing! To come close to the Almighty; to question Him!

7. Thou Who shapedst a moiety of earth, and said: Be thou a bird, with feathers! Fly and sing! And it went forth, upward in the air of heaven, rejoicing in Thy name, Jehovih!

8. To another: Be thou an eagle; in ice and snow freeze not; above the clouds proclaim the Almighty!

UNH.

SING unto Jehovih, O all ye living! Proclaim His love, which He gave unto all! Every one, that lovest to live on, to die not.

2. O the weeping and wailing, when thy kin goeth down in death! Thy call unto the Almighty to prolong yet a while the time of thy love! or to hear the song of him that is dead!

3. In Jehovih's praise is the wail of thy anguish; thy great sorrow, the love of the Almighty; the fountain of song and paradise. Sing on, O earth, Jehovih, forever!

4. O that I could answer them, Jehovih! that I could show them Thy fullness, which encompasseth the universe! To show them the testimonies of the thread of Thy love!

5. I will have my discourse with Thee, Thou Ever Present! In the harmony of Thy loves will I immerse my soul! Thou, the Fountain and Source of my contemplation.

6. Thou, Who art all; my Creator, Who gavest me judgment and perception to search into the magnitude of Thy creations.

7. Who shall frame a song, or find words to laud the Almighty! Thou art the Throne and the Empire. Thy footstool, the sun and moon and stars!

8. O that I may prolong my vision of Thee, and pursue the thread of Thy creations to the fountain-head. Thou, without a boundary, where all things utter Thy praise forever!

YOKE.

SING unto Him, O ye mountains; and send unto Him the sound of rippling waters, O ye valleys!

2. And all ye singing winds of heaven! Ye whistling wind, on the high mountains, and thou whispering breeze on the plain!

3. Praise Him, thou lightning, and thou peal of thunder! Rend ye the air of heaven in Jehovih's praise!

4. Sing to Him, thou surging river, and thou moaning sea of waters! He playeth as on the harp, with the dumb elements.

5. His strains are mighty! His tunes are the hum and whir of falling waters. Sing to Jehovih, O ye great water-falls!

6. Chant ye everlastingly, and write His name in the bow that perisheth not, forever.

7. He that tuneth the forests to sing in the clouds; that stringeth His instrument with hemlock and pine and cedar.

8. Who maketh the forests beat time to His strains. Praise ye Jehovih, forever and ever.

RAK.

PRAISE Jehovih, the Almighty! Praise Him, O thou sea of lands. Ye boundless prairies, that stretch out to the horizon, to the rising sun and to the setting thereof in a sea of fire.

2. Praise Jehovih, the Almighty. Praise Him, O ye towering mountains, ye mighty walls of heaven! And thou everlasting snow, shining like diamonds in the sun.

3. Praise Jehovih, the Almighty! Praise Him, O ye colors that overspread the heavens. Ye clouds of purple and yellow and burning gold, and in flames of fire.

4. Praise Jehovih, the Almighty! Praise Him, O ye green meadows and ye waving fields of wheat and corn. And ye ripened harvests that beckon and wave like sheets of gold.

5. Praise Jehovih, the Almighty! Praise Him, O ye far-off Blue Mountains, and ye defiant Black Hills. In sombre hue and silent majesty, proclaim Him! Eternity! Eternity!

6. Praise Jehovih, the Almighty! Praise Him, O ye Rocky Mountains. In the long wall of your mightiness proclaim the power of His hand and great majesty!

7. Praise Jehovih, the Almighty! Praise Him, O ye Sierra Nevadas. In your everlasting snow and mighty forests. Your fearful hanging rocks, above the clouds!

8. Praise Jehovih, the Almighty! Praise Him, O ye great rivers, that gallop down from the Alleghanies, the Rocky Mountains and Sierra Nevadas; that travel so far to the mighty oceans.

OTE.

PROCLAIM Him, O ye Andes and Cordilleras, stretching vast and on high, ye monuments of the Almighty!

2. Praise His majesty, O ye Himalayas, and ye Akai Shine, ye foot-prints of Jehovih!

3. Praise His greatness, O ye Thia Shan, and ye Tapa Ling, that feed the Pacific, the Daughter of Jehovih.

4. Sing unto Him, O all ye mountains of the earth; proclaim His power, which stood you up by the touch of his hand.

TAUG.

WHERE is a God like unto Thee, Jehovih? Whose kaleidoscope is millions of suns!

2. Whose breath blew upon thee, O Earth! And thy voice joined in the songs of the stars!

3. Whose breath blew upon thee, O Earth! And thy fire was congealed, and the heat run low!

4. Praise thou the All Person, Whose mighty hand stayed the fire! And cooled the flaming earth.

VED.

SING to the Almighty, ye heirs of Zarathustra, whose flesh was the food of lions.

2. Sing to the Creator, Zarathustra's Almighty, the Eolin that spake in the wind.

3. Sing to the followers of the Great Spirit! The Zarathustrians who forfeited their flesh and blood for Him.

4. Sound loud His name, the E-O-Ih of the Zarathustrians, that sang Him on high!

SANG.

PRAISE ye the Almighty for Abraham and Brahma and Po. And their followers that plodded along in the dark days.

2. Praise ye the Supreme Being, ye followers of them, ye line of the Light of the Great Spirit.

3. To glorify the Creator in after generations, by the wisdom of His choice, Who raised up great harvests in Vind'yu and Egupt and Chine'ya.

4. Sing in His praise forever, the Creator, the Almighty. Shout long and loud in the glory of Jehovih, Fashioner of mighty peoples.

TUE.

O THOU, Moses, and, thou, Capilya, and Chine; sing ye unto Jehovih! Rejoice ye in the time of the Almighty! Into separate gardens in the same time the Creator singled you out unto His own glory.

2. Fashioned He, the Almighty, three souls magnified unto the glory of His work. Sing unto the Creator for those that toiled in the days of darkness for the glory of the Almighty!

3. Praise ye the Great Spirit, ye followers of Moses, Capilya and Chine. Sing a new song to the Almighty! His eye hath witnessed the toil and sorrow of His chosen.

4. And all ye followers of the chosen of the Almighty; glorify Him in the highest; sing unto the Great Spirit, forever and ever.

AIEDS.

THE Almighty calleth from the boundaries of the firmament down to the sands of the earth in glory of His creations.

2. Proclaim His name with the hands of those that knew not speech. Give them the sign of the Rising Sun, the High Noon and the Shades of Evening.

3. The Almighty, Whose breath bloweth millions of worlds in the circuit of the universe! Whose pulse is the flight of countless suns and stars!

4. Praise ye the Almighty, Whose triumph encircleth the world. Let the races of man proclaim Him forever.

FUR.

WHERE are Thy singers, Jehovih? Who have beholden the vastness of the Creator! And the times and the splendor of Thy universe.

2. And the adoration that slumbereth but for a season, and then bursteth like a world on fire! Whom Thou appointest from time to time to sing of Thee.

3. Sing unto the Almighty. He spanneth the times of millions of years as if but a day, in the fashion and splendor of His works.

4. He openeth His heavens as a book is opened. The prophet of the Creator readeth of the magnitude of the works of Jehovih!

SUT.

NOW will I sing unto Thee, O Jehovih, a song of soberness.

2. When first Thou stoodst me on my feet, and I saw Thee, Jehovih.

3. And Thy hand, O my Creator, showed me the two roads, Life and Death.

4. And the people divided, some to Thee, and some to Death and idolatry.

5. Because of the magnitude of Thy Person, they set up Gods, Lords and Saviors.

6. In Thy name, I called out to them, but they heard not, and they fell down in Death.

7. And Thy Voice of sorrow rent the earth! Thy Faithists sang in the mournful lays of death.

8. In gloom will I sing for my brothers that went down in Death.

YAD.

HEAR the voice of the Faithist, O Father: I cry out unto Thee since thousands of years. In the time of my great afflictions have I remembered my Creator.

2. And my brother who went after Death stoned me; with curses smote he the chosen of Jehovih. In the time of sore pain I called out: Jehovih, Jehovih!

3. I said: O that this had not been! O that the Great Spirit would enlighten him! But Thou shapedst him to fetch him in the last day.

4. And the cloud blew away; the sun of righteousness shone across the heavens of the earth. In the time of my sorrow I saw Thy wisdom in this.

5. By my pains deliveredst Thou my brother; in Thy praise do I now look back to the time of my pains in the throes of Death.

6. Glory be unto Thee, Jehovih! Thou Everlasting Present, Who findeth a way in the spoil of Thine enemies to magnify the glory of Thy places unto the Almighty.

7. What was my pain before Thee! Or my affliction more than a mother for the glory of her first-born! Into my cup of bitterness Thou hast poured nectar and sweet crystals.

8. Never more shall I complain, Jehovih! or consider Thy enemy but to deliver him unto Thee. My cup of nectar will I hold to his profane lips, that he may taste of Thy glory!

ROE.

JEHOVIH, first and last: Forever, Jehovih, O my beloved!

2. Write Him in stone and iron, copper, silver and gold.

3. Whose Person is the All and Whole: Creator of the boundless universe!

4. Teach ye Him to the child; magnify the soul of man to see Jehovih!

5. Welcome, pains and afflictions: Behind all riseth a greater glory.

6. He knoweth my wanderings; for the feet of the faithful Jehovih provideth a place.

7. He understandeth beforehand; the Creator cometh upon me in a way I saw not.

8. None shall stand before the Almighty in the songs and praise of the righteous.

ROTH.

PRAISE Jehovih, ye angels of heaven. In the countless places of the journeys of the world: Send forth a song to the Everlasting!

2. Praise Jehovih, O Uklo and Gibrath! In

the plains and High Arches of Etisia, in the etherean worlds: Sing loud and clear the song of Omaza.

3. Praise Jehovih, ye angels of Wanwan: In the circuit of Hissa and the plains of Oat: Render unto the Creator, O Waukawauk!

4. Praise Jehovih, ye angels of Howt: In the etherean heavens of Noe and Kaba-Se-o-nita: Sing praises, and shout unto the Almighty!

5. Praise Jehovih, ye etherean hosts of Rax: In the heavenly Caverns of Wass and Bliathon: Sing in Hise and Nor to the Creator's praise.

6. Praise Jehovih, ye angels of Mor: In the Seam of Wia-wis, in the labor of Pan: Sing a song of praise to the All One, Jehovih!

7. Praise Jehovih, ye angels of Noe: In the arc of the journey of an uplifted world: Render Him praise for the labors of Aph, His Orian Son.

LAIS.

SING to Jehovih, O ye heavenly places in the Orian fields of Yuniv and H'monken; and ye Saughts and Mentabraw, and of the arc of Ole and Leigga.

2. O ye heavenly places in the Nirvanian Mountains of Itis and Vairiyonirom; and in the crystal fountains of Ittiyivius, the great summer visiting place of millions of Gods; in the high Clefts and Arches of Yasinosa!

3. O ye heavenly places in the etherean plains of Aoit and Tas and Foe and Raim, and of the Mantles of Light in Thessagon, home of the forty thousand million.

4. O ye seas of Nista and Hoit, in the Nirvanian heavens, where course a thousand million ships of the congregations of the Almighty. Sing to Him, thou sea of etherean fire, Poyisativi, home of billions!

5. O ye fields of Norse and ye Marshes of Ho in the Orian chain of Avasta and Songastos. Sing to the Creator, ye etherean swamps and plains and mountains, Habak and Yadis, home of a hundred thousand million.

6. O ye etherean farms of Izaracna and Towen, by the road of Oya. Sing to the Creator, O Wuts, thou old head-quarters of the Gods and Goddesses, Foetisya and Yagahectus and Sortaba, in the Holy Council of the roads.

7. O ye etherean worlds, Sue'kan and Yabaxax and Sud, where the ten thousand fleets of the ships of Navagatta and Plowkom and Iodoyo came in the Council of Habiyi, to make the vortex of Novian to Jehovih.

8. O all ye millions of heavenly worlds created by the Creator for His countless millions of high-raised angels, since millions of years; proclaim Him in the matchless wonders of His creations, the Almighty, the All One, Jehovih.

LOO.

FIND ye great words of praise to the All Light, Jehovih; ye etherean worlds. And thou, O arc of Rupta, proclaim the Almighty.

2. Render great praise to the place of Shapeliness, the fountains of Apollo; thou etherean place of beauty, where the Great Spirit fashioned song in mortals!

3. G'treb and Zadukawaski, and ye mountains of Magal and Rak, ye contributors of the etherean hosts, thousands and millions for remodeling mortals.

4. Sing to the Almighty for the perfection of the beauty and the shape of mortals, O ye Gods and Goddesses that labored with Apollo for the glory of the Great Spirit.

5. Let Um rejoice and Proeking send forth a song of gladness; the thanks of mortals to the All Light for shapeliness and beauty and song.

6. Rejoice, O ye thousands of millions of high-raised angels in the etherean heavens, Rositij and Matthai and Horatanad, rejoice in Jehovih's name.

7. P'timus and Betatis and Tah and Tanaya, O ye Orian angels of heaven, join in the song of mortals, and let Mamts, and Buru, and Wauk, proclaim unto the Almighty.

8. Find ye sweet words of praise to the All Highest Creator, O ye thousands of millions of etherean angels. Mortals are risen to know the Almighty!

SUAT.

YESAIN, mighty sheds of Le, ye towering strength in etherea, sing to the Almighty. And ye, C'taran and Hituns, thou, Stalacti, visiting place for the congregations born of other planets.

2. Shout loud and long to the Ever Present, O ye plains of Palla and forests of Sethawan, ye golden triumphs fashioned in the Arches of Hiatusa and Nor.

3. Remember Him in praise, O ye swamps of Ludz and place of toil of the Orian Chief, Hazu, with his four thousand million etherean hosts, making the Roads of Semetatosa.

4. Unto the Person of the Almighty, sing, thou, Orub, thou habitation of twelve million cities of Gods and Goddesses. Sing in praise and rejoicing for the red star, the young earth.

5. And thou, O Seeing, thou paradise of Goddesses of ten million cities, sing to the Person of the universe, Jehovih; sing Him an anthem, Whose Voice resteth on the young earth.

6. Sing ye, O Yissain and Wartz, the etherean worlds of the seven cross-roads of the seven traveling sun-worlds with their millions of stars floating in the breath of the Almighty!

7. Proclaim the Creator forever, O Hoesonya and Saffer, and thou great etherean light, Mos, and ye mountains of Galeb; and thou, Yonetz, thou place of the million lakes!

8. Sing in praise of Jehovih, O ye toilers with Thor, Son of the Almighty! Praise ye Him, O all ye etherean angels of Ogonavesta; send forth the glad song, forever and ever!

YAT.

O DAE, thou arc of Osiris, and thou, Hetta. Come let us rejoice together in the Almighty. Let us remember the beginning of learning amongst mortals. The time of mortals beginning to teach one another of Jehovih!

2. In praise of the Person of all, let us hold up our heads and rejoice, O Hennassalonkya, with thy ten thousand valleys in the congregations of thy forty thousand million angels! The time of knowledge was sown on earth.

3. Praise ye Jehovih, O Dows, with thy thousands of mountains and high arches, and thou, O Schlienuk, and thou, O M'dor, thou pride of the etherean road Tussakaya; and thou, Thassa, thou doorway of Hemmet'dor.

4. Let us join together in anthem to Jehovih, O Vupper and Nedaya; the measure of the Almighty is overflowing, the Nessaj is attuned in seven thousand etherean cities; the traveling place of the ships of Osiris' mighty hosts.

5. And ye Orian kingdoms, Sowinita and Antwa and Lubbak and Oltbak, the places of the cataracts of the Seagean oceans; the home of the thirty thousand million ship-builders for the vortices of Anakonga and Higohadsumad.

6. And ye volunteer heavens, Seeing and Lowtsin, and Nool and Hoessis; with your thirty million High arches and seven million miles of Holy Mountains, ye crystal heavens of the Hapsendi, Sons and Daughters of Jehovih!

7. Proclaim the Creator, O thou, Loogab, thou etherean heaven with the sea of Aginodi, the sea of fire! The running sea of four million miles, the fountain of thirty million rainbows!

8. Jehovih the Almighty, the Matchless and Ever Extended! O Thou Greatest of all that is Great! Thou Surpasser, Who hath fashioned wider and more glorious than even Gods can imagine, glory be to Thee, forever and ever.

SIAS.

PRAISE the Great Spirit, O Petris and Obsod, ye heavenly kingdoms of the etherean heavens of Fragapatti, ye place of the roads of Rogga, with ninety million miles of I'yuan plains!

2. And Sitta and Goomatchala and South'eng, ye heavenly plains hanging on the mountain line of the Lunitzzi, with the twenty million arches over the Holy Lakes and seas of Onatoosa!

3. Let your ninety thousand million etherean angels rejoice in the glory of the Almighty; the footstool of His kingdom hath quickened on the red star; the shout goeth up to Jehovih forever!

4. And ye angels of the vast Orian kingdoms, Yan and Wawauk and Zi and Alawa and Aili and Ref and Zuth, ye foundations of the highway of the Yoogan Hissawa, ye swamps and plains of See'niyivi.

5. Proclaim ye the fruit of Loo, the arc of the organizer of mortal kingdoms on the earth. The Omnipotent hath spoken in the high heaven of kosmon, spoken out of the fruit of Loo.

6. Call up Rappaya and Hanosta, the etherean kingdoms with the angels of the Yimyim arches, and the High bridge of Lips, over the etherean sea of the burning waters of Vestakad.

7. Sing unto the Almighty, ye heavens that sent volunteers in the army of Fragapatti; the fruit of your labor riseth on high. Kus and Zittayyabaugh, ye, the voice of the Almighty.

8. He speaketh in the labor of high-raised Sons and Daughters. His Voice is in the echo of thanksgiving that riseth up from the red star in songs of praise to the Almighty.

JAUS.

O THAT I could sing worthily unto Thee, in praise of the Arc of Speta. For Thy Mightiness, O that I could find mortal words to magnify Thy vast kingdoms.

2. In Thy great Goddess, Cpenta-armij, and her mighty etherean legions that came down to earth, O what a glory in Thy praise. Who can forget Thy heaven, Terashish, Thou Almighty.

3. And Haot-Saiti and Hodws and Lugga and Bonassah and Tule and Speta-arc, with their ten million seas and their hundred million crystal rivers in the arches of Woo.

4. With their eighty thousand million high-raised Gods and Goddesses. With their one hundred and sixty thousand million miles of etherean roadways and capitals!

5. And thou, Solastus plains, with thy twelve million arches in the waters of Waltad; with seventy million ship-builders, the workers and handlers of Thy immortal fire.

6. And the etherean kingdoms of Hards and Iwalt and Kollenpoitaben and Embralik and Loogan and Aftguy and Riv and Lurnzan, with their two hundred thousand million miles of arches built unto Thee.

7. Let them rejoice in Thy name, and in the fruit of the garden of Thy Daughter, Cpenta-armij, for the harvest is ripened unto Thee.

8. Thy Sons and Daughters answer to the echo on the mortal earth: There is but one Almighty! Let us sing unto the Boundless, the Everlasting Creator.

NIV.

HOLY, Holy, Holy, O Bon! Thou arc of the fountain of preserved records. Thy labor is done! The earth is surrounded by the Faithists of Jehovih. The shout of gladness riseth up from mortals for the glory of the Almighty.

2. The harvest of your labor, Esdras and Wedojain and Mieute, ye etherean kingdoms in the high heavens of the Great Spirit. With your ninety thousand million angels in the songs of the Most High! Proclaim it in your seas of fire, Jehovih hath won!

3. O ye heavenly kingdoms, Takuspe and Kenna and Vetta'puissa and Looloowonga, sing glory to the All One, the Great Spirit! His hand hath encircled the earth, His name is written and sung in the souls of mortals; there is but one Great Spirit, Jehovih!

4. Proclaim the joy of the earth, O ye etherean heavens, Lotisiv and Aptlong and Wiskloo and Hotab, with your millions of etherean seas, and your tens of millions of etherean plains and high mountains.

5. Rejoice for the joy of mortals, O ye etherean heavens, Hennasit and Hoxora and Lon and Oriyi and Sing and Avolassak, with your holy mountains, Yetungwas and seventy thousand million miles of plains.

6. Ye contributors to mortals, O ye high angels of the etherean heavens, ye volunteers to Lika, Son of Jehovih! Proclaim the great joy in the everlasting heavens of the Great Spirit, Jehovih.

7. Sing an endless song to the Almighty, the Creator of hundreds of thousands of millions of etherean heavens! The red star, the earth, is risen! The kingdom of Jehovih resteth on the solid earth!

8. Glorify Him in the highest, the All One, Who is farther than all the universe, the Almighty, Jehovih; your labors on earth, O ye angels of the etherean heavens, harvesting unto the Almighty!

VEN.

LET us sing to the Maker, Jehovih, O my beloved!

2. Him who is Mighty in thought, Jehovih! O my beloved!

3. He but conceiveth, and, lo, a creation is done, O my beloved!

4. Jehovih, the Creator, Almighty, O my beloved, sing unto Him, forever!

HARS.

ALL men know Him; none deny Him, the Creator!

2. Who quickened into life all the living, out of the Almighty!

3. Whose knowledge knoweth all, the whence and thence, Jehovih!

4. Before Whom even Gods cry out: All is in Thee, O Jehovih!

TOO.

ABOUT what under the sun cannot men differ? but Thy Mightiness, Jehovih!

2. Where in the heavens have the angels found Thy boundaries? or come to the termination?

3. About whose magnitude and existence cannot they differ, but in Thee, Thou Almighty!

4. Thou alone art the Soul and the Substance, the Only All, the Key Note of Harmony, Jehovih!

OR.

SINCE thousands of years Thine enemies have raised up hundreds of Gods and Lords and Saviors; and they cry out: O come thou, believe in my God! Believe in my Redeemer!

2. They draw the sword and spear, and cry out: Fall down, thou heathen! Worship my God and Savior, or die! Behold the mighty armies of the Lord! Down, thou heathen, or die!

3. Thou alone, Jehovih, standest Indestructible and Almighty! Thou alone Acceptable and All Pleasant! Thou Brilliant, Thou Home of Delight! Who never deceivest or commandest to war or death.

4. About Thee there can be no dispute, Thou Fountain of all. As Thou taughtest in the ancient days: There is but one Great Spirit, Jehovih! So to-day is Thy utterance: There is but One, even the All One!

5. What is Osiris, the Savior, or the Osirian principle, that man should turn from the Almighty to consider? Or Apollo, or the Apollo principle, that man should turn from the Creator to consider?

6. What is Thor, or Thammus, or Yima, or principles of any of these, or what is their plan of Salvation, compared to Jehovih's? Thou only, O Father, art All Sufficient unto all.

HOTH.

THOU, my Creator, and of great glory, who fashioned atmospherea full of heavens; adorned the intermediate world with Thy mighty hand, resplendent with holiness in Thy praise.

2. Praise be to Thee, Thou Highest, in Whom the worlds shine with the light of the Almighty! Thy three great worlds, the corporeal, the atmospherean and the etherean, bright and full of holiness in Thy praise.

3. Praise Jehovih, ye atmosphereans, ye es'yan fruit of the Almighty. Sing to Him in your plateaux of millions of cities, in praise of the Creator proclaim the multitude of your places.

4. Let Hatawah and Drom and Yokanad sound the trumpets of Jehovih in their ten thousand cities, and their hundreds of thousands of colleges and wide farms. The Almighty forever!

5. And the plateaux, Habur and Nafghad, with their twelve thousand shining rivers and their seventy thousand cities of the factories of heaven, founded in the fair fields of Jehovih's heavens!

6. Sing ye in praise of the Great Spirit, ye heavens that travel with the earth in the vortex Avonitivi. Ye atmospherean heavens, Gonza and Speantogotha, with your thousand million angels.

7. Ye plateaux, Gobria, Sagaghizan and Loowanogo, with your seven million colleges and factories, your heavenly delights for perfecting the spirits of mortals in the ways of the Almighty.

RUX.

THEN sang the bound heavens, the atmospherean. First, Ghiovagna, with her two million cities, in the plateau Wahaputosivi.

2. Almighty Creator, hear Thy Daughter in the Hemsan-way, sweet cliffs in the colleges of Tuan, with her thirty million students, swift uprising. Marching onward in praise of Thee, my Creator.

3. With ample material, O Thou Boundless, for Thy sixty million hosts in jubilee. Striving onward in Thy praise, buoyant with love and rejoicing in the lessons of the Omnipotent.

4. With seven million factories to train the untutored es'yan the purpose of the talents Thou createdst with all to be most shining lights in building the house of the Almighty in rapturous industry.

5. With her two million nurseries for the spirits of infants, full of delight and songs to Jehovih! With fragrance and delightful plains and forests and shining waters, created by Thee, Thou All Perfect.

6. With my four million miles of roadways and atmospherean oceans, wherein Thy high-raised angels teach the es'yans how to master the elements Thou createdst, swift and mighty, proclaiming Thy power.

7. O the songs and praises of Thy Daughter, Ghiovagna, the heaven of four hundred million angels, swift in learning, pure in love, with a choir a million strong to sing and chant to Thee on the waters of heaven.

8. O the songs of gladness, the shining robes of Thy loved ones, Jehovih. The lessons of wisdom, the growth of talent, the dance and merry-making, the learning to master Thy elements, O Thou Almighty.

GHOI.

THEN Farja sang: Thy Daughter, O Jehovih! Thy Schliegashawaka, uplifted unto Thee, Thou Almighty! I am Thy heaven, O Father, with six million cities in the plateau Shia Chong, far in the grades.

2. With three million places of learning for the es'yans newly risen from the earth; the colleges of Sitiviyanpegonska on the very high mountain, Hoit'su'gonderoga, heavenly.

3. With four million factories and eight hundred million angels, high in the grades, joyous, full of wisdom and song, masterly in Thy elements, created by Thee, Thou Almighty Creator!

4. Well weaned from the earth and corporeal desires, heavenly aspiring! With their heads turned upward and their souls in the way of Jehovih! Most righteous; and in unison, striving in the way of Jehovih!

5. O that I could find corporeal words for the love of my heaven! For the joy of my eight hundred millions! And of heavenly things display to mortals the glorious creations created by the All Light, Jehovih!

DING.

QUICK springing in, and loud came the song of the heaven, Vrihaden, with her thousand million angels, high in the grades:

2. Worshipful, O Almighty! Speak ye my shining rivers of heaven, Hyad-hiago and Fuen and Owagonshe, ten hundred thousand miles of water.

3. Flowing past my heavenly cities, Effalt and Sugathagow, and Friabes and Yanad and Hucfomakalasakola, lying under the high mountain, Soidon, with four thousand high arches reared by the Almighty!

4. My thousand millions rejoicing in Jehovih, Thou Creator of millions of heavens, stretching far. O that I could find comparisons for mortals, to tell them of the glory of my heavens!

5. My places of learning and factories and ship-building, shaping vessels for coursing the firmament of the Almighty! Of the rules and philosophies of my delightful heavens.

6. O that I could show them the discipline of my thousand millions; my army of Jehovih! Their high wisdom and their power over the elements created by the Almighty!

7. O that mortals could see my high arches and my heavenly forests and mountains! O that mortals understood to inhabit a world within as well as without.

8. To know the solutions of Jehovih's worlds, and the orderly arrangement of the unseen! Praise be unto Thee, Jehovih! Thou Provider of the heaven, Vrihaden, with her thousands of millions.

GOWH.

NEXT sang Steinhover, the heaven of the beautiful plateau, Owgawahha, surrounded by the heavenly seas, Hiajom and Praj and Sumakaqa and Yadzad: Glory be to Thee, Jehovih, in Whom my delightful thousands of million angels rejoice with great joy.

2. My four million places of learning, and my innumerable factories sprung up for the glory of the Almighty. O that I could find earth-words for the understanding of mortals! To show them the wonders of Jehovih!

3. O that they could sail in the ships of Steinhover, and witness the high arches and delightful forests on the shores of Sumakaqa and Yadzad! And understand the teaching of angels, to rise in mastery of the elements created by the Omnipotent!

4. To know the power of union; the secret of the thrift of the delightful heaven, Steinhover, on the beautiful plateau Owgawahha. Sing unto the Great Spirit, the Fountain of All; the All Fullness of Glory forever! ‖

5. After her came the songs of Naphatat and Gur and Suth, the three heavenly places on the plateau, Chin-jah, high-raised over the earth divisions, Uropa and Asia, wider than the earth.

6. With their five hundred thousand million angels in their forty million cities, heavenly, full of delight and great wisdom, high in the grades. Singing gleefully of their two thousand rivers and a million high arches.

7. Next came the songs of the heavens, Aden and Magapor, with four thousand million angels, high in the grades. Lauding their seventy million schools and colleges, and their sea Scinthius, with its waters of silver and gold, and three million crystal stalagmites.

8. With her loud song: Jehovih be praised! Thou Great Spirit, Who provideth unto us Thy unspeakable delights. All hail, Thou Almighty! Hear the great joy of Aden and Magapor, with their four thousand million angels rejoicing in Thy name, Jehovih!

ORD.

SO-TO-RAMUS sang next, and of her great plateau, Chik-ka-hoo-sa, over the regions of Guatama, wide as the earth, high-raised in the grades, with three thousand million angels, rejoicing in the heavenly mountains, Hosanattabah and O-de-chi-che and Hakabda, with seventy thousand high arches, and the delightful ocean, heavenly. Sociotes, with three million ship-builders, well trained in the elements created by the Creator.

2. Wailing in her song, O Jehovih! Would that I had earth-words for the glories of heaven! O that I could show my delightful places to mortals! O that I could make comparison for the knowledge of mortals! How can I make them comprehend the heavenly ocean, Sociotes, habitable within and without; with sparkling waters, colored like a rainbow, for the ships of angels.

3. How can I make them comprehend the wonderful mountain, O-de-chi-che, habitable within and without; with her thirty thousand high arches, spanning shining rivers! O that mortals could comprehend! O that mortals could see!

4. With sixteen million miles of heavenly roadways, and the great lake, Anapasivi, with its two million boats, teaching newborn angels how to master the elements, far reaching in the firmament of heaven.

5. With otevans to carry millions coursing along in the gardens of heaven, created by Thee, Jehovih, full of delight, strong, powerful! My most orderly heaven, teaching with song and high reverence to the Almighty!

6. O that I could reveal the glories of Farja, Thy Schliegashawaka, O Jehovih! And the great delight of her eight hundred millions, gleeful, rapturous in Thy praise; glorified by the love of the Almighty!

7. O the forests of my heavens, Sotoramus, created by the Almighty, delightful, awe-inspiring! O the fields of Tobosin and Suthagar and Chaimus, the creations of the Great Spirit.

8. After her, then sang the heaven, Chook-a-so-win, in the voice of three thousand million angels, in her two million cities, high in the grades, and well disciplined. Of her great cascades and whirl-pools, dangerous places in heaven for inexperienced angels. And lauding tunefully her great rivers and her colleges and factories.

9. Next sang Fiatonadis, a heaven with seventy divisions on the plateau Noyohertimus, with two thousand million angels, high in the grades; lauding highly her factories and colleges and her es'enaurs, a million musicians.

10. Next sang Heoparsi, a heaven with one million cities, high in the grades; with eight hundred thousand miles of roadways; with eight hundred million angels of delight, rejoicing in their lives and glorifying the Almighty.

11. After that sang these great heavens: Hiawasse, Ho Chong, Hriden, Sago Loo, Maison and Witcha-chaw-nowksin; lauding their thousands of millions of angels; their millions of cities and places of delight; their mountains and rivers; their lakes and valleys; their colleges and factories, where angels are taught to master the elements created by the Great Spirit, for the joy of His mighty heavens!

LEF.

O THAT I could sing the songs of Thy heavens. Thy sweet places of delight, Hanoshea and O-chi-ma and Riviokim and Pethsiades and Yenades; to find earth-words descriptive of their delightful holiness and rejoicing in the Almighty!

2. O that I could display their mountains and valleys and their wide plains! Their shining waters and their forests and their stalactites and innumerable high arches. Their thousands of millions of angels full of joy and loveliness! Their wonderful music, poured forth in Thy praise, Jehovih.

3. Their dancing, millions in a dance; their boating and swift excursions, like thoughts in unison flying forth, mighty in power, gleeful and full of romance! High in the grades, spotless, pure, every one a flower, a star, a diadem in the kingdom of the Almighty!

4. O that I could sing of the order of Thy heavens! And of the wonderful roadways from one to another! How Thou hast planted elements in Thy kingdoms, ever trying the skill and knowledge of Thy angels! Where genius and wisdom ever lead in Thy ways, Jehovih.

5. Who but Thee, O Father, could create these never-ending varieties of heavens! These wonderful plateaux, suitable habitations for the spirits of the dead! Ever providing the higher to lift up the lower! In system and good discipline displaying the wonders of the Almighty!

6. O that I could sing in words to the understanding of mortals!

7. And to such as had been called sinners and most wicked who had become in time like diadems in Thy crown, Jehovih, sparkling, bright with perfect holiness!

E–O.

THEN answered Jehovih to the songs of praise that rose up from His hundreds of thousands of millions, to the sum of His mighty creations.

2. Peace, My beloved! And great joy! I have heard your voice of praise! I answer you with millions of new creations! Farther than the farthest, boundless! Thousands of millions of years are the works of My hand! I go not about turning water into wine, like a magician, or professing to raise the dead!

3. But yet I raise the dead, the souls of the dead, into worlds shining, brilliant, full of loveliness! I take them not backward to toil and sorrow; but upward, onward, to heavens of delight, that perish not, forever.

4. Mine is the Tree of Life, forever growing and rich in blossoms and sweet perfumes. The dead are Mine, the spirits of the dead My young blossoms full of promise, speaking soul-words for the glory of My heavens.

5. Whom I quickened into life are Mine, and I watch over them Fatherly and in great wisdom. Nor suffer I them to go out of being forever. And I provide My heavenly places broad, boundless, so that the soul of man can never reach to the boundary thereof.

6. Though they stray away for a season, yet have I provided them to return to Me in the end. And I make them a banquet, and provide unto them a feast, a home of love, with music and dancing even on the threshold of wisdom.

7. Weep not for the dead, O My beloved! I have places of delight for the righteous, full of rejoicing and wonderful! And the soul of the dead entereth therein, as one that emergeth from a veil, to shout with great joy for the provisions I created, plentiful and brilliant.

8. Heaven after heaven have I created as a new surprise of great happiness to My Sons and Daughters, in the way of My resurrections. Rejoice and be merry in holiness! Open your eyes, My beloved, and behold the works of My hands which I provided to be yours forever!

UX.

THEN answered Jehovih to those that wept for the dead:

2. What I have taken away was Mine, and I return it to the place it belongeth; but the soul, which I also gave, I carry into a new region of delight. In My hand is the spirit of the dead, and I raise it up to the delightful places I created for it. Yea, it shall find its love, and rejoice in My arms, because of the glory of My heavens.

3. In the times of My seasons the soul of the dead shall stand by the living and testify to the endless creations which I provided, to perish not, forever! As a cord that lifteth a weight, so shall be the soul of the dead to those that are stricken in sorrow.

4. And I will uncover My heavens unto those; and My angels shall come down from My exalted kingdoms by the light of the line of their love; and they shall rejoice in the way of my dominions, and glorify Me and My works.

5. Thrice, at the times of the setting sun, shall ye assemble and sing for the soul of the dead, remembering his virtues in great praise. Then shall ye deliver his spirit unto My asaphs for the mansion I have built. And I will render unto him the delights of My kingdoms according to the light of his understanding.

6. And ye shall put away all mourning and all signs of mourning; and learn to understand the way of My resurrection. Rebuke Me not, O My beloved, by draping yourselves in black cloth and veils of crape. What I have done, I have done.

7. For the time shall come unto My beloved when they shall look back and say: It was well! And in the time of Jehovih it happened well, when it so happened! Though we saw not then, we now behold, as Gods and Goddesses, the way of the Almighty!

8. To sing and to rejoice in Me, O My beloved; and to attain to great knowledge; these are the roads I created, shining, diversified and broader than the imagination of man. By death provide I the resurrection of the souls of the dead. Mourn not for My proceedings, O My beloved! But be ye wise and rejoice with discretion in the glory of My creations.

SPE.

THEN answered Jehovih to those that had an infant born:

2. What I have quickened into life, behold,

it is My gift. It is a flower of sunshine molded by a touch of My hand. Provide ye unto it, O My beloved. Fence My garden around, that serpents cannot enter. The time shall come when this living soul shall be as a God in My heavens. His light shall be brighter than a sun!

3. Then spake Jehovih to the infant: Light of My light, O My Son! To thee I give the earth and the heavens, to be thine forever! And the waters of the earth and the air of the firmament, to be thine forever! And the forests and mountains and valleys, to be thy paradise forever. And the oceans and seas, to be thine forever. And lastly, O My Son, what I gave to no other animal on earth or in the waters thereof, or in the air of heaven, give I unto thee; behold, I give thyself to thee.

4. And I give thee guardian angels to walk by thee and show thee My great delights and the way of My resurrections! They shall speak to thy soul to keep thee in the right way. Hear thou then and follow in the way of thy Creator, and thou shalt rejoice all the days of thy life.

5. But thy corporeal eyes and ears and thy corporeal judgment give I into thine own hands. Remember, My Son, learn thou corporeal knowledge through thy soul, for it is of Me, and thou shalt not err. But shut out the way of My voice, and follow thy corporeal senses only, and thou shalt go down in darkness for a long season.

6. Remember thy Creator at all times and seasons, and thou shalt rejoice because thou art this day brought forth an heir of everlasting life.‖

7. Then spake Jehovih to the ashars, the guardian angels: Into your keeping, O My beloved, give I this My Son, quickened by My very breath to live forever. In your regular turns, watch and watch, guard ye him from this time forth, for he is the fruit I bequeath unto you. And in due time ye shall render his soul unto My asaphs in heaven, being glorified therein.

8. Nor shall ye ever make yourselves known to him through his corporeal senses; for your labor is with the spirit. But when ye find it rightful that angels shall approach his corporeal understanding, see to it that they be exalted and in the way of My everlasting kingdoms. For the plan of My creations is for the resurrection of the soul of man to be forever and ever!

YAD.

PRAISE be unto Thee, Jehovih! Who can search out the completeness of Thy creation?

2. Or know the magnitude of Thy places, Thou Almighty! And Thy endless inventions?

3. Thou shalt be my theme forever, to find the far-seeing devices of my Creator, the work of my soul.

4. I was alone in the world. Angels and men fed not my soul; I was hungered and in gloom.

5. Then I turned to Thee, Thou Almighty. And Thou gavest me a new growth, a fruit of life in fire!

6. Which grew brighter and brighter. And my vision was recovered, and Thy heavens were opened as a book is opened.

7. And I drank of Thy waters, and ate of the tree of the resurrection to Thy everlasting kingdoms.

8. The secret of Thy Wisdom, O Jehovih, was uncovered; the way of Thy Mightiness made imperishable forever!

SON.

BECAUSE Thou gavest into mine own hand to exalt myself, O Jehovih! For perpetual resurrection shapedst mine every part before I knew the way of the Almighty! Praise be unto Thee forever! Saith the Faithist!

2. Because Thou providest from the ancient times for Thy Mighty word. From everlasting Thou hast provided prophets to know the way of the Omnipotent! To reveal the unseen heavens created by Thee!

3. Because Thou hast kept alive the line of Thy Majesty in mortals! Built a house for Thy chosen, wide as the world! Faith in Thee above all things in earth or heaven. Saith the Faithist!

4. When all the world beside faileth, Thou, my Creator, standest before me Mighty and full of love. Thou One Alone, imperishable forever, and just and merciful. Praise be unto Thee, Jehovih, Who art greater than All!

END OF BON'S BOOK OF PRAISE.

GOD'S BOOK OF ESKRA.

CHAPTER I.

GOD said: This Book shall be called Eskra, because it is the history of the heavenly cycle, Bon. It shall contain the substance of the heavenly records of three thousand years, of the first regions of the resurrection of the dead. My words are not of the earth, but of heaven.

2. For of the history of the earth ye know already; wherefore I reveal things ye know not of. Be ye profited therein understandingly, for my heavenly kingdoms will be presently your habitation.

3. As it hath been revealed to you already, in regard to the successions of the God, and the periods of dan, and the division of the higher from the lower heavens, it is sufficient unto you to know that which is given of God is of him who is Jehovih's voice, without regard to which administration, or which God. And to know also that that heaven referred to in Eskra is not of the higher heavens, etherea, but atmospherea, which heavens travel with the earth around the sun, which heavens were called the lower heavens by the ancients, and by some, the intermediate world. Through which heavens all souls must pass, being first purified and risen in wisdom, ere they can inherit the emancipated worlds in etherea.

4. Nor are these my revelations to mortals only, but to thousands of millions of the spirits of the dead, who know not the plan of the resurrection to higher heavens; but who wander about on the earth, not even knowing the organizations of the kingdoms in my lowest of heavens.

5. Whom I reach by coming to mortals, and to places on the earth where they abide.

6. For many such angels believe the heavens to be as an unorganized wilderness, void of government and instruction and discipline.

7. And by virtue of their presence with mortals, though invisible to them, do inspire mortals with the same darkness. Wherefrom mortals have concluded there are neither Lords nor Gods, who are Jehovih's high officers in these kingdoms.

8. These matters shall be set forth in brief in Eskra; the fullness of which shall be opened unto mortals and angels in time near at hand; for they shall see and read the books in the libraries of these heavens, and learn to know of their own knowledge.

9. Therefore the light of this Book of Eskra is not of one God, or one Lord, or one recording angel, who are constantly succeeding one another, but of the body of the first heavens of the earth for the period of this cycle which is now at the close.

CHAPTER II.

GOD, Son of Jehovih, said: Give ear, O earth, and be attentive to the words of Jehovih's Son:

2. And ye mortals of the earth; for I have said: The time shall surely come when all things shall be revealed to the inhabitants of the earth.

3. Be patient and wise in understanding me; my words are for your resurrection forever, and for the glory of the Creator.

4. And ye angels of heaven, draw near; for I will reveal to you that which is for your own good. The multitude of my kingdoms shall be opened up to your understanding also.

5. And O ye, my high-raised Lords and officers of heaven, call up your hosts from far and near. Hear ye the words of your God. Call ye up the mighty ones of Yogannaqactra and the inhabitants of Theovrahkistan.

6. And Hibin, the successor to Yussamis, of the six heavens of Ugsadisspe, to Tewallawalla, to Setee'song, to Go'e'dhu, to Ellapube, to Apax and to Fue. And call ye up the successors to Hibin, and the primal Gods under him of his six mighty heavens.

7. And Ong Woo, the successor to Anuha-

saj, of the heavenly regions, the a'ji'an forest, Turpeset, with her twelve heavenly kingdoms; the place of Negathogan and Shumat and Thorokak and Enisshappaga and Habor and Amga and Magossa and Dhi Wan and Seffakostrus and Inubib and Marh and Wischowitcha, and to their primal Gods and generals and captains.

8. And to Yusalithith, successor to Osiris, of Vrigginyannah; and to Raxya, successor to Te-in of Ovella; and to Yadonya, successor to Sudga, of Tempissiv; and to Yima, successor to Egupt, of Rathyaya; and to Hidemmes, successor to Shu Wan Loo, of Wowahyotos.

9. And to their primal Gods and successors, and to their generals and captains.

10. And to Zhubon, successor to the line of Yaton'te, with her twelve subjective heavens, the Fiskadore, the Wooloo, the Yamyam, the Katiro, the Wannahogan, the Rayax, the Ginnewan, the Shawnea, the Wishogah, the Pottomatta, the Shimasae and Muskadayan.

11. And to their primal Gods and successors, and to their generals and captains.

12. And to Yessotosissi, successor to Yodma, of the heavenly regions of Ornababa, with seven mighty kingdoms, Gootha and Yembique and Waing T'soo and Ithya and Yorama and Hi'D'honyah and Wurrtembogga.

13. And to their primal Gods and their successors, and to their generals and captains.

14. And to Pidissomo, successor to Savvaqactra, of the heavenly place Joisyama, with her eighteen heavenly kingdoms, Yon and Loo Sin and Kåd and Rum and Jassak and Solomon and Ressa and Nibbaakak and Hizeph and Sakkar and Sin Chong and Remthaxax and Avardissa and Kessadronakas and Hui'cammaksonad and Nu Lee Wing and Trasmas and Kissayaya.

15. And to their primal Gods and successors, and to their generals and captains.

16. And to all other Gods of the heavenly regions of atmospherea, the hada of the earth; and to their successors and generals and captains; and to the heavenly, hadan regions of Sho'e'gan, with her twenty-eight sub-kingdoms, and to the heavenly, hadan regions of Chi'e'wan, with her forty-four sub-kingdoms, and to their exalted officers and teachers, heavenly Sons and Daughters of Jehovih.

17. And to the plateau of Narid, in the second resurrection, with her two hundred heavenly kingdoms, their Gods and generals and captains and high teachers, Sons and Daughters of Jehovih.

18. And to the plateau of Yakabba, two thousand miles high, with her six hundred heavenly kingdoms, and their Gods and high officers.

19. And to the plateau of Yannurib, two thousand one hundred miles high, with her four hundred heavenly kingdoms, and their Gods and high officers.

20. And the seven plateaux of Havagamatris, with their two thousand heavenly kingdoms, and their Gods and high officers.

21. And the six plateaux of Vraggaomen, with their fourteen hundred heavenly kingdoms, and their Gods and high officers.

22. And the fourteen plateaux of Ghemayumaistra, with their three thousand four hundred heavenly kingdoms, and their Gods and high officers.

23. And to all other plateaux in the heavens of the earth, the atmospherean regions, and to the Gods of all heavenly kingdoms in these lower heavens; the intermediate world of the angels raised up out of the earth.

24. God said: Jehovih called upon me, His Son, saying: My Son! Call aloud in My name; with My Voice stir up all these heavenly regions I have named.

25. For My Gods and high-raised officers shall open unto thee their libraries of heavenly books which shall yield up My treasures. I will make the angels of heaven know Me and My word! They shall come together from their countless heavenly kingdoms and places; for My hand and My strong arm is upon them.

26. The labors of My lower heavens shall be clothed in mortal words, and handed down to mortals. My Gods and My primal Gods and generals and captains shall uncover their proceedings before the heavens and the earth.

27. They shall come together and be as one man with one voice, and their word shall be My word.

28. For My prophets have proclaimed it abroad, that the time would come when I would reveal all things unto men; and things that were dark made plain; and things in the light made as heaven, rejoicing.

CHAPTER III.

HEAR My voice, O angels and mortals! The words of the heavens of the earth are My words, orderly and well disciplined. No man can imitate Me; angels cannot counterfeit Me. My words are from the Fountain, that erreth not forever.

2. Whoso seeth My way cannot fail to understand; I quibble not, nor beat about the bush. Even Lords and Gods are as nothing in My hands. I trim them up, and prune their orchards in Mine own way; I sift and weigh and assort, for I am Jehovih, the Almighty!

3. I am the sum of the Voice of all the lower heavens; the doings of Gods and high officers; the Person of the word of three thousand years.

4. And My record shall be the standard for mortals and angels for thousands of years to come. Other books and other words will be written and spoken, and they shall pass away and be remembered not by angels nor men. But My words, the words of Eskra, will live and endure forever.‖ Then spake God, saying:

5. For I am His fountain, of the Tree of Bon; I am His cycle of the Great Serpent's e'spe, and cannot die or go out of remembrance. I am as a link in a great cycle, the section of Bon in the solar vortex.

6. During every cycle I come and speak, and my words are not like other words. I plant them on the low earth, and they take root, and grow into a tree that reacheth up into heaven. And the angels of heaven come thither and gather my words, for they are the fruit of everlasting life and of the resurrection of mortals and of the spirits of the dead.

7. Give ear, O ye nations of the earth, and magnify your understanding, for the wisdom of the Almighty.

8. He singleth not out one man or one God, and saith: Behold, by him judge ye Me and My works! Or giveth the history of all the living in one book; the pith of things is the unit sprung from all.

CHAPTER IV.

GIVE ear, O man, and be wise in thy judgment, of sure perception and good discernment in the revelations of my words in the cycles past and present.

2. For I summed up all the Gods of the hadan regions of the earth, and all their high officers in the plateaux and heavenly kingdoms thereof, and I named them, GOD! And in their dominions with mortals I named them, LORD! As one, even God, made I them in my past revelations on the earth. That I might not confuse the judgment of men!

3. And all the heavenly places of the earth, the atmospherean heavens, which travel with the earth around the sun, I named, HADA, the intermediate world, the lower heaven. Through which none can pass to the etherean heaven till purged of self, and made spotless, pure and strong in spirit.

4. Of this hadan heaven, and of her Gods and their labors made I two words, GOD and HEAVEN, and Eskra is the sermon thereof. In which ye nations of the earth, and ye angels of heaven shall profit in spirit; as by experience past, the future becometh fortified in wisdom and strength.

5. In which sermon all resurrection is of God, who is Jehovih's Son; but to distinguish from which (God) I named all that desired not resurrection in heaven, but loved more the earth, SATAN. And whoso loved evil and practiced it, I named, SATAN; and whoso combined, as angels or as mortals, to make anarchy I named, EVIL WORKERS for hell.

6. As God and heaven are of the resurrection, so are satan, hell and the devil of the declension.

7. To one or other, resurrection or declension, belong all men on the earth, and to one or the other belong all the spirits of the dead.

8. None can stand still; all the living are on the move forever.

9. Jehovih is Life, Motion, Individual, Person! In proof of which, He gave unto thee life, motion, individuality, person.

10. To develop these four entities is resurrection toward Him, more and more, which is heavenly.

11. To neglect them, or pervert them, is to go away from Him, which is declension, which can lead to entire destruction.

12. No man can be life for another; nor motion, nor individuality, nor person for another. For himself, and to himself, hath Jehovih created him with these.

13. Nor can any of the Gods, however exalted, give to or take away these things.

14. For even though the highest-raised angels may attain to turn the earth over, or to dissolve it, as the air in the firmament, or create a new earth, yet none of these can create life, or motion, or an individual, or person.

15. These are from Jehovih and in Him; and all angels, the Gods and Lords, and generals and captains and chiefs in heaven are but the brothers and sisters of mortals and the spirits of the dead.

16. And yet, O man of the earth, and thou, angel of the heavens of the earth, be not puffed up or make light of the Gods, or Lords, or Saviors, or Chiefs of the heavens, for thou art compared to them but as a drop of water is compared to the ocean.

17. As a man amongst you employeth a thousand men to do his bidding, so have I, your God, thousands of millions of angels to speak in my name.

18. Put not off my words, saying: It is but your conscience speaking. My angels speak to you in spirit, with my very voice and words, which are Jehovih's also.

19. According to the capacities and talents of such mortals as practice my commandments, so do I appropriate them to assist in the resurrections.

20. And in the same way do I allot my ashars to abide with you; to the musician, angel musicians; to the philosopher, angel philosophers; to the historian, angel historians; to the cosmographer, angel cosmographers; to the revelator, angel revelators; even so unto all men who seek to serve Jehovih by doing good.

21. And these my ashars, which I place over you, are not individual angels, merely acting and speaking their own notions, but are organized companies of thousands of millions, who labor through a chief angel, called Lord; and all of them are in concord with me and my kingdoms, directed by my Holy Council, of millions of angels high in wisdom, which is directed by me, your God, even as I am one with other Gods, who are one with Jehovih.

22. What my angels do in truth and wisdom, for righteousness' sake, my angels do and reveal unto you in my name.

CHAPTER V.

THE Lord said: This is the labor of God after the dawn of the arc of Bon:

2. God crowned four thousand four hundred Lords, and titled them LORDS OF THE HEAVENLY HOSTS.

3. And God allotted to every one of them one hundred messengers and fifty heralds, and gave them authority to provide their own attendants in their own way.

4. God said: That I may hear the voices of my Lords, when ye are within your own kingdoms, ye shall appoint representatives unto my throne. And there shall be of such representative Lords one for every four hundred Lords of the Hosts.

5. And the representative Lords shall be speakers for the kingdoms that appoint them, and have power on important occasions to summon to my throne all their constituent Lords.

6. And the representative Lords shall be known in heaven and entered in the libraries thereof as the Holy Eleven, for they are symbolical of the seasons on the earth.‖

7. Now therefore the Lords of the Hosts elected the Holy Eleven, and God anointed them, and their names were entered in the libraries of the heavens. These then are the Holy Eleven, to wit:

8. Likar, Lakash, Yopes Leo, Vadhuan, Ah Cho, Zahawee, Eezen, Khan, Zedna, Yutemis and Ardolfus. And God gave authority to the Holy Eleven to speak before the throne, after the manner of the Councils of the higher heavens.

9. God said unto the Lords of the Hosts: Your work is a good work.‖ So, the Lords of the Hosts departed to their several kingdoms. But the Holy Eleven were duly installed and took their places in front of the throne of God.

CHAPTER VI.

AND God appointed two thousand supervisors unto each of the Holy Eleven; and eight thousand eight hundred captains of roads, and said unto them: Go ye and build roadways between all the heavenly kingdoms in atmospherea. And I give unto you two thousand million laborers, to be divided between you, according to the distances and places of the roads.

2. And God gave authority to Toyvraghah to examine the records and make the apportionment of officers and laborers on the roads, and he thus accomplished these things.

3. God said: My heavens shall be divided into eleven parts, one unto each of the Holy Eleven.

4. The said eleven divisions were accomplished and thus named, to wit: Sinyativi, Horak, Damaya, Ad'dam, Hosea, Harivya, Sinisyo, Amset, Godessa, Itero and Aroqu.

5. Damaya, Ad'dam and Hosea comprised all the lowest hadan regions, bordering on the earth; and these three divisions extended around the earth, and were twelve miles high.

6. Sinyativi, Horak and Amset comprised

the next grade of heavenly kingdoms outward from the earth, and were one thousand miles high, more or less.

7. Godessa and Itero were the next grade of heavenly kingdoms outward from the earth, and were two thousand miles high.

8. Harivya was next, and was outward from the earth two thousand five hundred miles. And next after this was Aroqu, which was three thousand miles above the earth. Aroqu was therefore the highest of the atmospherean heavens in those days.

9. These five heavenly spheres, therefore, comprised the whole of the inhabited heavens of the earth. And yet there were thousands of plateaux still further away from the earth, and within her vortex, but uninhabited.

10. As for Aroqu and Harivya, they were inhabited mostly by angels of the highest atmospherean grades.

11. God said: From this time forth all heavenly marriages of Brides and Bridegrooms to Jehovih shall take place in Harivya and Aroqu, instead of as heretofore, in the thousands of heavenly kingdoms.

12. And all es'yans shall be hereafter maintained within the first sphere of hada, within the regions of Damaya and Ad'dam and Hosea. And as they rise in wisdom and strength, they shall advance in place as well as grade, going in the direction of Harivya and Aroqu, from which all resurrections for the etherean worlds shall take place.

13. And God caused the boundaries of Ad'dam and Hosea to embrace the eastern continents of the earth; but Damaya embraced the western.

14. To the Lords of the Hosts, God had said: The great love that mortals have for their kindred who are dead, is like a cord forever pulling their souls back to earth.

15. Neither do mortals understand my heavens, and that the soul of man should rise upward.

16. They cry out unto me continually: O God, send thou back to me the spirit of my kin!

17. And they do not understand that their prayers are in opposition to the resurrection of spirits of the dead.

18. And likewise doth the es'yan cry out to me: O God, take me back to my mortal kin! For he also comprehendeth not the resurrection, but in the gratification of his love would linger forever on the earth.

19. Suffer ye not mortals to commune with the spirits of the dead.

20. And the Lords carried out the commandment of God.

CHAPTER VII.

AT the time the roadways of the earth's heavens were completed, which was in the three hundred and ninetieth year of the cycle of Bon, this was the standing thereof, to wit:

2. There had ascended, as Brides and Bridegrooms, for etherea, thirty-six thousand millions; nearly one-half of whom were from the kingdoms of Anuhasaj and his sub-Gods.

3. And now inhabiting the five spheres, forty-eight thousand million spirits.

4. In the first sphere, or hada, in which there were two thousand four hundred heavenly kingdoms, the grades were from one to seven.

5. In the second sphere, which ranked first resurrection in those days, the grades were from seven to fifteen. In these regions there were ten thousand heavenly kingdoms.

6. In the third sphere the grades were from fifteen to thirty. In these regions there were four thousand heavenly kingdoms. And including the kingdoms of Anuhasaj, five thousand more kingdoms.

7. In the fourth sphere, the grades were from thirty to sixty, and there were one thousand five hundred heavenly kingdoms in these regions.

8. In the fifth sphere, the grades were from sixty to ninety-nine, and here were one thousand heavenly kingdoms.

9. And yet, not included in these, because of a different kind, were the kingdoms of Yaton'te, the subjective heaven, a visiting place, and with but a small fixed population, but whose visitors and students and teachers numbered three thousand million angels, graded from one to ninety-nine. But many of these belonged in other heavenly kingdoms.

10. Such then were the inhabitants of the bound heavens. And they numbered, all told, forty-eight times more people than the mortal inhabitants of the earth. But in those days not many women on the earth committed abortions; neither died so many very young children; so that the fetals sent back to inhabit mortals numbered, all told, only two hundred and thirty million. Whilst of vampire spirits,

of both classes, (that is, such as inhabit gormandizers, and gluttons, and drunkards, and harlots, absorbing their spiritual sustenance, and thus making them the breeders of infidels; and such as live on the atmospherean part of mortal food, thus causing their mortal victims to emaciate and to become insane), there were, all told, not more than forty-six million.

11. Besides these, there were thirty-one million lusters, who feed on the secret vices of mortals; who were being forever pursued from place to place by ashars, and often captured and carried away to heavenly kingdoms; but would often escape and flee back to mortals. Yet, with all these fetals, and vampires and lusters included, never before had the earth remained so long in so pure a state.

12. When the roadways were completed, God proclaimed seven days' recreation in all the kingdoms of heaven, in order that the inhabitants should sing and dance and render praise unto Jehovih for the great works that had been accomplished.

13. And on the last of the seven days, Toyvraghah assigned the roads over to God, and named them, ROADS OF PARADISE. Whereupon God crowned Toyvraghah, PRIMAL GOD OF THE ROADS OF PARADISE, of twelve hundred thousand miles.

14. God said: After the manner of the government of the etherean heavens do I these things.

15. And as the kingdoms and spheres of my heavens are situated, within and without, with their roadways and heavenly canals, forming one great kingdom with many parts, it shall be a type of the kingdoms in etherea, which are thousands of times larger. And it was so.

CHAPTER VIII.

JEHOVIH hath said: I gave to man legs and feet to walk; arms and hands to work; eyes to see, and ears to hear; and, withal, the capacity to reflect and comprehend and understand.

2. I gave none of these capacities to man to lie dormant or to be useless. Neither can any man advance to My highest kingdoms if crippled, or weak, or uncultivated, in all or in part of these talents I have given him.

3. But he shall be perfected in all particulars before he is capacitated for companionship with My exalted ones.‖

4. The Lord said: It mattereth little what kind of workmanship a man doeth; for one may till the soil, and thus train his hands and arms to full development; and another may weave, or spin, or forge iron, and also attain full development. It is not the kind of labor, but the development that comes of useful practice, which maketh every talent to stand upright in heaven as a glory to the Creator.

5. For there be servants on earth, who neither read nor write, that are better developed in their talents and members than many of the rich, and kings and philosophers.

6. And when they die and enter my heavenly places, the ranks and caste in my kingdoms seem to them to be upside-down. The rich man, or the king, or the pleader (lawyer), or priest, or the philosopher, may be as a helpless child, whilst he who was as a pauper on earth may be as a very God over them to lift them up.

7. Neither is the preference to the rich, nor the poor, nor to the philosopher, nor the fool; for any of these may be as dwarfs in some talent or part, whilst also any of these may be a most perfect man in spirit.

8. So, God established, through his high-raised officers, schools and colleges and factories, heavenly, adapted to the spirits of the dead, even as similar places are established on the earth for mortals.

CHAPTER IX.

THE Lord said: Aside from the orderly kingdoms of God, there were seven false kingdoms in hada, ruled over by false Gods and false Goddesses. Chief of these were Baal, with four thousand million angel slaves; the false Yima, with four thousand million angel slaves; Ashtaroth, false Goddess, with three thousand million angel slaves; Hi'lizar, with three thousand million angel slaves; Sodonius, Goddess, with two million angel slaves, and then came Fue-Sin, Hrivatza. Beside these there were six hundred false Lords and Lordesses, who had occupied the mortal temples of worship, and the oracle temples.

2. But the latter were driven away from mortals by command of God, that they might be induced to seek resurrection.

3. And God foresaw that the travel of the earth would cause her to pass through an a'ji'an forest of four hundred years, and that darkness would be upon the lower heavens.

4. And God sent down to the earth angel inspectors and numerators and recorders to prepare the record of mortals for the libraries of heaven. And there were of inspectors, four hundred angels; of numerators, twelve thousand; and graders, ninety thousand; of recorders and scribes, forty thousand; and of bearers, six hundred thousand. Besides these were the messengers, heralds and musicians, of whom there were sixty thousand.

5. Such was the army sent down to the earth according to God's command. And they were in charge of Toyvraghah and Yulis and Hagonte and Rufus.

6. And God called up the great mathematicians, Yahimus, Menres, Fargawitha, Howitchkal, Jemima, Jordan, Molakka, Kossitus, Makkas and Agebon; and God said unto them:

7. The time of the fall of a'ji on the earth is at hand. Compute ye the regions of the earth where it will fall most; and having determined, go ye to the mortal prophets who are in su'is, and cause them to prophesy unto the inhabitants of the earth.

8. The mathematicians saluted and departed for the earth, as commanded of God.

9. Now when God foresaw that darkness was near at hand, for a period of four hundred years, he commanded his Holy Council and his heavenly kingdoms to pray to Jehovih for the space of one day, for wisdom and strength.

10. In answer to their prayers, there came a swift messenger from Lika, Orian Chief, Son of Jehovih; he came from Takuspe, in the etherean worlds, in an etherean arrow-ship, with thirty thousand. His name was, Yotaportas, God of Eriasa, in the plains of Woo'-Sin. And when he had come before the throne of God, duly saluting, he said:

11. In Jehovih's name I come, greeting by His Son, Lika. God said: In Jehovih's name I am blessed by thy presence, God of Eriasa, Nirvanian Host. What wouldst thou?

12. Yotaportas said: By command of Jehovih, through His exalted Son, thou shalt withdraw thine emissaries from the kingdoms of Baal and Ashtaroth, and from all kingdoms on the earth, whose mortals pay obedience to false Gods. A'ji of four hundred years will fall upon the earth and her heavens. It is so determined and provided by the Holy Etherean Dispensers of roads in Vragapathon. Of which matters I am sent to thee that thou mayest be duly provided therefor.

13. The time is also now at hand when the I'hins will cease to dwell on the earth. The darkness which is necessary to the earth will be too much for them. The heavens that have heretofore received their spirits shall be dissolved, and the plateaux thereof removed to the outer rim of the earth's vortex.

14. ‖The Lords' reports showed there were at this time on the earth two million three hundred thousand I'hins. Of these, seven hundred thousand inhabited Egupt and western Arabin'ya; two hundred thousand inhabited Chine'ya, the Jaffeth of the ancients; and the balance, for the most part, inhabited North Guatama and toward Hon'ya-pan [Central America — Ed.].

15. Such, then, were all that remained of a people that once covered over the whole earth, more than a thousand million of them.‖

16. God declared a day of recreation in honor of Yotaportas; and the angels of heaven had great rejoicing.

17. And on the day following, Yotaportas, with his hosts, departed for Eriasa, in etherea.

CHAPTER X.

TOYVRAGHAH and Hagonte and Yulis and Rufus, with their hosts, returned from their voyage to the earth, and brought records of the standing of mortals in all the tribes and nations of the earth, and of their numbers, and their grades and generations, and of the Faithists in all the different regions of the earth, and of idolaters, and of all matters pertaining to mortals, and these records were filed in the libraries of heaven, and a copy of them sent to the etherean regions in the roadway of the earth and her heavens.

2. Of Faithists, there were thirty-one million three hundred thousand. In Chine'ya, thirteen million seven hundred thousand; in Vind'yu three million three hundred thousand; in western Arabin'ya, (Kanna'yan,) six million two hundred thousand, and in North Guatama, eight million one hundred thousand.

3. And of all the rest of the inhabitants of the earth, there were eleven hundred million. Of these, upward of ninety-seven per cent. were capable of everlasting life.

4. Of the Faithists of Chine'ya, suffice this: Though they maintained the rites and ceremonies of the ancients, they lived not wholly as a separate people, save in a few places. But they were the head and front of learning and of teaching all the applied arts and industries.

Whilst the idolaters of Joss and Te-in and Po were less learned.

5. God said of Chine'ya: This is a good work. Whoso shapeth the education of a people will ultimately found them in their own doctrines. The Faithists will make these people a great people.

6. Nevertheless great wars are near at hand here. The idolaters, being warriors, will suffer most; and the Faithists, who practice peace, will greatly gain upon them. And it was even so, as will be presently shown.

7. Of the Faithists of Vind'yu suffice this: They lived in families and small colonies; they practiced the rites and ceremonies; nor were there any laws against them, as in the olden times. But because of the many languages in this country, all peoples were afflicted. God said: No people can advance much whilst they have many languages.‖

8. Of the Faithists of western Arabin'ya, who, for the most part, called themselves Israelites, suffice this: The two branches still remained; those who lived under the oral law, and those who lived under the written law. The latter were called Leviticans, that is, hangers on, and of imperfect flesh and spirit.

9. The Leviticans were not scrupulous as regardeth war and the preservation of their seed. And in consequence of their sins they brought great shame upon the Faithists in general. And the Leviticans' examples were evil, and they gained in numbers faster than the Oralites. The Leviticans worshipped the Great Spirit under the names, Lord and God.

10. As for the Oralites, so called, because their doctrines and teachings were secret and only spoken, being taught, man to man and woman to woman, orally; they were non-resistants, and they owned nothing, giving all things to the rab'bah for the public good. Their practice was love and harmony; doing righteously in all things, and trusting to Jehovih, Whom they worshipped under the name E-O-Ih. All the prophets and seers were born of the Oralites.

11. And so great was the spiritual power of the Oralites, that during all these hundreds of years the Faithists, six million, had lived without king or governor. Being as a multitude of communities.

12. Of the Faithists of Guatama, they were little learned, but were peaceful and industrious. And they comprised all the inhabitants, save the I'hins, in all the land. And they also lived without kings or governors. And every town was ruled over by a rab'bah, and a combination of towns by a chief rab'bah. And the tribes were made into states, with chief rab'bahs as representatives, and these states were united into a great government called, THE ALGONQUIN. And all the governments were made and maintained for the benefit of tribes that might suffer by famines or fevers. And yet there was not amongst all these millions of people one tyrant or dictator.

CHAPTER XI.

AND now came earth and heaven into the a'ji'an forest of Aghanodis, and the pressure was upon all sides of the earth's vortex, even beyond Chinvat.

2. And the heavenly kingdoms were stirred up; and the nations of the earth were in trial.

3. In the great city of Paradise, heavenly seat of God, were the multitudes of angels, the thousands of millions made to look upward, outward, to know the Almighty.

4. As a'ji driveth the weak angels out of heaven to seek a lower field, so doth it on earth drive polluted nations to war and to avarice and to death.

5. When yet but the second shower of a dozen years had fallen, mortals in many nations of the earth rushed into war. And even the Faithists began to clamor for kings and standing armies, with great captains and generals, to lead them on to mortal dominion.

6. The Israelites made a mortal king, and by their behavior, said: Rather man than Jehovih. Behold, we will have the Lord with us to fight our battles!

7. And Baal, God of the idolaters, heard and saw, and gloried in the course; and he hastened to the scene with millions of his angel slaves to inspire the Israelites to glory in the Lord and God, whom he assumed to be.

8. And millions of the Israelites fell beneath his power and became his spiritual slaves. The others, still steadfast in the secret oral rights, remained true to the secret name and Person, Jehovih (E-O-Ih).

9. The which Ashtaroth saw; and, first time of all, after two thousand years' friendship to Baal, she became jealous and filled with vengeful wrath.

10. She said: I see now how this traitorous God hath planned to beat me in the regions west of Heleste and Uropa. By the flesh of my thighs am I sworn, this thing shall not be!

I will send a hundred million warring angels down to Babylon and Tyre and Yedmon and Luce, and inspire their mortal kings to make war on the westward cities, the strongholds of Baal. And as to impoverished Egupt, I will send thither mortal armies sufficient to destroy everything in the land thereof.

11. Yea, I will send my legions also amongst the Israelites, and inspire them that I, Ashtaroth, am the only true Lord and true God. I will divide them up as a broken bundle of straw, and cast them to the four winds of heaven.

12. On the other hand, Baal said: Because of my success, I know Ashtaroth will be jealous and full of anger; therefore, I will place a standing army betwixt her heavens and mine; and if she but dare to molest me, I will send my millions against her heavens and despoil her utterly, that she may be cast in hell!

CHAPTER XII.

GOD, Son of Jehovih, through his Holy Council, in Paradise, his heavenly seat, now decreed:

2. To the Faithists of Arabin'ya, Ebeneezer captain, with five million angels as a protecting host. To the Faithists of Chine'ya, Luiwitha, captain, with ten million angels as a protecting host. To the Faithists of Vind'yu, Li Chong, captain, with eight million angels as a protecting host. To the Faithists of Guatama, Manito, captain, with ten million angels as a protecting host.

3. And to each of the captains I give authority to draw additional armies from the Lords who hold dominions in the regions where they may be.

4. But it so happened that the lowest heavenly plateaux were also engaged in wars.

5. And in less than a hundred years of a'ji many of the Lords were without kingdoms, and, with a few chosen friends, were become involuntary wandering spirits, scattered about in all the heavens of the earth, or upon the earth.

6. God saw this, and he called out to them; through his messengers he called unto them, saying: Having lost your kingdoms, why will you lose yourselves? Is it not better that ye fall to, in the remaining kingdoms and by your steadfastness help to maintain faith in Jehovih in the hearts of the less learned?

7. But satan (self) gained access to their souls, saying to each one of them: Thou, who hast been Lord of the hosts of heaven! Thou, take a place like a common laborer! Thou wouldst be laughed at! The non-resistant policy is good enough in times and places of peace. But now is war. And war can only be overcome by war. If great De'yus was overcome and cast into hell, why not our God also?‖ So they heeded not God.

CHAPTER XIII.

AND there came to Paradise, of Lords and high officers, whose heavenly places had fallen, different companies of tens and twenties and even hundreds, from various heavenly regions around about the earth, and having secured audience before God and his Holy Council, they said:

2. Since we have been faithful in all things, and dutiful servants to Jehovih, what have we gained? Our kingdoms and high places have fallen to pieces from no fault of our own. Yea, our angels have gone off into anarchy. Where, then, is the justice of Jehovih?

3. God said unto them: Of what profit under the sun is discussion?

4. If ye fail in one way, try another; and in no case seek to justify yourselves before Jehovih. He is Judge!

5. There are already hells that have been standing for years. Is it not wiser that ye join together, and go and deliver them? Behold, Jehovih hath furnished us roadways beforehand; and His Voice came to us prophesying that this same darkness would come upon us. And ye were advised, and had sufficient time to provide for the worst.

6. Go ye forth, then, not complaining, but rejoicing, and in Jehovih's name doing with all your wisdom and strength, regardless of favor.‖

7. Thus they came, group after group, for years, before God; but were forever rebuked in the spirit of Jehovih, and they went away, but not to work righteously, but to sympathize with one another, and to complain against God and against the Holy Council of Paradise.

8. In groups they assembled in places of their own, and began to philosophize on the ways of heaven and earth. And every one was sworn within himself to do no evil thing, but to find some more respectable way of serving Jehovih, than by going amongst the ignorant and depraved.

9. And they became habituated in their meetings, in three places in hada: in Haractu,

over Vind'yu, in Eta-shong, over Chine'ya, and in Hapsendi, over Egupt. And these became like great heavenly cities, because of the congregating of the angels of heaven, which continued for many years.

10. Now, finally, they resolved to organize each one of these three places with a distinct head, and to unite three heads as one confederacy; and the whole to be dedicated to the service of Jehovih. Thus was founded the CONFEDERACY OF THE HOLY GHOST. And by acclamation, three angels were raised to the three capitals, namely: Kabalactes, of Haractu; Ennochissa, of Eta-shong; and Looeamong, of Hapsendi. And each and every one of the three took the title, SON OF THE HOLY GHOST. These three had all been Lords, and were high in grade.

11. Ennochissa selected seven angels, and gave them the rank of Lord, namely: Haptu, Vazista, Mira, Erasigi, Adamon, Amesh and Cacpa.

12. Kabalactes selected seven angels, and gave them the rank of Lord, namely: Li Wan, Amatar, Wenates, Howickam, Shong Tsee, Massaqactus and Enniscabab.

13. Looeamong selected seven angels, and gave them the rank of Lord, namely: Petubusetta, Rodi, Monulithens, Miriam, Zestes and Abarothmes.

14. Such, then, was the established confederacy, which was to play so great a part in the history of heaven and earth. And it differed from all other confederacies, because its members all professed to serve Jehovih. And it required of all its people an oath of allegiance to Jehovih, but under the name, Holy Ghost, for they denied His Person as such.

15. And God admonished them, saying: Though ye be wise in your own conceit, yet shall ye fail. For, having denied His Person, then will ye yourselves become the Person in the understanding of the multitude. And herein will ye, soon or late, come to grief.

16. But, nevertheless, the confederacy heeded not the words of God. And God was grieved at heart, for Jehovih's sake.

CHAPTER XIV.

GOD PROVIDETH FOR THE BIRTH OF KA'YU.

GOD said: Behold, three conditions are now within the heavens of the earth: Anarchy by the false Gods and their slaves, the confederacy of the Holy Ghost, and the Faithists in Jehovih and His resurrections.

2. Now, therefore, let my chief loo'is come before me, and hear the decree of God.

3. The Lord said: When the chief loo'is had come before the throne, God said unto him:

4. Know then, O Thoanactus, thou shalt go down to the earth, to the land of Chine'ya, and by inspiration bring forth a birth, capable of the All Voice, but not capable of su'is. And thou shalt accomplish this service so that he shall be born into the mortal world at the time a'ji ceaseth to fall upon that land.

5. And thou shalt provide him with great learning and great adversity and great experience withal. For he shall establish the fundamental doctrines of the nations of Chine'ya. For his followers shall become the most numerous and peaceful inhabitants on the face of the earth.

6. And as thou preparest for his birth by thy mastery over the generations of mortals, so shalt thou, through these, thy hosts, raise up such as shall become disciples. For however great a man thou mightest raise up, it is wisdom to have also born into the mortal world, at the same era, such hosts of philosophers as shall follow him, and indorse his doctrines.

7. For by this means the establishment of Jehovih and His light amongst mortals shall extend the whole length and breadth of that land. How sayest thou?

8. Thoanactus said: Jehovih's will and thine be done. This is a most welcome labor, O God. And I know, the voice of my hosts are with me.

9. God said: In Jehovih's name, thee I crown, CHIEF OF THE HOSTS OF LOO'IS, for the land of Chine'ya, for the birth of an heir for the All Voice of the Great Spirit.

10. Thoanactus was then crowned, and his hosts were provided with badges by God, for they were filed before the throne, and hosts saluted, and departed with due ceremony.

11. Such, then, was God's labor for having born into the mortal world, after many generations, one that hath become known to the uttermost regions of the earth as KA'YU. Of him, more anon.

CHAPTER XV.

GOD PROVIDETH FOR THE BIRTH OF SAKAYA.[1]

AGAIN God called before his throne a million loo'is, and appointed Etchessa chief over them, saying:

2. Thou, O Etchessa, shalt go down to the earth, to the land of Vind'yu, taking these hosts with thee. And thou shalt establish a heavenly place of worship, which shall be thy head-quarters.

3. Behold, I have given thee many generations in which to bring about the desired result. Survey thou, then, the generations of Faithists in that land, and take thy choice as to place and caste and family.

4. He, whom thou shalt bring forth for this purpose, shall be of some royal family, a prince of high estate.

5. I shall prove through him, that for love of righteousness, and to serve Jehovih, he will forsake his kingdom and family and friends, and all earthly things and desires, and make himself as a poor man, dwelling with the poor, laboring with them, teaching them, and instructing them.

6. For, because of the idolatries that will be amongst these people they will be bound in caste; but he, whom I will teach through, shall prove unto the world that the service of Jehovih requireth of all men, that Jehovih shall stand uppermost, even above kin and caste. In the example of which willing sacrifice, man shall be taught, that all the evils of the earth can be overcome.

7. And thou shalt provide unto this man many disciples, and roadways for him to travel, and places to preach; and provide followers unto him, to go about with him. For without these, his preaching and practice would be of little avail. See to it, then, that there may be born in the world a sufficient number, to be disciples and followers of his doctrines, that he may be a power in the world for re-establishing the Faithists in the Great Spirit.

8. And thou shalt so provide these births, that they will be of the same period of time. What sayest thou, Etchessa?

9. Etchessa said: In Jehovih's name I am thy servant, with rejoicing. And I answer thee also for these my hosts, that this is a joy unto them, for Jehovih's glory.

10. God said: To which end I crown thee, CHIEF OF LOO'IS, for the land of Vind'yu! And God crowned Etchessa; and he gave badges to the other loo'is.

11. And thereafter Etchessa and his hosts filed past the throne of God, duly saluting, and they also departed, going to the earth, to the land of Vind'yu. Thus were loo'is empowered of God, to bring into the world the heir, SAKAYA. More of him anon.

CHAPTER XVI.

MOSES IN HEAVEN PAYETH THE JUDGMENT OF JEHOVIH!

HAMONASTAS, one of the chief marshals of God, and for the heavenly city of Paradise, came before the throne, duly saluting, and saying:

2. O God, Son of Jehovih, I would speak before thee! God said: Speak thou, my son.

3. Hamonastas said: There standeth without the city of Paradise, beyond the pillars of fire, and in company with thy high-raised captains, one, Nu-ghan, delivered from one of the hells of Hassa, over Egupt, and he crieth out continually: O God, Son of Jehovih! Deliver me! Deliver thou me! O Moses! Moses! Moses!

4. He is distracted, continually using the same words over and over, without ceasing. Now behold, the nurses and physicians have tried all remedies they can invent, but failed utterly to break the spell upon him.

5. For seventy days have they labored, and, as a last resort, they have brought him hither, that they might learn from thee.

6. God said: Nu-ghan! Is this not one of the Pharaohs, who took up arms against the Faithists of Egupt? Return thou, Hamonastas, to the keepers of this man, and cause him to be blindfolded, that he may endure the light of the throne; after which thou and his keepers shall bring him before me.

7. Hamonastas saluted and departed, and after a certain time, returned with the keepers and with Nu-ghan, who was crying out unceasingly, even as had been said.

8. And now, when he was quite before the throne of God, God said to him: Behold me, I am God, Son of Jehovih; what wouldst thou?

9. But the man heard not what God said, but kept crying out as before. Whereupon God said unto the keepers: Remove ye the blinds a little, that the light may come upon him.

10. And they removed the blinds a little; but, lo and behold, the light made him more distracted than before. And when God saw his deplorable suffering, he inquired of his keepers, how long the man had been in hell, and they said: Seventy and six years, and in a knot, three years!

11. God said: I know that this is Pharaoh, who persecuted the Jews. Take him again without the walls, and there retain him. I will send one of my swift messengers to Lika,

in etherea, who knoweth the abiding place of Moses. Perhaps Moses put a curse upon him! If so, only Moses can deliver him.

12. And the keepers took the spirit, Nu-ghan, without the city, as commanded by God. And God sent Haeroponitis, sister of Raban, a swift messenger, in an arrow-ship of fire, to the etherean worlds, to Gussawanitcha, to Lika's sojourning place at that time, commanding her to lay the matter before the Nirvanian chief, Lika.

13. ‖ Hereupon the report continueth in the words of Haeroponitis, that is, I came before Jehovih's throne, whereon sat Lika, and I told him the story of Nu-ghan.

14. Whereupon Lika, Son of Jehovih, said: Let my reporters of destinations go find Moses; and if it be that Moses put a judgment on Nu-ghan, then must Moses return to the lower heavens, and deliver him. The justice of Jehovih reacheth to all time and place.

15. Haeroponitis continued: Whereupon I saluted before the throne of Jehovih, and in company with the reporters of destinations, started forth again in the etherean realms, and after passing through seven worlds, and upward of three hundred Nirvanian kingdoms, we entered the plains of Sapeas, where are situated the colleges and schools of Embassies, belonging to the Ghiturpsan board of Ritivius. And here we found Moses!

16. Who no sooner looked upon us, having been told that he was inquired after, than he prophesied the cause.

17. Moses said: Alas me! Because thou hast come for me, thou hast awakened in me that which slept all these hundreds of years. Yea, it is true, I put a curse upon Pharaoh; for I said unto him: Thou shalt yet call upon me to deliver thee out of torments. And I added thereto, afterward, saying of the blood of the sacrifice of the lamb: This shall be the testimony of innocent blood against thyself and thy people for what the Hebrews have suffered.

18. Instead of this, I should have forgiven him. O Jehovih! I have sinned before Thee! And Thou hast searched me out after all these years, and brought the matter home to me.

19. Thou art just, O Thou Almighty! In Thy name and by Thy wisdom and power will I return to the lower heavens, and take in charge the man and people I adjudged!

20. And Moses wept; and he gave command to the builders to provide him at once with a suitable boat of great fleetness. And then Moses procured thirty thousand volunteers to go with him.

21. And when all things were in readiness, Moses took leave of his companions, and he and his hosts entered his fire-boat, and presently our two vessels were under way, as if in a race, for the red star, the earth. And, after some days, we arrived in the heavens of the earth, even at the city of Paradise, the abiding place of God.‖

22. Such is a brief of the heavenly report of Haeroponitis, for, on her arrival in Paradise, her mission was completed for the present.

23. When it was known in Paradise, that Moses was coming, great joy was manifested, for God and the Holy Eleven and the Holy Council, all desired to see Moses. And God commanded the full board of marshals and also the musicians to go without the capital, and meet Moses, and escort him before the throne. And they accomplished these things; and Moses came before the throne of God, saluting in the sign, JUDGMENT OF TIME! And God answered him under the sign, THY LABOR IS OUR JOY AND GLORY!

24. And God said: In Jehovih's name, O Moses, come thou, and honor my throne.

25. And Moses went up, and sat on the throne, on the right hand of God. And Moses said unto the Holy Council and to the Holy Eleven:

26. Your God shall be my God. In his love and dominion am I cast by Jehovih's will, to deliver those that have suffered from me and my words.

27. God said: Shall we not have a day of recreation first?

28. Moses said: Nay; till I have delivered Nu-ghan, that was Pharaoh, there can be no peace. Suffer, therefore, thy marshals to go to the keepers of this man, and bring him before this throne.

29. And now again, after awhile, Nu-ghan was brought in, all muffled up, to keep the light from hurting him. And he was still crying out: O God, Son of Jehovih! O Moses! Moses! Moses!

30. And when Moses beheld this, he was nigh overcome by the pitiful scene. And Moses brushed away his tears, and rose up, raising his hands to Jehovih, saying: Light of Thy Light, O Jehovih! Power of Thy Power, O Jehovih! Deliver Thou him, whom I accursed! Put his griefs and sorrows upon me, that hath sinned against him!

31. A mantle of yellow light, cloud-like,

descended upon Moses, as he stood transfixed before Jehovih. All the place was still as death!

32. The blinds and muffles on Nu-ghan fell off, and he stood silent and motionless, gazing with fixed awe upon the holy scene, and upon Moses on the throne of God!

33. The spirit of Jehovih moved upon the holy place, and the musicians felt the power. It was the light of one who was mighty, from the etherean worlds!

34. Gently, then, the music of ten thousand voices fell upon the holy audience. First mild, as if far off, then louder and louder, as if coming near, till soon the words of the anthem proclaimed Jehovih's praise.

35. Nu-ghan turned not his eyes from the glory of Moses and the etherean mantle, for he knew Moses, even as it were but yesterday they parted in Egupt, on the earth.

36. Slowly, now, Moses lowered his upstretched arms, and his hands were brilliant, like yellow fire. And Moses said, solemnly: All praise to Thee, Jehovih! (Eloih!) Thou art just, Thou Almighty Creator!

37. Nu-ghan added: For through Him is all deliverance, worlds without end. In Thy praise will I sing forever, O Jehovih. Thou, Most High God of Moses, my Deliverer! Make me strong, O Jehovih, that I can look upon him, whom I persecuted and abused.

38. Then Moses looked upon Pharaoh (Nu-ghan) and said: These things had to be. Thou wert the last of the pyramidal age of man, and I the first founder of the migration of the righteous. All things are done by Jehovih, in His own way and time.

39. As, by my curse upon thee and thy people, have I been bound to come back to deliver thee and them; so, by thy curse against Israel, shalt thou now return down to the earth, and labor to lift up Israel.

40. For Israel hath fallen from communities, and hath taken to kings, after the manner of the heathen and the idolater. Her people are divided and broken up, and many of them have become worshippers of the false Gods, Baal and Ashtaroth.

41. Yea, they are forgetful of my commandment of peace and love, and have taken to war and to earthly aggrandizement.

42. And thou shalt take with thee ten thousand angels of exalted grades, and go down to the earth, to the habitations of the Israelites; and, by inspiration, thou and thy hosts shall select and inspire such of the Israelites as are within reach of inspiration, and thou shalt take them away from all other of their people, and from the heathen and idolatrous tribes, that are around about them.

43. And thou and thy hosts shall abide with these mortals hundreds of years; re-establishing them in peace and non-resistance, after the manner of the doctrines in the es'sean worlds. And thou shalt call them, Es'seans,[2] that they may be distinguished from all other peoples.

44. Nu-ghan said: Thy decree is most just, O Moses, and I know of a truth thy words are Jehovih's. I pray thee, how long shall this labor be for me and my hosts?

45. Moses said: Some hundreds of years! Until thou hast raised a light sufficient unto Jehovih, that peace and love and the doctrine of good for evil be again re-established from the blood of the Israelites, even as by the blood of the lamb, I delivered Jehovih's people out of Egupt.

46. And when thou hast perfected the generations of the Es'seans, thou shalt have sent to thee from the throne of God certain loo'is, and they will labor with thee until an Israelite is born into the mortal world capable of the Father's Voice.

47. Nu-ghan said: Hear me now in my plea, O Moses, thou, Son of the Most High: When I died, as to the earth, and entered heaven, as to these worlds, I found my kingdom, as to what was before me, in heaven waiting for me.

48. And they were miserable, being beggars and slaves and idiots, because of the slavery I had put upon them in the earth-life. And I could not escape them, or put them aside. If I went away objectively, then subjectively I remembered them, and was drawn back to them.

49. Yea, I was like a young colt that first being haltered, pulleth away, but faileth; then pulleth again, and faileth, and so on, until he findeth he cannot escape, then tamely submitteth; even so was I bound to my kingdom, and obliged in the end to yield and become a slave unto them, to provide for them. For I had so despoiled them of their talents, they were as helpless as infants; and many of them wicked in the extreme.

50. Nevertheless, I accepted that which I could not escape; I toiled with them hundreds of years, restoring them as well as I could. And in time a ray of happiness came to me, in the hope that in hundreds of years to come I should find my way out.

51. But, alas me! darkness (a'ji) came upon my already dark heaven. My evil ones, such as I had had slaughtered on earth, came upon me for vengeance' sake. Anarchy overflooded me and my people. They became very demons of madness, and they seized me, and bound me, and bruised me and suffocated me with horrid smells. Millions of them! And their curses pierced me like poisoned arrows. Long I fought them; and I cried out unto thee and to Jehovih! But, alas! I was in hell. None could hear my prayers. For days and months and years I held out, but only to experience new and more terrible horrors!

52. How long this woe was upon me, I know not. I only remember, that my soul sickened within me; and I felt a sinking and a fainting, like an endless death, that could not extinguish me. To me it seemed ten thousand ages!

53. Suddenly I find myself here! Distracted before thee, thou holy Son of the Great Spirit! Whence came I? What hath occurred? Or is this but a spell of delirious dream? And will I relapse again into yonder terrible nightmare of horrors? How can I go hence, that mine old kingdom come not upon me?

54. Do they not wait hereabout somewhere? To seize me again, for renewed torments? O teach me, thou, Moses! How can I fulfill thy righteous judgment? And not be entrapped again, and, perhaps, forever!

55. Moses said: I will give thee a new name, and I will clothe thee in garments of mine own making, so they will rather flee from thee, than come to thee.

56. And Moses gathered up of the yellow, cloud-like mantle, and made a mantle, and clothed Nu-ghan; and he named him, Illaes, signifying, Servant of Light. And after that, he was provided with ten thousand co-laborers, assisted by Gafonaya, and sent back to the earth, on his mission.

57. And God appointed one hundred messengers unto Pharaoh, that word might be transmitted every month to Paradise.

CHAPTER XVII.

GOD proclaimed a day of recreation in Paradise, that the inhabitants might meet Moses and his hosts, and rejoice therewith. And great was that day in Paradise.

2. On the following day, Moses departed for the Eguptian people, that had been in hell with Nu-ghan, going to the place of deliverance. And there were of these spirits, eleven million four hundred thousand. And Moses conferred with the inspectors as to places, and having decided on a convenient region, Elaban, he ordered their removal thither.

3. And Moses went with them to Elaban, an isolated region on the Aratesaian plateau, and remained with them one hundred and twelve days, establishing them with nurseries, hospitals and factories; and he appointed officers for them, to every group and series, going amongst them in person and ministering to tens of thousands of them, and providing them places of worship.

4. After that, Moses appointed Salesmon as captain over them. Thereafter, Moses departed, and returned to Paradise, where he remained two days more, and then took leave, and departed for his own heavenly place in Nirvania. But ere he departed, he said: When the a'ji'an forest is past and gone, and it be Jehovih's will, I shall return again to look after my hosts.

5. And now was God's attention directed to the Hebrews, the Faithists of western Arabin'ya, where the God Baal had gained access and power; having affiliated with one, Dagon, a false God, located in those regions, who maintained six earthly oracle-houses and a small heavenly kingdom of his own.

6. And it came to pass, that the Hebrews were a divided people. A small minority of them still worshipped Jehovih, having colleges of prophecy and places of learning. But the great majority of them were worshippers of the Lord and God, believing the Great Spirit was only a large man in heaven, after the manner of Baal, or Dagon, or Ashtaroth, or any other God.

7. God said of them: Though they pretend to be of many kinds, I see but two: Those who worship the Ever Present, Jehovih; and those who are drifting into heathenism.

8. Mine eyes behold the true Faithists with colleges and with books of learning; but, as for the others, they are becoming consulters of the oracles (spirits), the same as the heathens.

9. How can they remain a united people? The Gods of one city and temple teach one doctrine, and the Gods of another place teach another doctrine.

10. God had previously sent to Ebeneezer one, Jerub, with ten thousand assistant angel strategists, to be with the king of the Faith

ists. Jerub now asked for other ten thousand, and God sent them to him. And God said unto Jerub:

11. A war will presently result between Baal and Ashtaroth and Dagon and Haughak; and these Gods will not only war in heaven, but they will carry their battles down to mortals.

12. And the Israelites will not only forsake their ancient doctrine of peace, but will become great warriors, both against other nations and peoples, and against one another.

13. Take thou heed, O Jerub, of the words of thy God; and whilst Baal and Ashtaroth are in conflict and neglectful of the temples and oracles, possess thou them.

14. Better is it, that these false Gods win unto themselves as dutiful subjects, five angels, than one mortal.

15. Guard thou well all the colleges of prophecy against the emissaries of these false Gods. And see to it, that the worshippers of Jehovih have born unto themselves a goodly number of prophets.

CHAPTER XVIII.

THE MEANING AND ORIGIN OF THE TERM, HOLY GHOST!

THERE came to Paradise, God's heavenly place, one, Taenas, a messenger from the chiefs of the so-called Holy Confederacy. God's chief marshal conducted him before God, and, being commanded to speak, he said:

2. Greeting to thee, O God. In behalf of the Three Sons of the Holy Ghost I come before thee to proclaim their words. I have been instructed by them, what to say, and I declare unto thee, O God, my words are their words.

3. First, that thou mayest hear us before we are adjudged; second, as thou claimest liberty to think and to speak for thyself, so do we all. And wherein error cometh of our proceedings, it is our own matter, and not thine.

4. As thou sayest: Behold the All Person, so do not we say; but we say: Behold the all expanse; it is but a shadow, a ghost. And for convenience' sake, we name it, Holy Ghost.

5. Is not this our privilege? Who can deny us? Hath one man rightful dominion over another? Or one captain, or one God?

6. God said: Proceed.

7. Taenas said: And we be right, then shall we of our own selves judge what we will do. But if thou be right, and this thing be an All Person, thou art then His servant to do His will. Are these points true?

8. God said: It seemeth so.

9. Taenas said: And liberty to both sides?

10. God said: Yea.

11. Taenas said: When I was a child, I was helped to walk; but now I am strong, I walk alone. Wherein then shall not my judgment also walk alone?

12. God said: Proceed thou, and I will speak afterward.

13. Taenas said: We have seen in ages past, that peace hath been forever proclaimed by the followers of Jehovih; and that both on earth and in heaven such people become the sufferers and victims of tyrants of earth and of false Gods in heaven.

14. We propose war, in the name of the Holy Ghost, both on earth and in heaven. We can have no war with thee or thy people, on earth, or in heaven; for thou and thy people, angels and mortals, are all peace, warring not.

15. Our wars can be only with warriors. I put the matter thus: Thou hast a virgin daughter, and a villain assail her; thy doctrine is, to rush in and take thy daughter away from him; our doctrine is, to beat him away from her.

16. We behold evil Gods and evil spirits, assailing virtuous people on earth and in heaven. We propose to war them to destruction, for righteousness' sake. More then are we to thy favor, O God, than against thee.

17. We dip our hands in blood, for sake of peace and virtue, for sake of liberty and knowledge. We shall say to the man of earth: Thou shalt become learned! To the es'yan in heaven: Thou shalt not return to mortals, but remain in thy place, and become learned and virtuous.

18. For which reason we come to thee, O God, that thou mayest know our foundation.

19. God said: Who then sayest thou, men and angels shall worship?

20. Taenas said: In this, we command them not. But we give them liberty to worship whomsoever they will.

21. God said: Thou hast said: Our doctrine is, to beat the villain away from the virgin; but what wilt thou, or thy example, teach?

22. Taenas answered: That an assailant deserveth punishment.

23. God said: And wilt thou say to the peaceful and virtuous: Take up arms, give your enemies torments?

24. Taenas answered: Yea, verily.

25. God said: And by what authority, if they inquire of thee?

26. Taenas said: By authority of the Holy Ghost, and the Father (the Confederacy), and by the Son, that is, each and every Lord of the Confederacy.

27. For we shall teach mortals and angels that all things are by law; and the word, law, shall take the place of the term, Great Spirit, or Jehovih.

28. God said: Hear me, then, O Taenas, and in love bear my words to thy so-called Triune Confederacy, and to the high leaders, saying to them, thus saith God of Paradise, Son of Jehovih, according to the light of this throne:

29. Ye shall triumph for a long season on earth and in heaven; but not in the way ye suppose.

30. For ye will be forced to provide a worshipful head for mortals and angels. And it will come to pass, your three heavenly places will become known on earth and in heaven as the Triune Gods, or Trinity!

31. And the people will worship an imaginary figure of three parts, Father, Son and Holy Ghost. And this will become their idol; and he will be accredited with love, anger, jealousy and favoritism, war and destruction.

32. Because ye say: Give punishment to the wicked, ye open the door of all evil. For he, who hath a quarrel with his neighbor, will accuse him as deserving punishment. They, that are in darkness, and being mighty, will fall upon the weak, and slay them.

33. A quarrel will ensue in your three heavenly kingdoms, and ye will become as three false Gods. And since ye profess not the All Person, each of ye three Gods will be forced to announce himself as such.

34. For the rule applieth to all men and to all angels, that they, who deny an All Highest Person in the Creator, become establishers of idolatry unto themselves.

35. Thou hast said: We shall leave mortals and angels to worship whom they will. Why, then, is it not well to worship Baal? And Dagon? And Ashtaroth? And yet, these Gods make slaves of their subjects, that worship them.

36. Taenas said: Nay, they are evil Gods. We will deliver their slaves into freedom.

37. God said: Who is master, and who is slave? Either on earth, or in heaven? Why not abolish your Triune Confederacy, lest ye rule over others? And you profess liberty, why not practice it?

38. Because ye proclaim liberty as your chief object, ye will entice the unlearned and the idle and the lazy; for all these claim their weaknesses as the boon of liberty.

39. It shall come to pass, in the far-distant future, your kingdoms will be made up of the lowest grades. And they will pull you all down from your present high resolves; and ye will become tyrants and evil Gods yourselves, and meet the fate of all your predecessors.

40. The earth and the heavens thereof were given into my keeping, for the resurrection of all the inhabitants; but I have neither commission nor desire to accomplish dominion by violence. As ye have withdrawn from my kingdoms, it is an act of your own.

41. Even mine own grief at your secession showeth me, how short I am in comprehending Jehovih's ways. For I declare unto thee, O Taenas, and through thee to thy chiefs, that though your course seemeth evil in my sight, yet will it be proven in the distant future, that Jehovih will appropriate your labors to an ultimate good.

42. Thus said the God of heaven and earth: Go thou therefore with my words to the chiefs of the Triunes. I part with you all, as a father parteth with a son, that goeth into a consuming fire.

43. Taenas said: In reverence to thee, O God, I go to them, that pity thee for thy too peaceful ways.

44. Thereupon, Taenas saluted in reverence, and departed, going his way.

CHAPTER XIX.

GOD called up Erastes, prince of messengers, and he said unto him: Thou hast heard the words of thy God and of Taenas. Take therefore thirty thousand and four hundred messengers, that is, one for each and all of my remaining kingdoms, and go and proclaim the same unto them, that they, having due notice, may manage their affairs with wisdom and foresight. Erastes said: Jehovih's will and thine be done! And he saluted and withdrew, going to the place of the messengers, and choosing his hosts, whom he instructed in regard to the message. And he gave to each of them power to choose their own officers, and to provide their own vessels of travel. And in not many days thereafter, they all departed.

2. Now it came to pass, that the following kingdoms soon fell to pieces, and drifted into

the Triune Confederacy, namely: Sho'e'gan, and her twenty-eight sub-kingdoms, all in the hadan regions; Ghi'e'wan, and her forty-four heavenly hadan kingdoms; Haotus, with seven heavenly hadan kingdoms, and five sub-kingdoms; Tuwahtal, and thirty kingdoms in the first resurrection in the plateau Theovrahkistan; Livragga, and seventy-one heavenly sub-kingdoms, of which thirty-eight were ready to enter the second resurrection; Jahkin and Mouru, with ninety-seven heavenly hadan kingdoms, of which eighty-seven were promoted to the second resurrection; Ganzoe, with four hundred hadan kingdoms, of which many were below the first resurrection; Hapsu, with four heavenly kingdoms of seventy million angels in the second resurrection; Iturba, with twelve heavenly kingdoms of one hundred and four million angels in the second resurrection, half of whom were as high as fifty in the grades; Wantawacha, with thirty heavenly kingdoms, with three hundred million angels in the second resurrection, three-fourths of whom were upward of grade fifty.

3. Of the seven lower kingdoms of the second sphere, there were eight hundred million angels of the first resurrection, who migrated from their provinces to the Triune regions, Amesha; and they destroyed the road behind them.

4. Now, when God saw the great secession of his heavenly kingdoms, and their allegiance to the Triunes, his soul was filled with sorrow. And the Voice of Jehovih came to him, saying: Why takest thou sorrow to thy soul for these things? Shall a God grieve, because his burden is made lighter? Behold, in this day and hour the Gods and Lords of the Triune are rejoicing with great joy, because of these accessions. Yea, they perceive not, what a load they are taking on their own shoulders.

5. But thou shalt send agents amongst the Triunes, especially into their capitals and their chief kingdoms.‖

6. So, God appointed many agents, different from messengers, for they were to be under the command of none but God. God said unto them: Ye shall go to the places I appoint unto each one of you, as travelers and sojourners in your own way, and observe the doings of the Triunes, especially the chiefs and leaders, Lords and Gods, and their teaching and government, and in your own good time depart out of the place and return hither and inform my Holy Council and my Holy Eleven.

7. And the agents went forth as commanded.

CHAPTER XX.

OF THE CONFEDERACY OF THE HOLY GHOST, CALLED, THE TRINITY.

THE Lord said: The three heavenly kingdoms, Haractu, Eta-shong and Hapsendi, of the Triunes, were independent, but allianced for offence and defence against the evil Gods, Baal, Dagon, Shulleth, Ashtaroth and others, whose angel subjects were kept in slavery, and for evil purposes.

2. Now, therefore, the Triunes jointly declared war, to the end that peace might be secured in these heavens.

3. Nevertheless, each of the Triunes had charge of his own heavens and over such part of the earth as was covered by his heavens.

4. For they had divided up and appropriated both, the earth and the heavens, into three parts, one to each of them.

5. Here followeth, then, the history of the wars of the Triunes:

6. First, of Looeamong and the false Gods he overthrew:

7. A triangular war was going on in hada and on earth betwixt the angel armies of Baal, Dagon and Ashtaroth, in which ten thousand million angels were engaged under them.

8. Looeamong declared war against the whole of them, and impressed into his service eight thousand million angel warriors.

9. Ashtaroth, the most vengeful Goddess, had previously sent hundreds of millions of her warring angels down to the apostate Jews, to inspire them to wars and cruelties on one another, hoping to exterminate them, lest they become Baal's subjects. And yet other millions of warring angels had she sent to the Par'si'e'an cities, and to the Eguptian cities, Daskrath, Babylon and Gonassah and Tyre and Romaxain and to the kings and queens of many other great cities, to inspire them to send forth armies to destroy, not only the worshippers of Jehovih, but all people that worshipped Baal, or Dagon, or any other God.

10. Baal, on the other hand, had sent hundreds of millions of his warring angels down to the earth, to Heleste and the west regions, and to the Israelites as well, inspiring mortals to war against the east kingdoms, especially Babylon and Daskrath, two mighty cities in the dominions of the Goddess Ashtaroth.

11. And the armies of the mortals were moved forth by the armies of angels, whom they saw not; war raged east and west and north and south.

12. Looeamong, the Triune, said: I will spoil them both. I will send an angel army of warriors down to the middle kingdoms, to the great tyrant, Cyrus. I will possess the oracles and direct Cyrus to march against Par'si'e. He shall make an alliance with the Argos'yans [Greeks — Ed.].

13. Hatchesan [Media — Ed.] and Karsoka shall be my countries. And the cities of Hemia and Babylon and Nine'vah and Gassakad and Hannadan and Saluem shall bow down no more to Baal and Ashtaroth, forever.

14. Belus shall be mine, and the cities and temples of Hina and Maroth [Heliopolis and Bubastis — Ed.] and Hovan and Torres and Delfi; and the habitations of Phires and Simak [Phrygia — Ed.] and Macedon and Thues [Corinth — Ed.], and the great oracle-houses of Myrsilus and Myrsus and Gyges and Candawles and Haerkus [Clazomenæ — Ed.] and Simon [Miletus — Ed.] and Gamma [Minerva — Ed.] and Fabiyan [Arion — Ed.] and Sulus [Atys — Ed.] and Craz'ya [Crœsus — Ed.] and Wakadya [Juno — Ed.] and P'hrid [Phrygia — Ed.] and Gemnae [Busiris — Ed.] and Ma'zan and R'hodae.

15. By force will I possess them; yea, by force drive hence all other angels and Gods. And my warrior angels shall possess these temples, so that whoso cometh to consult the Gods shall receive mine own answers. I will drive mortals to war in mine own way, and to whatever place I determine to subdue or destroy.

16. Equally menacing were the boasts of the Goddess Ashtaroth; she had said: Whether I despoil heaven and earth, I care not. If I cannot possess them, I will destroy them, so that no God shall possess them.

17. Into festering knots and hells will I cast tens of thousands of millions of angels, in case I do not succeed in winning all.

18. I will send millions of warring angels down to Xerxes, the Par'si'e'an king, and to his kingdom, and they shall obsess every man, woman and child to desperate madness against the Argos'yans [Greeks — Ed.] and the middle and west nations.

19. I will lead Xerxes forth with the mightiest army that has ever been on the earth. And they shall despoil all regions, whithersoever they march.

20. For I will make Xerxes and all the Par'si'e'ans believe, they are doing these things for their own prosperity and glory, and for despoiling their own enemies.

21. And, after Xerxes hath despoiled and conquered all the earth regions, Baal and all other Gods shall be driven away from the oracles and temples. Xerxes shall issue a decree, abolishing all other Gods but me, Ashtaroth.

22. And, when I am thus well anchored on the earth, I will turn my legions against this new upstart God, the Triune, Looeamong. And I will cast him into a hell, from which he shall not escape forever! ‖

23. So, Ashtaroth concentrated her heavenly warriors into this great and desperate work. For she had been maturing her plans, even before Xerxes came to the throne of Par'si'e. And, since, in those days, the kings and rich men in all those countries consulted the spirits [oracles or pythians — Ed.], in reference to all important undertakings, it was not a difficult feat for Ashtaroth to obsess the millions of Par'si'e'ans to carry out her project.

24. Accordingly, Ashtaroth commanded her marshals to summon two thousand million angel warriors, men and women, for the work in hand. And when they came to Neabissa, a heavenly region to the north, over the earth-mountains Affio'yagga [Caucasus — Ed.], she caused Mateus, her chief orator, to prepare a speech in her behalf, and have it declaimed before the angel warriors.

25. Mateus, a one-time Lord to Osiris, nine hundred years previous, now made the speech, and this that followeth is a synopsis, to wit:

26. I, Goddess of all the heavens and of the whole earth. Behold me, Ashtaroth! The earth and the heavens are mine, saith Ashtaroth! I clove the sun in twain; for it is mine. I clove the pieces again; for they were mine. From these I made the stars and the moon. But the great earth I made as my foot-stool; for it was mine, and ever shall be.

27. I peopled it over with all the living; they were my creation. And ye also are mine. I peopled the stars, and gave to the inhabitants thereof great delights. And the earth and my heavens were places of great delight. For I gave bountifully to all my children.

28. But the inhabitants of the far-off stars quarreled because of an evil God, Baal. And they cast him out. And he came here to despoil me and my heavenly places. Witness ye my beloved. I could destroy him with my little finger. But he is unworthy of your Goddess. To you I give the glory to capture him, and cast him into hell, and torture him forever.

29. But lest other evil Gods take possession of his earthly places, they shall also be destroyed. Hear ye then the command of Ashtaroth, which is, that ye shall go down to the earth, and obsess and inspire the Par'si'e'ans to march forth and destroy all other people on the earth, beginning first with the stronghold of Baal, in Argos, where he hath many sub-Gods under him, where the Argos'yans, not knowing him, call him, Zeus.

30. And to whomso proveth valorous amongst my angel warriors, will I give great promotion and glory, and thousands and millions of slaves. For when Baal is overcome and cast into hell, ye shall take his angel slaves, and possess them yourselves, according to your valorous deeds.‖

31. Ashtaroth then officered her angel hosts, and sent them down to the earth, and they were distributed by the captains and generals around about Par'si'e. Being directed to preside in the presence of mortals by day, inspiring them to war against Argos, and to be with them at night, and talk to them spiritually in dreams and visions.

32. And it came to pass, that Xerxes and the people, the Par'si'e'ans, were moved to go forth and destroy the Argos'yans. And king Xerxes took two and a half million soldiers with him for his army. And so great was the inspiration and obsession of Ashtaroth's angels, that they caused another two and a half million of Par'si'e'ans to go with Xerxes' soldiers. So that Xerxes' whole army was five million souls, which was the largest army on earth, that ever had been, or ever shall be.

CHAPTER XXI.

BAAL, God of the Argos'yans (Greeks), called together two thousand million angel warriors, and after properly officering them, caused them to assemble in Beth'hagas, a sub-kingdom of heaven over the Tillag mountains, to the north of Macedon, and he said unto them:

2. Behold your Creator, who I am! By my breath upon the earth ye came forth. I am he, who was of old called, De'yus [Zeus — Ed.], Lord God of heaven and earth. All places are my places, all dominion is mine.

3. My heavens gave I unto you for your inheritance forever. But an evil Goddess, Ashtaroth, hath come to despoil you.

4. And she hath sworn upon her thighs to cast you into endless torments.

5. Behold, I have sworn a new oath on the sun and moon and stars! Ye shall capture her, and cast her and all her angels into hell, to so abide forever.

6. For I will clear the heavens and the earth, and they shall be clean and full of delight.

7. Hear ye, then, the commandment of your God, Baal, ruler of heaven and earth: Ye shall go down to the earth, to the Argos'yans, and obsess them, man, woman and child, and inspire them to terrible deeds of blood and havoc and death against the Par'si'e'ans who are coming against them.

8. And whilst ye are thus providing corporeal destruction for this evil Goddess, my heavenly hosts under Yaawochad, my Lord of Agansetha, shall attack her angel armies in every quarter of these heavens.

9. And as fast as her drujas are captured, they shall be cast into the hells of Gotha, which I have prepared for them. And to all my valorous workers will I give great promotion and power. Ye shall have servants and slaves without number.‖

10. Now, it came to pass, that many years of war and destruction ensued; but Baal's hosts were too powerful for Ashtaroth. And so Baal not only overcame her angel warriors on the earth, but in her heavenly capital also. And his legions rushed upon her, and captured her. Whereat her own angels turned against her, perceiving now that she was an impostor, and not the Creator.

11. And they bound her, and carried her and her Lords and Gods off to Toosemmes, a heavenly place of foul smells, in Gotha, and they built here a place of torment for her and them, and cast them in. And they brought hither tens of thousands of her officers, and cast them in, and also the spirits of kings and queens and of generals and captains who had been her devotees, who were slain in battle, and who were yet in chaos.

12. Thus ended the God-ship of Ashtaroth. And there were thus cast into this hell, voluntary and involuntary, two thousand million angels.‖

13. Looeamong, the Triune God, said: This is the end, number one; next shall fall Baal; and him will I cast in hell also.

14. As to mortals, Xerxes' mighty armies lived not to return to Par'si'e, but were scattered and destroyed. As to the Argos'yans, they were a ruined people.

15. And all those countries were covered over with the spirits of the dead, in chaos.

16. For these wars had been going on for many, many years.

17. Hear ye, next of Kabalactes, Triune God of Vind'yu and her heavens.

CHAPTER XXII.

OF KABALACTES, TRIUNE, GOD OF VIND'YU, AND HER HEAVENS.

KABALACTES said: Since Vind'yu and her heavens are to be mine forever, I will take mine own time, and make a sure foundation. First, then, I will build me a heavenly city, Haractu, above the mountains of Yammalaga, twelve miles high, and the wings thereof shall spread out, broad as the land of Vind'yu.

2. And I will build me a heavenly palace in Haractu, and adorn it in splendor; and it shall also have wings on every side; and the wings shall be the habitations for my officers, my select and Holy Council.

3. And when Haractu is thus completed, I will send word into all the heavens of the earth, saying: Come and see Haractu, the heavenly seat of the Holy Ghost; the most glorious city of the Holy Confederacy of the Triune.

4. And then shall my legion of angel warriors go forth to battle in these my heavens; and they shall despoil all the false Lords and false Gods worshipped in Vind'yu. One of two choices will I give unto them, to bow down in obedience to me and to the Triune and to the Holy Ghost, or to be cast into hell.

5. One by one shall Gods and tyrants fall by my hand; I will destroy them utterly and forever.‖

6. Kabalactes then organized his heavenly kingdom; creating his officers and apportioning his angels amongst them, according to the labor allotted to them.

7. And he built the heavenly city, Haractu, and adorned it in great splendor. And he provided hospitals for the sick and imbecile, and nurseries for es'yans, and factories for workmen, and schools and colleges for great learning.

8. Look, he said, I have provided places for the poor, the sick, the unlearned, the helpless and the imbecile, even before I provided a palace for myself. There is a God for you. Behold, I am the servant of the Triune, the Father and the Holy Ghost.

9. My doctrine is: To labor for others first, and for one's self afterward. And since ye perceive that my doctrine is a holy doctrine, ye shall establish it, come what may. For, though I am good, I am also power and majesty, in great anger to overcome evil, and establish righteousness and liberty.‖

10. These, then, were the chiefs of Kabalactes' staff, to wit: Pedmon, Laer, Yodava, Craosha, Varaga Sin Tse, Karapa (the false Mithra), Haekiha, Yutobis (the false Christna), Lumbothia, Doravva, Etchwalactcha (the false Vishnu), Myrrhes, Sepia, Tidon (the false Ari), Onatuhu, Durhea (the false Durga), Indra, Kali, Hosanne, Wahtissa (the false Agni), Owella (the false Rana), Gur (the false Siva), Hiak, Cassavragga (the false Trimurthi), Howgotha and Ithra. And as captains: Sarama, Janassa, Anatheia, Thodica and Janurs.

11. But all the foregoing assumed many false names, both on earth and in heaven, so that no history could reveal who they were, or by their names distinguish where their dominions lay.

12. Kabalactes had said unto his chiefs: Behold, mortals have many favorite names for worship. Go ye down to the earth, to Vind'yu, and possess the temples of spirit communion, the oracle-houses and whatever places mortals come to worship in, and these places shall be yours.

13. And to whatever Lord or God, mortals most incline to bow down, take ye the name of that Lord or God.

14. For I give this law unto you, that ye shall possess the land of Vind'yu, not with new names, but with the old, but all unto one end, which is the establishing of the Triune Godhead.

15. Kabalactes then made Pedmon commander-in-chief over his angel warriors, and despatched them down to the earth, to Vind'yu.

16. After this, Kabalactes raised an army of two thousand million angels to fight his heavenly battles. Over these he crowned Yettaba, Lord in chief.

17. In addition to the heavenly attractions of war, Kabalactes provided six groups of musicians of half a million to each group.

18. He also instituted times and places for tournaments, processions and the display of great pageantry.

19. He said: I will not only be powerful in might, but powerful in attractions, above all other Gods.

20. Now, even as hath been told of the wars of Looeamong, even so, but in a different place, were the terrible conflicts in the heavens of

Kabalactes, which were also manifested on the mortals of Vind'yu.

21. So it came to pass, in a few hundred years, that that country was but a land of ruins, but over it, in every direction, were hundreds of millions of angels in chaos, being the spirits of those slain in the wars.

22. Kabalactes said: Now will I clear away the ruins, and build my everlasting edifice on the earth.

23. Behold, I will remodel the sacred books of mortals in mine own way.

24. In these signs will I rebuild: The triangle, representing the three lights, the Son, the Father and the Holy Ghost.

25. I will re-establish the tau (bull), as the sign of my power. And because my heavens are The All Pure, the tau shall be white.

26. The wheel (jaugernot) shall be my road-mark.

27. These signs shall be given unto my mortal subjects, to be theirs forever.

28. And whoso paradeth my signs, shall know that they are my covenant which I have made unto mortals.‖

29. Kabalactes then appointed twelve thousand four hundred and eighty-eight angels, to go down to Vind'yu, to re-write the sacred books of mortals.

30. And he crowned Gaonaza chief of the inspiring host.

31. To write the five great books, five mortals had been previously chosen from before their birth, by the guardian angels appointed for the purpose.

32. These men were: Harritza, to write the Avesta; Vraghettes, to write the Venddad; Royhoh, to write the Vispered; Yathavah, to write the Yacna; and Uzariah, to write the Khordavesta.

33. The angels chosen by Kabalactes in heaven, were sent down to these mortals in infancy, to guard them from the time of their birth upward. And the angels were divided into watches, sufficient to keep away all other angels, to be with their mortal wards day and night, to converse with them in their dreams, to give them visions and good habits and virtue and truth and wisdom.

34. And it came to pass that when these mortals were grown up, and the time came for their work, they were with their guardian spirits as one, knowing and comprehending the voice of their master, Kabalactes, whom they were inspired to call Ahura'Mazda, because this name was pleasing to mortals.

35. Gaonaza, commander of the inspiring hosts, distributed the twelve LIGHTS OF THE THRONE, the angels in rapport with the five mortals, to each of them, save to Harritza, and to him he gave four.

36. And now, when the writing was to be done, the following was to be the manner of inspiration, to wit:

37. The writer was previously inspired to be at his post at dawn in the morning, and to have all things in readiness for writing half an hour before sunrise, and to write until sunrise.

38. And the angels in rapport stood beside him, laying their hands upon him. Next to these angels stood another angel, with hands upon them; and, after that one, stood another, and so on, for one thousand angels in a line, extending in a direct line toward Haractu, the heavenly seat of Kabalactes. And from the extreme thousandth angel in line on, up to the heavenly throne, were stretched three cords of es'ean light, even to the Holy Council, before whom spake the chief of the ten thousand, as previously instructed by Kabalactes.[3]

39. And, as this chief spake in heaven, the es of his voice passed down to the mortal, who framed in earth-words that which was spoken in heaven.

40. ‖Jehovih hath said: Two kinds of spiritual inspiration have I created for mortals: To the individual man, individual spirits; but, to him that laboreth for the resurrection, a line of angels extending to the kingdoms in heaven.

41. And if that line have a good work on hand, I break it not; but if it be for self, it will break of its own accord.‖

42. Thus were written the sacred books of Vind'yu, the mutilated remains of which survive to this day. And copies of these books were written on cloth and on paper and on stone; some of which were carried in different directions over Vind'yu.

43. In eighty-seven years Kabalactes completed the sacred books, and disbanded the inspiring hosts.

44. So far Kabalactes had destroyed nine million men, women and children in the wars. He had also destroyed four thousand heathen temples, and more than three hundred cities. And he suppressed over two hundred languages, and banished six thousand two hundred false Lords.

45. He also commanded all languages to be hereafter made out of Vedic, Yi-ha and Zend,

from which Sanscrit descended, as it is to this day.

46. Hear ye next of the Triune God, Ennochissa, of the heavenly place, Eta-shong, over Chine'ya.

CHAPTER XXIII.

ENNOCHISSA said: According to the splendor of a kingdom, so is the ruler thereof glorified; this I have learned. Therefore Eta-shong shall surpass all other heavenly places. Thus spake he before his Lords.

2. Vazista said: Thy Lords are of the same mind. As for Looeamong and Kabalactes, they are more bent on the affairs of earth than of heaven.

3. Ennochissa spent two hundred years in building and beautifying his heavenly city, Eta-shong, employing more than two thousand million slaves for that purpose.

4. And, as to his heavenly palace, and the palace of his Holy Council, in grandeur and magnificence, the like had not been before in any of the lower heavens.

5. The circuit of the columns of fire, of which there were one million, was equal to half the breadth of the land of Chine'ya. In the front of his palace were four hundred thousand arches and pillars, and leading up to the foot of the throne, seventy rises (stair-steps), with a breadth of one thousand lengths [of a man—ED.]. In front of the arches was an arena, four thousand lengths across, and this was ornamented with one hundred thousand fountains of fire and water. Interspersed, here and there, on the walls and arches, were hanging gardens of flowers, and drapery of gold and silver.

6. And as to the workmanship displayed, it was so fine that no language can convey an idea thereof to mortal understanding, save, indeed, it be said, everything was represented that is on the earth and in the heavens thereof.

7. The officers of the palace, next in grade below the Holy Council, the Lords, marshals and recorders, were generals, captains, inspectors, surveyors, receivers and builders, and these were all above grade ninety.

8. There were maintained within the palace arena half a million es'enaurs and trumpeters, four million fire and water servants, and three million bearers of burdens; and yet, beside these, there were six million caterers and servants.

9. Only officers of rank could cross the arena, or approach the arches by walking upright; all others had to crawl on their bellies in approaching the throne, saying prayers the while.

10. Now, although the other Triunes had great capitals and palaces, they were not to be compared with Ennochissa's.

11. Thus labored this Triune, even to the neglect of his earthly dominions.

12. And it came to pass that God, Jehovih's Son, in Paradise sowed the seed of faith in Chine'ya in favor of the Creator; so that, by the end of two hundred years, nearly all the spirits of the dead went not to the Triune, but to God in Paradise.

13. And God's angel missionaries went into this Triune's heavenly kingdom, and won many converts to Jehovih.

14. So that Ennochissa discovered, indeed, that his heavenly kingdom was losing ground.

15. Thereupon he resolved to enter the field of war, and to destroy all mortals in Chine'ya that worshipped the Great Spirit. And he also resolved to drive out from his heavens all angels who believed in Jehovih, or who were missionaries unto the kingdom of God.

16. Of all the Triunes, Ennochissa was the first to thus declare war against Jehovih, which was exactly in opposition to his own professions, when the Confederacy was first formed.

17. From this time on, Ennochissa was called by the Faithists in heaven, a false God.

18. As yet, the other two Triunes had fought more for Jehovih than against Him.

19. After this, both mortals and angels in Chine'ya knew no peace. And when no war existed betwixt any two or more cities or states, and the people were Jehovihians, Ennochissa, with his hundreds of millions of angel warriors, obsessed such mortals, and plunged them into war, to make them destroy one another.

20. From these scenes of horror turn ye now, and learn of the kingdom of God, Jehovih's Son.

CHAPTER XXIV.

OF THE LABOR OF GOD, JEHOVIH'S SON.

SAKAYA was born in Hagotha, province of Nao'wan, on the borders of Nepal. His birth had been foretold by the Faithist prophets, and that he would re-establish the doctrines of Capilya'wahtu.

2. Sakaya's father's name was Metanga, and he was of the twelfth generation of Suddho-

dana (that is, of pure vegetable food). During which time, none of his forefathers ate fish or flesh, or of anything that breathed the breath of life.

3. Metanga was very old when Sakaya was born, but the wife of Metanga was but fifteen years old; for which reason, the people nicknamed the child, Sramana Gotama, that is, passionless from father and mother.

4. Metanga was High Father [king—Ed.] of the province of Nao'wan; consequently, Sakaya was born a prince, as commanded of Jehovih, in heaven, he should be. Wherein He said: He that I will raise up, shall have the glory of the earth before him; and he shall grow up as learned as a king and a priest, and he shall re-establish peace and good will on earth.‖

5. Now there had been bloody times in Vind'yu for four hundred years; during which time a warring sect, who falsely called themselves Brahmans, had overrun the land with sword and spear, lance and fire, destroying temples, oracles and languages.

6. These were the destructions, previously mentioned, done by the God Kabalactes, mortals supposing they were under the God Brahma.

7. God, Jehovih's Son, had said to Etchessa, chief guardian angel over Sakaya: Thou shalt cause thy ward to learn Brahmanism, asceticism and all other religions.

8. Thus was Sakaya educated; and at twelve years of age, he took vows of Brahmanism.

9. At fifteen, he desired to acquire the ecstatic state, and he joined a band of seven Brahman priests, and went about for three years with the alms-bowl, begging for the poor, living as the poor, and fasting and praying, and studying with his teachers and priests.

10. And, yet for other four years, he excluded himself from speech, save to the Holy Ghost, dwelling out of doors, night and day.

11. But Jehovih suffered not the ecstatic state to come to Sakaya. And one night, his guardian angel, Etchessa, spake to him in a dream, saying:

12. Behold, I am Jehovih, and not the Holy Ghost! Yea, I am a very Person! And Ever Present! Why hast thou put Me off? Did I not create thee alive, and make thee a person also? Thou art born of the race of Suddhodana. Thy labor is not to seek the ecstatic state for thyself, which is selfishness, but to renew My light on earth.

13. Therefore, give up this, thy most useless life of going about praying, and return thou to thy father's house, and take thee a wife. For how canst thou attain the wisdom of the earth, without becoming a husband and father?

14. Sakaya awoke, remembering his dream, and he told it to his priests, and asked them to interpret it. And they said unto him: This was not a dream, but the voice of satan; put thou it aside.

15. But Sakaya was more convinced of his dream than of his priests; and he, therefore, gave up his fasting and praying, and returned to his father's house, saying: Father, thou art wise after the manner of thy generations. Henceforth I will be no more a priest, nor in fact a Brahman, for that matter, but pursue thy doctrines, which are of deeds more than words. Thou shalt, therefore, choose me a wife, for I will wed and become a father.

16. So Sakaya wed, and his wife bore him a son. When he looked upon the child, he said: Thou art the greatest of sermons.

17. Now, because of the strange life Sakaya had lived, being a prince, he was the wonder of the city of Hagotha, and was much loved by the people, especially the poor, for his alms-bowl had oft relieved them from hunger.

18. Consequently, when it was known he was a father, there came before the royal palace thousands of the poor, singing songs of praise to Sakaya and his child and his wife. And the poor women had infants in their arms. When Sakaya saw the infants, he burst into tears, and came out before the multitude, and spake to them, saying:

19. This day I have sinned before heaven and earth! Behold my tears! Would that they were drops of blood, and I could shed them to do you good! For I have looked upon mine own son, and said within my soul: This is mine! And I considered how my son was born a prince and above want; but I considered not this great multitude of babes, who have no assurance against starvation.

20. Why, then, shall I remain with one, who hath sure provision, and glut myself in ease and the selfish joy of my own house? And leave this multitude of babes to the hazard of precarious life?

21. Is not Sakaya of broader soul than this? Have I any right to bring more children into the world, until I have provided sure happiness to them that are already born? What is my family and my kingdom, though I win the land from Yaganosa to the ocean, if this burning within mine own soul will not away, but crieth out forever: Heal thou the sick earth!

22. From this time forth do I covenant with Thee, Thou All Light, to give up all the earth, and to serve Thee! Beasts can bring forth young; and they do set their hearts on their own begotten only! Thy Light moveth me to a more noble course!

23. This day I quit the earth and the passions for earthly things; I will be Thy Son, O Jehovih! And all my days henceforth on the earth, labor to ameliorate Thy abundant offspring! Behold these young babes turned upon me, with Thy smile, O Jehovih, in their innocent faces! calling to me: Help! Help!

CHAPTER XXV.

ETCHESSA, angel chief of the loo'is, that brought forth Sakaya, seeing the resolution of Sakaya, departed at once to Paradise, before God on the throne, to receive the commission of Jehovih, and to establish a line of es'ean light to the mortal sphere.

2. And thereupon, God caused his officers to select from the volunteers the highest grades, and to arrange them in a line of light down to the earth, to Sakaya, that the voice of God and his Holy Eleven might speak through Sakaya, with the wisdom of Jehovih. The hosts to be under the direction of Etchessa.

3. The million loo'is were also summoned to their places in the line; and in five days' time, the light of the throne of God was made one with the soul of Sakaya, and he began preaching, even from the steps of the palace of the king, his father.

4. In the meantime, the loo'is of the hosts of Etchessa inspired their mortal wards, men and women, who had been born into the world to become disciples and followers of Sakaya, to come before him.

5. And it came to pass, that presently, there assembled in Sakaya's native city, to hear him preach, men and women from remote distances. So that people said, one to another: Such coming of strangers proveth that the Great Spirit is with Sakaya.

6. These, then, that follow, are the substance of the doctrines preached by Sakaya, being a re-establishing of the Zarathustrian law, that is to say:

7. I am but a man; worship not me. Neither honor ye me for my words; for they are not my words in fact.

8. All men's wise words are the accumulation of things previous; nothing is new. Nor do I proclaim any new doctrine or new rites and ceremonies.

9. On the contrary, I declare my follies publicly before you. Inasmuch as I have been an example of folly, learn ye to be wise by not following my past footsteps.

10. In my youth, I was quickened to see the miseries and sorrows and afflictions of mortals. And I cried out unto Ahura'Mazda, as the priests had directed me, to find some sure way to do great good in the world.

11. But in the legends of the ancients I beheld, that certain signs and miracles attended Capilya and Brahma and Zarathustra. So I grieved to attain to signs and miracles.

12. Ye know the rest. I fasted and prayed and tortured my flesh, to make the earth abhorrent in my sight, even according to the rules of the Brahman priests.

13. But nothing came to me more than to the commonest magician.

14. So I declare unto you, I have renounced Brahmanism and asceticism, and taken up the Zarathustrian religion, which is, that good works are the only salvation.

15. To know, then, what are good works, and to apply the same unto the inhabitants of the earth, should be the chief study of a preacher.

16. And, since most crime and misery come because of poverty, and because of the division of the affairs of men, it is wise to devise, first, a remedy against poverty, and second, a means of attraction to bring about a brotherhood between men.

17. To accomplish which, the association of families of tens and twenties and hundreds and thousands, with rab'bahs (priests) unto each, as Capilya taught, is the highest and best plan.

18. In which families, there shall be neither buying nor selling, nor ownership, nor divisions, nor castes, nor privileges of one above another, nor rich, nor poor.‖

19. When Sakaya was asked: How about such as can work fast, and are strong, and can accomplish much, shall they not have preference over those that produce little?

20. Sakaya said: A certain man had two sons, one was strong, and the other weak, and yet that father distinguished not between his sons in his will. Was he then just?

21. They said: A most just father.

22. Sakaya said: So declare I unto you the Ormazdian law: to give unto one another all things required, and without distinction as to strength, or as to expertness.

CHAPTER XXVI.

SAKAYA'S DOCTRINES.

SAKAYA said: Ye cannot associate with all men; for many are of diverse tastes and habits.

2. Nevertheless, refuse ye not all association because of this, for there are such, as are consonant with you. And such, as are disagreeable to you, are nevertheless compatible to others.

3. Ormazd hath created a large field; His people are numerous, and there are many in the world so like unto others, they are as one in all things.

4. Choose ye such, and as ye are one with one another, so are ye one with the Creator.

5. But most of all, will virtue and industry and good works come into the world by the examples ye place before the young. Better is it to hide and subdue your temper in presence of the young, than to conquer a whole state by force of arms.

6. The young are your angels given you by the Creator; and ye are their Gods. Consider ye, then, what kind of a kingdom ye raise up.

7. Happiness on earth is answered by happiness in heaven; and that, which is planted on earth, is reaped in heaven.

8. Touching charity: I say, it is good to take the alms-bowl, and go about begging for the poor; and yet, in the same breath, I say, it is an evil.

9. This I have found of all charity: It hath two great evils: First, it flattereth him that giveth, that he hath done a good work, and this is an injury to his own soul; second, charity injureth the poor, because it destroyeth manhood, and giveth good caste to a beggar.

10. Though this kingdom is filled with hospitals and houses of charity, it is none the less free from vagrants and helpless ones.

11. And though ye build a thousand houses for the poor, and feed them withal, yet ye will have just as many still unprovided for, as when there was but one poor-house.

12. The law is unalterable in heaven and earth, that, whatsoever ye nurse, will grow.

13. I also declare unto you an equally severe law, which is: That if ye do nothing to benefit the afflicted, distressed and helpless, ye cannot escape the damnation of earth and heaven.

14. To remedy which, it devolveth upon you, to find a remedy in society itself, whereby there shall be no rich and no poor.

15. For it is also law, that where there are rich, there must be poor. Where there are masters, there must be servants.

16. In which the rich man is a sinner before heaven and earth, even more so than the poor man.‖

17. Some of them asked Sakaya: Suppose a rich man do not feed the poor and helpless, but he give employment to a thousand hired servants; is he not good?

18. Sakaya said: A man may feed his cattle, caring for the sick ones, but still he treateth them as cattle. A man may employ many cattle, but still he treateth them as cattle. And he who doeth this to his brothers and sisters, the curse of the Creator is upon that man.

19. But if he give up, what he hath, and maketh himself a father over them, to develop himself in manliness and wisdom and virtue, then his charities are as virtue.

20. In whatsoever a man doeth, and his own self receiveth prestige over others, that man offendeth in the sight of Jehovih (Ormazd).

21. Yet these things are not new in the world; they were the doctrines of the ancients. And in this day, the Brahman priests preach them in languages ye understand not. Behold, I break away from their languages, and preach the truth in your native tongue, and it soundeth new to you.

22. I have tried, and proved in mine own person, and I declare unto you, that preaching alone is of little avail in the world. Spoken words are a breath of air. They blow away. Written words lie in silence; they are dead.

23. I am not come to preach, nor to build up a new order of preaching, but to found a practice in life, whereby crime and misery and starvation may be averted.

24. Capilya covered the earth over with families of communities, and the earth became as a garden, rich in fruit and flowers. Pauperism was taken away from this land. Then came cruel wars and the destruction of harmony and of learning.

CHAPTER XXVII.

PURIFICATION is the first law I give unto you, and is the same as with the ancients, in which:

2. Ye shall not eat the flesh of any creature that breathed the breath of life; nor of fish that lived in the water nor under the water.

3. Ye shall bathe once every day from the crown of the head to the sole of the feet. And

before bathing, ye shall say: Before Thee, O Jehovih (Ormazd) I will put away the filth of my body and the evil of my spirit. And after bathing, ye shall say: As I have with water washed clean the outer man, O Thou, Jehovih, help me to make clean my spirit.

4. In the morning, when thou wakest, thou shalt say: Help me, O Jehovih, to keep my thoughts pure this day; and my soul full of love and tenderness.

5. In the evening, before sleeping, thou shalt say: Whilst my corporeal body sleepeth, O Jehovih, help my less incumbered spirit to see the ways of Thy righteous judgment.

6. Without purity, no man can see the Creator; with purity, all men can see Him, and hear Him.

7. It is easier to purify the corporeal body than the spiritual. For diet and baths can accomplish the former, but pure thoughts are required for the soul.

8. A man may be clean, as to the flesh; but if he have impure thoughts, he is impure in spirit. Whoso speaketh cruelly or unjustly of his neighbor, is foul in spirit. If he speak of the short-comings and deceptions of his neighbors, he is foul in spirit.

9. Whereas, first of all, purification is the first law of a man's own self.

10. The second law is, after being purified, to strive constantly to do good unto others.

11. Some of the multitude asked: What meanest thou, by doing good unto others?

12. Sakaya said: To inspire others unto purity first; and then to attain individuality. It hath been said, from time without end, that to help the poor, to give to them, to serve them, is good works done unto others. But I say unto you, this is but half-way to that which is good. For ye shall not only help them, but shall go and teach them, how to help themselves. This is doing good unto others.

13. It hath been said: Whoso saith the ordinances of the priest, repeating a certain number of prayers daily, doeth a good work. But I say unto you, whoso teacheth a man to invent prayers of his own, hath done a greater good.

14. To put a man in the way, to be his own salvation, this is the best good work. As ye have depended on the priests to pray for you, I come to teach you, to pray for yourselves.

15. The third law is: To abnegate one's own self; being willing in heart, to sacrifice one's own desires, possessions and opinions, for sake of peace and the good of the family. This is the most difficult law. For the selfishness of man causeth him to say: I have such a love of liberty. Let me be the dictator, and do thou my decrees.

16. But for this evil amongst men, they could dwell together in peace, the world over.

17. The fourth law is: To love all men, women and children, as brothers and sisters.

18. The fifth law is: To return good for evil; to give pleasure to those that give pain.

19. To practice those things, holding all things in common, is sufficient unto the redemption of the world from darkness, war and evil, unto peace and light and happiness to all the living.

CHAPTER XXVIII.

SAKAYA said: Without rites and ceremonies, a people is like a collection of musicians, with every one playing a different tune.

2. Without pledges to general rules, a community is like a farm without fences, where cattle roam about, destroying the harvests.

3. Two things stand prominently before all men, about which there need be no dispute, Light and Darkness. Whether ye call the Light, EOLIN, or ORMAZD, or GOD, or SUDGA, it mattereth little, provided the idea eliminated hath reference to that which is THE HIGHEST CONCEIVED OF, Who is Ever Present, and is the Person from whom all persons sprung. And whether ye call darkness SIN, or EVIL, or SATAN, it mattereth little, provided the idea eliminated is that which is the extreme opposite of light.

4. Without these two entities in view, to shun the one, and strive for the other, a community is like race-horses striving for a prize by running in circular capers, instead of going on a well provided track.

5. Take no man nor woman into the family till first pledged to serve the All Person, Jehovih (Ormazd), with a full and willing heart.

6. To shun satan and his emissaries, be circumspect.

7. And when ye are come together, choose ye the oldest, wisest, best man, to be the father of the family (community).

8. When matters come up for discussion, whoever speaketh thereon shall speak in the direction of light, and not of darkness.‖

9. When asked further explanation on this, Sakaya said:

10. There are two modes of discussion before all men: One is to impart light, and the other is to abuse the opponent. The first is Jehovih's, the second is satan's method. In the family discussion, the latter method shall not be tolerated by the father [rab'bah — Ed.].

11. After the discussion is finished, the rab'bah shall decree according to the light of the Father in him.

12. Sakaya was here asked: Why not decree according to the majority vote?

13. Sakaya said: That is the lower light, being the light of men only.

14. For I declare unto you, ye cannot serve both Jehovih and men. It is incumbent on every man in the community that entereth the discussion, to speak from the higher light, as he perceiveth it, without regard to policy or consequences. And the same law shall be binding on the rab'bah; and though nine men out of ten side the other way, yet the rab'bah's decree shall stand above all the rest.

15. When the discussion turneth upon rites and ceremonies, which the community may adopt, or the music, or the discipline regarding funerals, or marriages, or births, the speakers shall remember that a family is composed of old and young; of sedate and jocose; and that every talent is created for the glory of the whole, and for the glory of the Creator; and they shall enlarge their understanding, to embrace the whole. Remembering, it is easier to walk beside a bull, and turn him in his course, than to come against him for the same purpose.

16. One man hath joy in sacrifice (worship) by clapping his hands and dancing; another, in poetry; another, in singing; another, in silent prayers. And yet, one hath no preference over another in sight of Him Who created them, for they are His own handiwork.

17. Consider, then, that ye provide a time and place in the community for all of these in their own way, directing them holily. For if ye strive to bind them, that are of exuberant spirits, not to dance and clap their hands, they will find vent in secrecy and to an evil end.

18. Herein have the Brahman priests been aiders and abettors of bawdy houses and of drunkenness and licentiousness; because they have sought to make you ascetics by overthrowing your natural talents.

CHAPTER XXIX.

SAKAYA said: Of a truth, I declare a new thing to you, but which was old thousands of years ago:

2. That religion is nothing more nor less than rites and ceremonies in the discipline of a community. As when an army of soldiers are in training by their captains, when certain commands and manœuvres cause the soldiers to be as a unit in movement; so is religion in a community, through rites and ceremonies, made as a unit to carry out works of charity and harmony and love and righteousness.

3. And every member of a community, that taketh no part in its religion, is like an idler mixing in with a company of soldiers, where his presence tendeth to evil.

4. Brahman priests go about preaching, singing and praying before audiences, making great show in the temples; yet none of these practice what they profess.

5. From these evils learn ye to do good; first, by living only in families, where all the members practice what they profess.

6. As the world goeth, it is easy to preach and call it religion; but the fruit must be measured by the city or the state, that is saved from sin. Who then, of all the priests in the temple, can say: Here is a community saved from sin!

7. If they cannot do this, then they are themselves hypocrites and blasphemers.

8. Satan calleth out from a dark corner, saying: Remain thou within the wicked world, and leaven the whole mass.

9. Again he calleth out from a dark corner, saying: Go thou away from the wicked world, and live as an ascetic, praying alone, living alone.

10. Again he calleth from a dark corner, saying: Thou and thy friends are too pure to mix with the world; go ye away privily, and let the world take care of itself.

11. Now, I say unto you: Do none of these things; and, in the same breath, I say: Do all of them.

12. Let your community remain within the world, that it may be a proven example that love, peace, plenty and happiness are possible on the earth. Let the community be sufficiently ascetic to attain the beatific state, which is the triumph of spirit over the flesh.

13. And, as to the third proposition: Take ye no part in the governments of men, of kings, or queens. Neither fight ye for them, nor against them.

14. For they live under the lower law; but ye shall live under the law of Jehovih as He speaketh to the soul of man.

15. Neither shall ye have kings, nor queens; these belong to the world's people.

16. Lastly, and above all things, live not for the corporeal man, but for the spiritual man; remembering ye are not yet born, but are in embryo, shaping yourselves for the everlasting life.

17. Whoso practiceth not the higher law, will not escape the tortures in hell; but whoso liveth the higher law will pass on to Nirvana, where dwell Gods and Goddesses of endless light.

18. Flatter not yourselves that ye shall suddenly reform all the world. Ye can at most but reach an arm's length.

19. Three doctrines have been, now are, and ever shall be on the earth; they are: First, the Faithists', who know the All Person, Ever Present; second, the idol worshippers', who make the Creator into a man in heaven, and not present but by proxy of certain laws; and, third, infidels', who believe in nothing they cannot take up in the hand, and weigh.

20. The Faithists beget Faithists, the idolaters beget idolaters, the infidels beget infidels. For these three conditions are but outward manifestations of the spirit within. The infidel is nearly devoid of spirit; the idolater hath one grade more of spirit; but the Faithist hath spiritual ascendency.

21. Since the highest best good things done in the world, come of the order of Faithists, be ye circumspect as to marriage, that your offspring incline more to spirituality than to earthliness.

22. But such matters come under the higher law, and can be understood only through the soul.

23. Also, hath practice proved that the laws of a community must die with the death of the rab'bah, and that new laws must be made by the new rab'bah. And, in no case, shall the law of precedent, of things past, apply to things present. For this is making slaves of the living, to those that are dead. It is making the wisdom of the dead greater than the wisdom of Jehovih.

24. When a rab'bah retireth from office, it shall be considered the same as a death, for it is the termination of his rule.

25. Nor shall a rab'bah have any privileges or emoluments, over and above any member of the community; nor one man above another; nor one woman above another; for there shall be no partiality, even in favor of the learned and good, over and above the ignorant and the less good. For ye are all brothers and sisters; children of One Father, created by Him in His own way and for His own glory.

CHAPTER XXX.

FOR four years Sakaya preached, traveling from the east to the west, and from north to south; and wherever he went, great multitudes came to hear him, for God had so prepared them.

2. And there went with him seventy-two disciples, who were also inspired of God, to learn the wisdom of Sakaya's words. And the people of Vind'yu were stirred up as they had not been from the time of Capilya.

3. And it came to pass that the priests and magicians of Brahma sought to condemn Sakaya, saying: The oracles and the spirits of the dead declare, his words are not true words. Moreover, if he were of the Holy Ghost, he could show signs and miracles.

4. So God gave Sakaya signs and miracles, even to showing the spirits of the dead, who came and stood beside him whilst he preached; and the spirits spake also, declaring Sakaya's words were of Jehovih. And the multitude saw the spirits, and heard them speak.

5. Sakaya said: Of a truth, I do not come of the Holy Ghost; I come of the actual Person, Jehovih (Ormazd).

6. Then God gave to Sakaya power of the DEATH CAST [swoon — ED.], whereat his own spirit went out of his corporeal body, and stood in the presence of many men, and was seen by them; and his spirit spake to them, and they heard his words.

7. And whilst his spirit was thus out of his corporeal body, another angel of God came and inhabited it, and spake before the multitude.

8. Now, after these signs came to Sakaya, he preached again, and traveled four years more, showing these things wherever he went.

9. And on these occasions he explained the spirit of things, and the different heavens which he had visited. And he showed unto many that it was not imagination; for he left his corporeal body, and went in spirit to far-off cities and country places, showing his spirit in regions hundreds of miles remote, and he was recognized in the communities where he appeared.

10. For there were learned men in those days, and they traveled to the places named to see his spirit, to witness if such a thing could be; and hundreds and thousands of them testified, it was true.

11. Sakaya said: Of these matters be ye most expert in observation; for though they be proved to you, yet I declare to you, they are as nothing. For even magicians and spirits of darkness can attain to the same miracles.

12. Nor is there in such wonders one single virtue, that would contribute to make the world better, or happier.

13. For the spirits of the lower heavens, like mortals, have multitudes of doctrines; and, for the most part, they know nothing of the higher heavens, Nirvana, which I proclaim unto you.

14. Nor is the testimony of a spirit more valuable to you than is the testimony of a mortal.

15. But consider ye the words and doctrines of spirits and men; for that only is good which provideth for ameliorating the condition of the family and the state.

16. For it is given unto you by the Father, that ye can begin your own resurrection while ye are here in the corporeal body.

17. Consider, then, what ye can do that will raise you in spirit; for this is resurrection. First, to purify yourselves; second, to do all the good ye can; and third, to affiliate. Without these, there can be no resurrection.

18. Or, having two of them, and lacking in the third, there can be no resurrection.

19. To live the highest best one knoweth; to practice sharply the convictions of the heart: these are the working-tools of resurrection. To live not the highest best one knoweth; to practice not what one is convinced of, is hypocrisy; these are like stones tied to the neck of a man in deep water.‖

20. In all, Sakaya preached and practiced fourteen years; and he founded seventy-two communities.

21. And all the members thereof were sworn against war, and against caste, and against idleness, and to worship only the Great Spirit, Ormazd. And he gave them many rites and ceremonies.

22. And then Sakaya said unto the Creator: I know Thou hast in some mysterious way inspired me to do all I have done. Therefore, all the glory is Thine. How best, O Father, may these great truths be impressed upon mortals, that they will not soon forget Thy words through me?

23. Then answered God to Sakaya, saying: By thy death by the hand of the idolater.

24. Sakaya said: Then, O Thou, Who createdst me alive, provide Thou my death as Thou desirest.

25. Then God cut asunder the cord of light that extended to the heavenly throne in Paradise. And suddenly now the Brahmans conspired against Sakaya, and they went privily and poisoned his food with the blood of swine, killed with poison.

26. And Sakaya ate thereof, not perceiving it; and he was taken with a bloody flux, and died.

27. And his disciples took his body, according to the custom of the country, and burnt it, and scattered the ashes thereof to the four corners of the world.

28. And in the night thereafter, God sent a million angels into the field of ashes, with a heavenly ship of fire, and they took the spirit of Sakaya therein, and bore him up to the throne of God.

END OF THE HISTORY OF SAKAYA.

CHAPTER XXXI.

BIRTH OF KA'YU, OTHERWISE CONFUCIUS.

THOANACTUS, Chief of the million loo'is sent by God down to the earth, to Chine'ya, to raise up an heir capable of the voice of God, sent word to God in Paradise, saying:

2. Greeting to thee, O God, in the name of Jehovih. Thy Son is born! And his name is Ka'yu. He is son of Heih, who is sub-king [governor — ED.] of Te'sow. Behold, thy son Ka'yu is k'te'sune[4] in the borders, whose mother, Ching-tsae, is not fifteen years old. And Heih was father to twelve children previously.

3. Let us rejoice before Jehovih, who hath quickened into life this tree of universal knowledge.

4. Also have my hosts brought about more than three thousand births, who shall become his disciples in time to come.

5. God returned answer to Thoanactus, saying: In Jehovih's name all praise to thee and thy hosts. Thy words have been proclaimed in Paradise! There is great joy in heaven. Send the grades of mortal resurrection in Chine'ya, with doctrines and rites and ceremonies and the dominion of the spirits of the dead.

6. Thoanactus then applied to the angels who had charge of the numerating and ap-

praising of mortals as to their grades and spiritual intercourse; and having obtained the reports, he made selections, and reported as followeth, to wit:

7. Thoanactus, greeting to God, Son of Jehovih: Ling, sun king of Chine'ya, with twelve sub-kingdoms, one to represent every month of the year. Four hundred and six millions of mortals; twenty-seven hundred million angels, not fettered by angel tyrants. Of the angel emissaries of the Triune God, fifteen hundred millions.

8. Mortal grade, eight; maximum, eighty; minimum, nothing. Of fifties, one to seven. Of twenty-fives, one to three; of tens, one to one; but of seventy-fives, one to forty, mostly guardian births.

9. The rise in the eleventh year, two; in the thirty-third, five; in the hundredth, twelve.

10. Of rites and ceremonies, seventy-two; of sacrifice without compunction, thirty-five.

11. Funeral rites, ninety-eight; observances in full, forty-five.

12. Perception in su'is, one to three hundred and sixty-two; in sar'gis, one to six thousand two hundred and eight.

13. Of spirits in sar'gis, one to thirty-three thousand; of first and second resurrections, mostly ashars.

14. Thoanactus saith: Because Chine instituted reverence for the dead, the funeral rites have become worshipful.

15. After the body is put away, either buried or burnt, mortals read prayers on three succeeding days, at sunset, chanting the virtue and love of the dead; and oft the spirit returneth to them in the house, taking on sar'gis, like a mortal, and talking to their mortal kin.

16. Of drujas, not attained to live alone, seven hundred million. Of these, thirty per cent are in declension, and seventy in ascension.

17. Of mortals in Druk, sixteen per cent; of mortals in idleness, including Druks, twenty per cent.

18. Of such as are addicted to secret evils and pollution, seventy per cent; of abortionists, one-half of one per cent.

19. Thoanactus saith: Owing to the veneration for, and to the rites to the dead, is speug's increase attributed.

20. Furthermore, thy servant herewith sendeth to thee, for the libraries of heaven, a full record of the cities and country places of Chine'ya; and the grade and rate of every mortal.

CHAPTER XXXII.

KA'YU grew up to be a man, in every way adapted to the work for which the loo'is had had him born into the world by command of God.

2. And it also came to pass, that disciples were also born, and duly prepared by the angels of God to become co-workers with Ka'yu. Of these disciples, seventy-two were called, chief disciples, that is, six from each of the twelve kingdoms and sub-kingdoms of Chine'ya.

3. God had said: Suffer not Ka'yu and his chief disciples to know they are instruments in my hands. Neither suffer them to know that my angels inspire them, nor suffer them to know that they come from their respective kingdoms by my voice through my angels.

4. In one age, to say a matter cometh by inspiration or by the angels, is to render the matter impotent; and yet, in another age, to not profess inspiration or angel-presence, is to render the matter potent.

5. The latter condition is now upon Chine'ya. Let my angels heed this.‖

6. When Ka'yu was ready for the work of God, there came to him from the twelve provinces of Chine'ya seventy-two men and women of great learning, having heard of Ka'yu's wisdom. None of these knew they had been inspired to come.

7. Ka'yu said unto them: Why have ye come? Some gave one reason, and some another.

8. Ka'yu said: These great happenings are the work of the Ever Present.

9. Let us conduct ourselves as Gods; the Great Spirit will then answer us.

10. Let us sit in crescent, after the manner of Gods.

CHAPTER XXXIII.

GOD established a line of light from his throne in heaven down to Ka'yu; by the presence of half a thousand million angels maintained he this light of heaven with mortals.

2. That which was inspired of God, came to the soul of Ka'yu; what God spake, that spake Ka'yu.

3. And God so spake through Ka'yu, that man might not know it was God speaking; for he desired to inspire men to self-culture, instead of relying on Gods and angels as heretofore.‖

4. In the language of Ka'yu, the Great Spirit

was called, Shang Te; but the word, Te, was God; the words, the Shang Te, were the Gods.

5. Ka'yu said: Behold, man hath blockaded the road to wisdom. In one place he hath heaped up thousands of books of the ancients; in another place, he wasteth time in rites and ceremonies.

6. Our labor is to remodel the whole, by choosing from all the past that which is the best. Te will guide us in this.

7. We must, therefore, make one book, acknowledging the EVER PRESENT GREAT SPIRIT, and His one, SHANG TE [True God — ED.]. And this book must contain all the glory and beauty now contained in the seven hundred sacred books of the empire.

8. And since there are four hundred and eighty-six books on the intermediate world [atmospherea — ED.], which no man can learn, we must take from them all their soundest parts, and make one book thereof.

9. And in the same connection, there being twelve hundred and seventy books on the spirits of the dead, and their testimonies of the lower and the higher heavens, we must make one book thereof.

10. And of the two thousand two hundred books on magic, and on conjuring spirits, and on second sight and second hearing, we must make one book thereof.

11. Of books of families,[5] there are more than four thousand, which shall also be condensed into one book.

12. Of histories, there are more than four thousand books, which shall be condensed into one book.

13. Of law books, there are more than twelve thousand books, and of the precedents of judges' decrees, there are more than thirty thousand books. All of these shall be condensed into one book.

14. Of provinces, and of the empire, and of the governors and emperors thereof, there are two thousand seven hundred books, all of which shall be condensed into one book.

15. And of government, there are seven hundred books, which shall be condensed into one.

16. Of caste, there are four hundred and ninety books, and of proprieties, three hundred and twenty, and all of these shall be condensed into one book.‖

17. Ka'yu, continuing, said: My work is to bring confusion to a termination. Of doctrines and laws and rites and ceremonies and philosophies, of both heaven and earth, we have had enough.

18. In a dark age, Shang Te (True God) giveth his commandments in injunctions; he showeth the people, what is right, and what is wrong. In my day, the people know these things, but they do not practice them.

19. Even the preachers and conductors of ceremonies in the temples, who proclaim righteousness and charity and good works, do not practice what they preach. They live in ease and luxury, but tell us to go give to the poor. Yea, and they threaten us with hell, if we do it not.

20. Of these different doctrines, there are seven hundred kinds in the sacred books; and they all condemn the followers of the others. Whereupon, to escape the damnation of hell, a man would need to do sacrifice more than four thousand days every year! This is not possible to any man. For there are but three hundred and sixty-five days in a year!

21. Nor is it possible for any man to learn all the books; nay, a thousand years would not suffice.

22. God (Te) forbid that I may add more to the burden we have already. And I know he will preserve in our abridgment all that is good in the whole of them.

23. Since we cannot live according to the multitude of doctrines and philosophies, we must abridge them within the scope of man. Neither must we cut any of them off entirely, or we lead the followers thereof into rebellion.

24. Since we have so many law books and so many judges' decrees, all of which a man must learn before he can become a judge of the court, the which is impossible, we must cut them down into a few simples, but sufficient to cover the rules of discretion in judgment. Better is it to throw the judge of the court partly on his own judgment and responsibility, than for him to be a blank as to judgment, simply reading the decree of a preceding judge.

25. And as to the religion of this man, or that man; behold, it hath come to pass, that each, in his own order, performeth his rites and ceremonies and sacrifices and prayers, like a trained horse in a showman's circle, going round and round, and knowing not the meaning thereof.

26. For it is come to pass that the religions have made machines of the worshippers; the law books have made machines of the courts; the books of government have made machines of governors and emperors.

27. I am sent into the world to make men of men, and women of women.

28. There is no religion to suit me, therefore I make one. There is no government of the empire to suit me, therefore I devise one. There is no system in society, therefore I make one.

29. I am not sent into the world to destroy what is, or what hath been; there are enough evil men to do that. I am sent to cull the harvest, and to gather choice seed from what now is, and what hath been.

30. For the seed I plant is selected, not to be planted in the ocean, nor on the moon, nor in a far-off country; but to be planted in Chine'ya, and in Chine'ya I will plant it.

CHAPTER XXXIV.

DOCTRINES OF THE BASE.

WHAT were the old foundations?

2. To dwell in families (communities), with a father to each and every one.

3. And what of the ancient states?

4. The fathers had families, with chief fathers over them.

5. What of the empire?

6. The chief fathers elected one over them, and he was called, the Sun Father. Because, as the sun is the glory and beauty of the phalanx, ruling over the planets, so was the emperor the sun of mortals.

7. What was the scope of responsibility?

8. As a father is responsible for the behavior of his own child, so was the rab'bah responsible for the behavior of his family; so was the chief rab'bah responsible for the behavior of his family of rab'bahs; so was the emperor responsible for the behavior of his empire.

9. What was the responsibility of a child to its natural father? of a man to the rab'bah? of the rab'bahs to the chief rab'bahs? of all the people to the emperor?

10. The child shall be taught to love, to revere and to obey its own father (and its mother, who is its vice-father); the man to love and revere the rab'bah; the rab'bahs to love and revere the chief rab'bahs; the whole people to love and revere the emperor.

11. Why this order?

12. It is the doctrine of the ancients, handed down from generation to generation, and hath proved to be a good doctrine for an empire.

13. How knew the ancients these principles?

14. The Creator taught them. The Creator sent His high angel, Te, who hath charge of the intermediate world, down to mortals to teach them.

15. How is this proved?

16. By the sacred books of the ancients.

17. Who wrote the ancient sacred books?

18. Men inspired by the angel of the Creator.

19. How is this proved?

20. It is proved negatively, because men cannot write so beautiful nor in the style.

21. What were the fundamental doctrines of the ancient sacred books?

22. To worship none but the Creator.

23. To have no images nor idols.

24. To keep the day of the change of the moon as a sacred day, and to do no work on that day, but to practice rites, processions and ceremonies, for the glory of the Creator.

25. To love the Creator above all else.

26. To love one's parents next to Him.

27. To kill no living creature maliciously or for food.

28. To tell no lies, nor to steal, nor to covet anything, that is another's.

29. Do not unto others what we would that they should not do unto us.

30. To return good for evil.

31. To feed and clothe the stranger, the sick and helpless.

32. To be not idle, but industrious.

33. To say no ill of any man nor woman nor child.

34. To practice the highest wisdom one hath.

35. To respect all people, as we desire to be respected.

CHAPTER XXXV.

WHAT were the ascetics of the ancients?

2. That heaven and earth are warring elements, one against the other.

3. That all men must choose to serve one or the other, and at once engage in the battle.

4. If a man desire everlasting life and bliss in heaven, then must he battle his earthly parts with great vigor.

5. He shall torture his flesh, by fastings, and by lying naked on sharp stones, and by flagellations, and otherwise showing before the Gods, how displeased he is with his corporeal body.

6. He must live alone, deny himself all pleasures, sleep not in a house, nor eat cooked food.

7. What is the extreme of great learning?

8. To devote one's whole life to learning what is in the books. To cultivate the memory, that one may repeat all the words in four

thousand books is great learning. But it is greater learning, to be capable of repeating eight thousand books, word for word.

9. What is the extreme of loyalty?

10. To love the emperor, so one cannot see his faults; to love the rab'bahs, so one cannot see their faults. To love discipline, so that one hath no time for anything else; and, on the contrary, to have no time for discipline nor rites nor ceremonies.

11. What is the law of life?

12. The spirit of man is the man; to live for the growth of the spirit, this is the highest of living.

13. What manner is spirit communion?

14. The spirit of one person can commune with the spirit of another, if they be not encumbered with grossness. The spirits of the dead can commune with the spirits of the living, even without one's knowing it.

15. What is the destination of the souls of men?

16. When man dieth, his spirit is born into the air of the earth, which is the intermediate world, whither it sojourneth until sufficiently purified, and is reverential to the Creator; and then it is taken up by His angels to dwell in the higher heavens forever.

17. What shall mortal man do for the benefit of his own spirit?

18. He shall love the Creator with all his soul, and strive to emulate Him in good works and gentleness and love.

19. But if he do not this, what then?

20. His spirit will be bound in hell after death; he will become a victim for the delight of demons.

CHAPTER XXXVI.

KA'YU said: Such is the base the ancients have given into our hands, but who could follow them into detail?

2. I was not born into the world for this; but to choose from each and all of them, what all of them will accept.

3. In the ancient days our country was sparsely settled; families were a good convenience. But, behold, the land is full of people. I have not to deal with a few scattered barbarians.

4. I have to deal with a learned people, who have scarcely room to stand. I am only one man; and ye, but seventy-two.

5. Of ourselves, we can do nothing. Shang Te (the true God) hath shaped the times to our hands. Whether we live to see it, it mattereth little. The time will surely come, when the emperor will be obliged to destroy the books of the ancients.

6. Let us therefore take the cream of them, and provide for their preservation while we may.‖

7. Ka'yu then divided up the labor amongst his seventy-two disciples; apportioning the books of the ancients justly amongst them.

8. And so great was the wisdom and scholarship of Ka'yu, that in twelve days' time some of his disciples were ready with their reports to begin. And from these reports Ka'yu dictated, and the scribes wrote down his words.

9. And it came to pass, that when a committee presented a revision before Ka'yu that he even knew it before it was read in the Council. And he dictated thereon, making the necessary alterations. After which, the subject was given to the scribes to re-write out in full.

10. Now the whole time of the first sitting of the Council was eight and a half years, and then they had been over all the work.

11. But so great was the wisdom and memory of Ka'yu, that he called out from the missings of his disciples sufficient to require yet two years' more deliberation.

12. And there were thus produced, from the lips of Ka'yu, twenty books, which contained the digest of upward of eighteen thousand books. Nor had any man in all the world ever done the one-tenth part so great a feat of learning.

13. The scribes wrote six copies for every one of the disciples; and when they were thus provided, and were ready to depart, Ka'yu spake to them, saying:

14. What say ye, is the highest, best satisfaction? And when the disciples had answered, some one thing, and some another, then the master said:

15. To know that one hath done the highest thing within his power, this is the highest, best satisfaction. For what is any man at most, but an agent of the Most High?

16. To be true to one's own highest idea, is this not serving the Father? To be neglectful in such conviction, is this not the sickness of all the learned?

17. What honor say ye hath any man? The disciples answered, some one thing, and some another. After a while, the master said:

18. If those beneath him honor him, then it is no honor to him. If those above him honor

him, then it is a reproval of his other deeds. But if he honor himself, he hath great honor indeed. But who can honor himself, save he is perfect in his own sight? He cannot do this, therefore he hath no honor in extreme. To choose little honor, to choose a medium line, is this not the highest, any man can attain to?

19. To grieve with one's own self, because of imperfection, this is great folly. To eat fruit and herbs and rice, these are the purest diet, but only a fool would starve rather than eat flesh. Rites and ceremonies are useful, but even these a man had better dispense with, than to go to war for them.

20. To rest on the ancients only, this is great folly. To honor the ancients only, and to believe that they alone received revelation, these are the extremes of a foolish understanding.

21. To remember that the Creator is Ever Present, and with as much power and love and wisdom to-day as in the ancient days, this is wisdom.

22. To try to find some good thing one can do, this is creditable. But to do nothing good, because one cannot do it in his own way, this is execrable.

23. He who findeth a good work to do, and doeth it, hath much satisfaction. But he should not exult therein; for he hath only done his duty. I have no honor in these twenty books.

24. Two kinds of men I have found; those who are predestined by the Gods to accomplish a certain work, and those who are born with no predestination. The first are erroneously called the higher, because they are at the head of great undertakings; but they are nevertheless but instruments in the hands of the Gods. The others, who are born without a predestined work, never can understand the former.

25. To be born near enough to the Light [Creator — Ed.] to see it, and believe in it, and have faith in it, this is a great delight. To be so far from the Creator that one cannot believe in His Person and Presence, this is pitiable.

26. I divorced my wife because I discovered she could not bring forth heirs to belief or faith. No man should be bound to a woman whose desires lay in the corporeal self. And women should have the same privilege.

27. He who is wed to the Great Spirit, how can he dwell with one who is wed to the earth?

28. To one man, celibacy is the highest life, because he hath joy in his Heavenly Father. But to one who hath not this joy, celibacy is a great punishment. The society must admit both conditions.

29. There is no mean betwixt these two; therefore, both must be provided for.

30. Those who desire celibacy, approach the termination of the race; those whose desires are the other way, are of a breed not so far on.

31. There need be no quarrel betwixt them The destiny of both must be completed some time.

32. When a country is sparsely settled, those of extremes can go and live aside; it is nothing to govern such a state. Or to proclaim extreme doctrines before them. But when a country is full of people, the two extremes and the mean must dwell in proximity. It is not an easy matter to govern them wisely.

33. Whatever people can dwell together in great numbers on the smallest piece of ground, and yet have peace and plenty, such a people are the highest of all peoples.

34. Where an extreme doctrine cannot be carried out, it is better to have a less extreme doctrine. People, like a drove of sheep, are much inclined to follow a leader. Herein, politicians and lawyers and judges run the state into war.

35. To legislate in such a way, that leaders cannot lead the multitude into evil, this is wisdom. Were all leaders dead, the people themselves would not be very bad. Yet it is wrong to take any man's life; for life is something man hath no property in. Life resteth with Jehovih only; it is His.

36. Before the ignorant, and before fools, we speak by commandment. Chine'ya hath passed that age; our books must go persuasively, yea, in the mean.

37. To dictate to the learned, is to cast one's treasures into the fire. By asking them questions, we can often lead them.

38. Coaxing, with effect, is greater than dictation unobeyed. We preach to the rich man, that he should give all he hath to the poor, and he walketh away, giving nothing. When we say to him: Give a little, he doeth it. Herein, the higher doctrine is the lower, and the lower doctrine is the higher, because it hath potency.

39. The ancients said, the first best thing was to love the Creator; I think so too. But when a philosopher asketh me to prove that the Creator is a Person, and is worth loving, I am puzzled. To accept Him as a Person, and as All Good, without criticism, this I find giveth the greatest happiness.

40. I have seen men who would pull the Creator to pieces and weigh His parts to know His worth, but such men end in disbelief in Him. One such man who accomplished any good in the world, I have not found. He is in the presence of goodly men like a fly that delighteth in breeding maggots; pretty enough in himself, but a breeder of vermin in the state.

41. Yet he who saith: Let the evil practice evil, because the Creator created them, is of a narrow mind. Or, if he saith: Jehovih sent the rain-storm to destroy the harvest; or, Jehovih sendeth fevers to the dirty city: such a man lacketh discretion in words and judgment.

42. But he who perceiveth that man is part of the creation, in which he must do a part of the work himself, or fevers will result, such a man hath his understanding open in regard to the Father.

43. Betwixt the too much casting of all things in Jehovih's face, and too little belief in Him, lieth the mean, which worketh the perfection of man.

44. To try to find the Creator with love and adoration, instead of with a dissecting knife; this leadeth man on the highest road. To trust in Him, wherein we strive to do our best; this is good philosophy. To lie about idly, and not plant our fields, trusting in Him; this is great darkness.

45. A wise man, perceiving the defects of the society, will not censure it, but turn to and find a remedy. It is for such purpose the angels of the higher heavens raise up great men in the world.

46. I have seen many people in many different kinds of worship, and they go through their parts in the sacrifice without perceiving the spiritual idea of the founders, and they are neither better nor worse for it. The infidel, with little discretion, seeing this, abuseth all the doctrines, but a wise man goeth between them to find the good which others lose sight of.

47. To find all the beauties in a man or woman, or in their behavior: this is God-like. To find their faults and speak of them: this is devilish. Yet, consider the man reverently, who speaketh not of persons. Who knoweth, may not all men be as automatons, some in the hands of Gods, and some in the hands of devils?

48. Such a doctrine would make us less severe with those who err, or who do evil. We hope for this.

49. I have seen the criminals being whipped, and I have said to myself: Only by a mere circumstance of birth, the wrong ones are being lashed. Otherwise, they had been governors of the states.

50. I once helped a bad man to elude his pursuers, and he escaped whipping, and he reformed himself. Since then, I have been a convert to great leniency.

51. The time will come when bad men will not be whipped nor tortured, but be appropriated to benefit the province; to shape our laws for such interpretation, is the beginning of wisdom in the government.

52. To appropriate all men to the best use; this is the wisest governor. To punish a bad man for vengeance sake; this is devilish.

53. If a man slay my sister, I raise my sword up before him, that he may run against it, but I strike him not. To reform a man is better than to kill him; to lock up a bad man where he can do no harm, is sufficient for the state.

54. I have watched the soldiers in drill, and I said: This is a beautiful sight! For I saw the colors of their clothes, and the poetry of their manœuvres.

55. But I watched them again, and I said: This is wicked! For I looked into the object of the drill, and I beheld blood and death. The state useth power by violent means, but the soul within us desireth to accomplish peacefully.

56. The standard of a wise man, to judge wisely, requireth of him to imagine he is a God, high up in heaven, and that all men are his children. He should consider them as a whole, and beneficially.

57. This I perceive: There were a few wise men among the ancients, as wise as the wisest of this day. But, to-day, there are more wise men than in the ancient times. Doth this not lead us to believe that a time will come, when all people will be wise?

58. I should like to see this; it would settle many vexed questions. The seers tell us the soul of man is immortal; moreover, that they have seen the spirits of the dead. I tried for many years to ascertain if this were true, but I could not discover.

59. Nevertheless, I said: It is a good doctrine; I will appropriate it. The Creator must have perceived it also. It is reasonable, then, that He created man immortal.

60. The priests have appropriated this doctrine also. Moreover, the ancients say, the

good are rewarded in heaven, and the evil punished in hell. The people have been told this, and yet they will not be good.

61. Chine said: To deny one's self, and to labor for others with all our wisdom and strength: this is the highest doctrine. I saw a man on a mountain, calling to his flocks in the valleys, but they understood him not, and came not. Then he came mid-way down the mountain, and called, and the flocks heard him, and understood, and they went up to him.

62. It is easy to plan out high doctrines, but not so easy to give an efficient doctrine. He, who is mid-way, is the most potent. I have observed, that all peoples have higher doctrines than they live up to. Yea, the boast of one religion over another is relatively of its superior height in the doctrines enunciated. And yet, they, who boast thus, practice neither virtue nor sincerity, for they live not up to the commonest doctrines.

63. On the other hand, the boast of a government is not of its virtue and goodness, and its fatherly care of the helpless, but of its strength in arms, and its power to kill. And these are the lowest of attributes.

64. To reach the government, and make it virtuous and fatherly, I was born into the world. This can be done only through the family, then to the hamlet, then to the province, and then to the empire.

65. But I could not do this without sincere men, who would faithfully practice my doctrines.

66. That ye are sincere, it is proved in your being with me; that you are virtuous and discreet, with propriety, is proved in your giving ear to my words. Yet, in this, how can I be sincere? I say, my words, when, in fact, I feel that no words I utter before the Council, are my words in fact.

67. Is this not true of all good men? Wherein they are mouth-pieces for the Gods, or for the circumstances surrounding them? We open our mouth and speak, but where do our ideas come from?

68. When the sun shineth on the field, the herbs come forth; is it not the Creator's light falling upon us, that causeth our ideas to come forth? And if we keep away the grass and the weeds, we receive a profitable harvest.

69. I would that all men would write a book on the Creator. Thought, directed in this way, will not go far from the right road.

70. To feel that He is with us, hearing all our words, seeing all our deeds: is this not the surest foundation to teach our children? To make them sincere, and to behave with propriety, what is so potent as faith in the Creator, and in His Son, Shang Te?

CHAPTER XXXVII.

THE following are the books of Ka'yu, to wit:

2. Of the Creator, the Great Spirit, Eolin, and His Creation.

3. Of the Plan of Corporeal Worlds, the sun and earth and moon and stars, and their sizes and motions, and their power to hold themselves in their places, by the velocity of rotation.

4. Of Light and Heat and thunder and lightning.

5. Of the Unseen Worlds; the upper and lower heavens; the habitations of the Gods.

6. Of the Intermediate World, or lower heaven, which resteth on the earth.

7. Of Te [Shang Te, or True God — Ed.], who hath charge of this world and her heavens.

8. Of False Gods, and their kingdoms in the lower heavens; and their power to catch the souls of men after death.

9. Of Hell, where the spirits of bad men are tortured for a long season.

10. Of the Highest Heavens, the Orian worlds, where the spirits of good mortals dwell in everlasting bliss.

11. Of the Administration of Gods and drujas over mortals; how nations are built up, or destroyed by the Gods.

12. And these ten were such as in after years were recorded as the Books of Great Learning, and were made by the Sun Emperor The Standard of the empire.

13. The following books of Ka'yu were such as were called, The Lesser Scholarships, to wit:

14. Axioms [texts, or Ch'un'Ts'en — Ed.], being the simples of problems.

15. The Perfect Man (Tae), or Highest Representative.

16. The Mean Man [that is, conservative — Ed.].

17. Purification; to purify the flesh; and to purify the spirit (or soul).

18. Divination; consultation of spirits; legerdemain; sar'gis; su'is; power of the spirits to give man dreams and visions.

19. Maxims, propriety, sincerity, rites and

ceremonies, reverence to age, respect to the dead.

20. Love; to love the Great Spirit; to love the parents; to love discipline and industry; marriage; marriage for earthly sake being wicked; marriage for spiritual redemption of the world by generations of holier men and women.

21. Book of Histories, of Gods and Saviors, of kings and emperors, of wise men, of law-givers, of the rise and fall of nations.

22. Book of Holies, in six parts: Omnipotence, Worship, Jehovih's (Eolin's) Judgments, Progression, Reverence to the priests, and Obedience to the sacred commandment.

23. Book of Gems, also in six parts: Proverbs, Poetry, Morning and Evening Devotion, Association, in the family, the community, the state and the empire, Confession of Sins, and Praise and Rejoicing in Eolin, the Great Spirit.

24. Such were the twenty books of Ka'yu, which were the pith and cream of the eighteen thousand books of the ancients, together with all the light of the latter days added thereto. And in not many years, these also became the standard books of the Chine'ya empire.

25. And the Council of Ts'Sin'Ne came to a close, and the disciples of Ka'yu departed to their respective provinces, taking copies of the books with them.

26. God had said to his inspiring angels: Suffer not Ka'yu to know he receiveth light from heaven, for he shall be as an example to men, to inspire them to perfect the talents created withal.

27. And it was so; and during all these years of labor, Ka'yu knew not that he was inspired.

28. And God looked upon the empire of Chine'ya, and he said: Behold, my son shall write other books, but less profound.

29. And God inspired Ka'yu to write:

30. A Book of Family Sayings;

31. A Book of Anelects;

32. A Book on Government;

33. A Book on Life;

34. A Book on Punishment;

35. And a Book on Inventions. And these were all the books Ka'yu wrote.

36. Nevertheless, his fame became so great that many men followed him about, even when he traveled into distant provinces, and they watched for the words he spake, and they wrote them down, and these were also made into books.

37. Because of the presence of God and his angels, Ka'yu saw clearly and heard clearly; nevertheless, his inspiration was God by proxy, and not like the inspiration of Chine, to whom God came in person, dwelling with him. Wherein, on many occasions, Ka'yu did things of his own accord, and committed some blunders.

END OF THE HISTORY OF KA'YU.

CHAPTER XXXVIII.

AGAIN OF THE TRIUNES.

WHEN the Triune Gods perceived the great work accomplished by God, Jehovih's Son, in Vind'yu and Chine'ya, thus going to the root of the resurrection, they were sorely troubled for the ultimate prospect of their own heavenly kingdoms.

2. Ennochissa, Triune of Eta-shong, the heavenly kingdom over Chine'ya, sent an invitation to his two brother Triunes, to come to his heavenly city, to confer as to what should be done.

3. Accordingly, Kabalactes and Looeamong went to Eta-shong, where they were received in great grandeur, by one thousand million angels, and conducted to Ennochissa's heavenly capital and to his throne.

4. After due salutations and ceremonies, the Triunes all took seats on the throne. Whereupon the Holy Council retired from the presence, leaving only the Lords-in-attendance and the chief marshals within the crescent of the throne.

5. Ennochissa said: My brothers, peace be with you, because of my great joy for your presence.

6. Behold, Chine'ya, my earthly kingdom is being sapped in the foundation by the Ka'yu'an (Confucian) doctrines. What more will these people care for the Trinity? Jehovih is triumphant.

7. Kabalactes said: As thou hast spoken of Chine'ya, so say I of Vind'yu: The doctrine of the Trinity is being entirely destroyed by the Sakaya'yan doctrines. Our heavenly kingdoms will lose their base of supplies for subjects. Jehovih is triumphant.

8. Looeamong said: My brothers, it is not my place to point out the mistakes of others. But ye twain have built great heavenly capitals and palaces. Your kingdoms are embellished, as these heavens never were before, with magnificent cities.

9. Now, whilst ye were thus building, behold,

I went with my legions down to the earth to war. I have not only overthrown many of the false Gods and Lords, but driven the worshippers of Jehovih to death.

10. Therefore, I have done little to beautify my heavenly kingdoms; but I rest above fear and apprehension. Nevertheless, whatsoever ye would, that I can do, to assist you out of your dilemmas, that will I do.‖

11. Now, after many suggestions and proposals, which were not accepted, Ennochissa said: As God, Jehovih's Son, hath taken an earthly course to insure his success, why shall not we also?

12. Behold, let us seek out a number of mortals also, and through them, establish our doctrines with mortals.

13. Looeamong said: A most wise suggestion.

14. Kabalactes said: This have I seen, since a long time, would be necessary to accomplish.

15. Thereupon a coalition was entered into by the three Triunes to give to mortals forty-nine Saviors, in order to establish the Trinity.

16. Which labor should be accomplished within two hundred years.

17. And it was also stipulated, that the whole forty-nine Saviors should be put to death ignominiously in order to win mortal sympathy.

18. To accomplish which, the Holy Confederacy provided, that each kingdom should supply one million angels for the army of inspiration, and that the same doctrine should be enunciated through every Savior, raised up for the work. And, accordingly, the three million inspiring angels were selected, all being above grade eighty, and these, being in three armies, were provided with one general officer to each army, called captain of the hosts.

19. For Looeamong's hosts, Thoth was made captain.

20. For Kabalactes' hosts, Yima was made captain.

21. For Ennochissa's hosts, Satree was made captain.

22. Accordingly, these three, Thoth, Yima and Satreë, with their three million, were sent down to the earth, to cover it around about in their own way, to raise up amongst mortals the required Saviors.

23. And there were thus given to the earth, in the space of less than two hundred years, forty-nine Saviors, to wit:

24. Rita, Gibbor, Gaal, Efrokin, Gargra, Thules, of the house of Thules, Etrus, Gadamon and Shofal; and all of these were of Egupt, and performed miracles, such as healing the sick, giving sight to the blind, and hearing to the deaf, and raising spirits of the dead to life; and they preached the doctrine of the Father, Son and Holy Ghost. And the angels inspired their enemies to put them to death, that their doctrines might be sealed in blood. And this was done.

25. Of the land of Par'si'e, the following men: Adakus, Mithra, Bali, Malopesus, Gonsalk, Hebron, Belus, of the house of Belus, Megath, Yodman and Beels. And these preached the same doctrines, and were also put to death in order to seal their words in blood. Some of them were boiled in oil; some given to the lions in the dens, and some nailed on the ugsa [wheel — Ed.], and left to perish.

26. Of Vind'yu, the following: Indra, Yuth, Sakai, Withoban, Aria, Devatat, Chrisna, Laracqu, Hagre, Anathia, Jannassa and Janeirus. And these performed the same kind of miracles, and preached the same doctrines, Father, Son and Holy Ghost. And they likewise suffered ignominious deaths, through the inspiration of the angel hosts.

27. Of Chine'ya, the following: Sam Sin, Ah Wah, Ah Chong, K'aou'foor, King Shu, Shaou and Chung Le. And these performed miracles, and preached the same doctrines. And they were also put to death ignominiously, being killed on the fetes [true cross — Ed.], in order to seal their doctrines in blood.

28. Of Heleste and Uropa, the following: Datur, Promethus, Quirnus, Iyo, Osseo and Yohannas. And these taught the same doctrines, performing miracles also. And they were killed on the fete in like manner, that their teachings might be sealed in blood.

29. Of Guatama, the following: Manito, Quexalcote, Itura, Tobak and Sotehooh. And these performed miracles, taught the same (Triune) doctrines, and were all put to death ignominiously, that their doctrines might be sealed in blood.

30. By the same army of angels that inspired these priests and magicians to miracles and the preaching of the Triune doctrines, were they also betrayed, suffering death by enemies who were inspired by the same angel hosts to that end.

31. Now so far as the Triune doctrine affected mortals, it related chiefly to war. The confederate Gods had said:

32. War for righteousness' sake is just. We go to the earth to put swords and spears in the hands of the innocent and upright, saying to

them: Defend yourselves! Establish yourselves! There is no Ever Present Person. All things were created out of the Holy Ghost. Depend upon yourselves. Rise up and be men, mighty to do the will of the Son, the Father and the Holy Ghost!

CHAPTER XXXIX.

WHEN God, Son of Jehovih, saw the work of the Triunes, he bewailed the ways of heaven.

2. Jehovih said to him: Bewail not, My Son, nor grieve for what they have done. But make thou a record of their works; for mortals will preserve a history of this period, which shall be called, the Era of Saviors. And it shall stand as the darkest era in the cycle of Bon.[6]

3. But it shall come to pass on the earth, that the Triunes will cut themselves off in a way they see not. For mortals will worship the Saviors. Whereupon the Triunes will become divided in their heavenly kingdoms.‖

4. So God bewailed no more, but prepared a new army of a thousand million angels, to go down to the earth, to provide for receiving the spirits of such as were sure to be slain in wars near at hand.

5. Of these hosts, Eyodemus was given command, and he appointed the following officers (to each hundred million), to go with him, to wit:

6. Sogothwich, Yutempasa, Loo Wan, Thagaik, Maratha, Wein, Shuberth, Le Shong, Taivi and Duraya.

7. Nor did they reach the earth any too soon, for war soon circled the whole earth around, and every nation and tribe and people were immured in bloody carnage.

8. This period was practically the end of the good works of the Triune, but equally so the beginning of their mighty kingdoms in heaven, which were destined, ere long, to overshadow the whole earth.

9. The war, they set on foot on earth, extended into their own kingdoms. And these three Gods, the Triunes, saw, that only by might and desperate vigor, could they preserve their heavens from anarchy.

10. Five of the sub-Gods of Kabalactes, of Vind'yu, revolted within his own kingdom, and set up places of their own. And they falsely assumed the names of the Saviors, who had been put to death, in order to establish the Trinity.

11. Kabalactes summoned his remaining chief officers to Haractu, his heavenly city, before his throne. And when they were before him, he said unto them:

12. This is the emergency of the Gods. My voice and my strong arm are raised up. Miscreants, whom I elevated to official positions in heaven, have betrayed their trust. With their legions they have seceded, and set up kingdoms of their own.

13. I have called you before me, that ye might jointly hear my decree, and obey. I will have order and harmony in my heaven. Neither shall there be but one God in my dominions, even myself. It is my will, therefore, that ye pursue these rebellious captains down to the earth, to their heavenly kingdoms, and despoil them utterly.

14. And if need be, ye shall capture them and their chief leaders, and cast them into hell. For they shall understand that I am not a God of peace, like the Jehovihian Gods, but a God of war.

15. For this purpose, I appoint Yima as my Holy Embassador and Earth Warrior. And I give to him two thousand million warriors, that he may make quick work of my rebellious chiefs.

16. My marshal shall select, therefore, for thee, Yima, the two thousand million angel warriors; and thou shalt appoint thine own generals and captains, and go at once down to the earth regions of these miscreants, and carry out my commandments.‖

17. Yima and his hosts did as commanded, but not suddenly; for an angel war ensued which lasted forty-six years, before the five rebellious Gods were beaten from their strongholds. And, even then, they were not captured and cast into hell; but they escaped, taking half a million angel warriors with them, and they emigrated to Uropa, to the city of Roma [Rome — Ed.], where they established themselves in security. Thus the deposed Vind'yu Gods became Gods of Roma.

18. Immediately after Yima succeeded in clearing Vind'yu, Kabalactes summoned him again to Haractu, his heavenly seat, before his Holy Council. When he had thus come, Kabalactes spoke from the throne, saying:

19. Because my wisdom hath triumphed in heaven and earth, I now take unto myself a new name, BUDHA.[7] And from this day and hour shall I be called by no other name forever. And my heavenly place, my city and my heavens shall be known henceforth, forever, as

Haractu, the Budhist heavenly kingdom, the All Highest Heaven of Heavens!

20. Thou, Yima, shalt repair again to the earth with thy two thousand million warring angels, and establish me, as the Budha. By fire and by sword, by blood and death shalt thou establish my name on the earth.

21. And thou shalt find a way to teach mortals, that I was Sakaya, and Sakaya was and is the Budha, Son of the Triune, Son of the Holy Ghost.

22. ‖ Jehovih had said: Behold the time will come unto both Gods and men who deny My All Person, when they will espouse even falsehood for sake of their own selfish ends.

23. And Kabalactes shall falsely assume, that he was Sakaya, and that Sakaya was and is Budha.

24. Jehovih spake to God, saying: Behold, he commandeth himself to be called Budha. Now I say unto thee, suffer this also to be, neither accuse thou him before heaven or earth of his falsehood.

25. Nay, but thou shalt also henceforth call him Budha, signifying ALL KNOWLEDGE, for it is his choice.‖

26. So it came to pass from this time after, Kabalactes was called Budha in heaven. And his angel hosts under Yima, who descended to the earth, inspired mortals, both through the oracles and by direct contact, to call Sakaya, Budha, and Budha, Sakaya. And these things were so. And in not many generations, mortals forgot that they were two persons; but they accredited all things to Budha of the spirit, and all things of the flesh to Sakaya, although the whole matter was false in fact.

27. Wherein, it came to pass, that the followers of Budha professed peace, but practiced war and conquest, setting out by blood and carnage and destruction to establish Budhism in Vind'yu.

28. ‖Jehovih said to God: Even this shalt thou suffer them to do. For herein will they lay the foundation of the final overthrow of this false God, Budha. For they will put aside the Trinity of their own accord, retaining Budha and the Holy Ghost. Yea, they will ultimately teach, that Budha is itself but a principle, and that the Holy Ghost is but as nothing. They will say: War for Budha, and thou shalt attain Budha, which shall be followed by Nirvana, which they will also call nothing.‖ And these things came to pass.

CHAPTER XL.

NOT less were the trials of Ennochissa; for his sub-Gods also revolted, and many of them assumed the names of the Saviors he had given to Chine'ya. And he also sent an army of two thousand million angel warriors down to the earth to destroy them, and break them up, and if need be to capture them, and cast them in hell.

2. Of these hosts, he made Ya'deth chief captain, giving him power to select his own captains and generals. And it came to pass, that a heavenly war ensued on the earth, in Chine'ya, betwixt the hosts of Ya'deth and the rebellious sub-Gods and their hosts, which lasted seventy years.

3. And Ya'deth gained the victory, clearing away all the rebel angels of the sub-Gods, and putting them to flight. Four of these rebel Gods fled into Argos, to Athena [Athens — ED.], where they established themselves securely.[8]

4. Ennochissa now summoned Ya'deth and his victorious army to Eta-shong, his heavenly kingdom. And when he was before the throne, Ennochissa said unto him:

5. Thou hast beholden the machinations of my brother Triune God, Kabalactes, who hath falsely assumed the name, Budha, and proclaimed himself the All Highest God, and his heaven the All Highest Heaven of Heavens. Two things do I decree, this day and hour: An army of angels, for the earth, of two thousand million; and thou, Ya'deth, shalt be their commander, to do my will. And another army of angel warriors, for my heavenly kingdom of Eta-shong, and for my kingdom of Damaya, over Guatama.

6. For my heavenly army, thou, Loo Wan, shalt be commander for Eta-shong; and thou, Biwawotha, shalt be commander for Damaya.

7. And to ye of heaven, I assign the care and protection of my kingdoms with your armies. And ye shall wall your places around, and fortify me on every side with angel warriors. Yet, menace not the angels of Budha nor of Looeamong. Nevertheless, if they offend, or are disrespectful of me and my kingdoms, ye shall arrest them, and provide places of torment for them, and cast them in.

8. But as for thee, Ya'deth, thou and thy hosts shall return again to the earth, to mortals, and establish me as BRAHMA, which shall be my name on earth and in heaven from this time forth forever. And thou shalt pos-

sess the oracles, and by all possible means establish me amongst mortals, as well in Vind'yu as in Chine'ya. And all who profess Brahma hereafter, shall be my subjects on their entrance into heaven.

9. And if it come to pass that Budha's mortal warriors fall upon the mortal Brahmans, to destroy them, then shalt thou consider that Budha is my enemy.

10. And thou and thy angel warriors shall obsess every Brahman to take up arms, and war to the death every aggressing Budha. For Budha shall learn that I, Brahma, rule these heavens in mine own way.‖

11. So it came to pass, the four thousand million warriors of Ennochissa (now falsely named Brahma), were selected, and apportioned and marched off to their several places in great pomp and glory. To describe even one of these armies, with their music and their implements of war, their manual and procession, would require a large book. Then their vessels of war; their implements of fire and water; their banners and flags; and, above all, their enthusiasm. For many of them had been warriors in earth-life, and knew no other trade, and now exulted in the prospect of mortal blood and death.

12. ‖ Of the sub-Gods of Vind'yu and Chine'ya, Jehovih said: For this, alone, these things are good. For, in time to come, man of the earth will look abroad over the earth and say: How came the Vind'yu Gods in Roma? How came the Chine'ya Gods in Athena?

13. For, since they will not be able to answer their own questions, they will perceive, there must have been a heavenly cause that mortals knew not of.

14. For in time of the fulfillment of My revelations, it will not be sufficient unto either heaven or earth to re-establish spiritual communion; but it shall also be shown unto them that there are kingdoms and principalities in heaven. And they are ruled over by both good and bad Gods. Moreover, they shall understand that of a truth whoso worshippeth Budha shall go to Budha to be his slaves; and whoso worshippeth Brahma shall go to Brahma, and be his slaves.

15. I will make it plain to them that to worship a spirit, though he be a God, is but the giving of their own souls into bondage. For they shall in that day understand that the Great Spirit, the Ever Present, is not an idol in the figure of a man, sitting on a throne.

16. Moreover, spirits and mortals shall perceive that to deny My Person, will, soon or late, bring the doer into a trap from which he cannot escape. Give then to Ennochissa the name Brahma, for it is his choice. And thou shalt perceive that the time will come, when he will seek to throw aside even this name, and even his own person, in order to escape hell.

17. Thus was established the two false Gods, Budha and Brahma. And at once there was a war in heaven, as well as on earth. And this was virtually the end of the schools and colleges in these heavens, and also the beginning of the breaking up of the factories and places of industry in the two kingdoms, Eta-shong and Haractu, in atmospherea.

18. As to the earth regions, Vind'yu and Chine'ya, this is how they stood in that day:

19. Chine'ya was so well established in the doctrines of Chine and Ka'yu [Confucius—Ed.], that the people shunned war and idolatry. The Saviors had gained but little footing. And now, when the Gods sought to inspire the people to war, in order to establish themselves, Brahma and Budha, only the most barbarous regions could be influenced.

20. Brahma, the false God, now perceiving the potency of Ka'yu's books, sent his angel warriors to inspire the Sun King [Emperor—Ed.], T'sin, to have all the books in Chine'ya destroyed, in order to reduce the empire to ignorance. Accordingly, the Sun King, T'sin, issued a decree, commanding all the books and tablets of Chine'ya to be destroyed.

21. Brahma said: I will have all, or destroy all. My angels shall not let sleep in peace, any king or governor in all this land, until he engage in the work of thus destroying mine enemy, Learning.

22. And there were destroyed, in one year, more than five million books, and one million tablets of stone and copper; being the destruction of the books of the ancients, for upward of twenty thousand years. Besides these, there were destroyed many of the books of Ka'yu, but not all of them.

23. In the meantime, the anti-war spirit of the people had cried out to the Creator: O Father, what shall we do to avert war, and to preserve the revelations of Thy holy ones of old?

24. And Jehovih answered them, through God of Paradise, Jehovih's Son, saying: Build ye walls against the barbarians. And your walls shall stand as a testimony of what ye are willing to do, rather than engage in war, even for self-preservation.

25. Because ye have faith in Me, I will be with you even unto the end.‖

26. And it came to pass that the Faithists of Chine'ya built stone walls, the greatest buildings in all the world. And they stand to this day.

27. Jehovih said: Behold the works of My chosen. As long as these walls stand, they shall be testimony of the struggle of My people, to maintain themselves, by means of peace instead of war. And the walls shall be monuments to the Faithists of this land, who have perished by the false Gods, Brahma and Budha.

28. Yea, the testimony of these walls shall be stronger, in time to come, against Brahma and Budha, than though every stone were a sword and spear. And the followers of My Son, Ka'yu, shall loathe them with pity and hate.‖

29. In Vind'yu also, did the machinations of Budha and Brahma work sore mischief on mortals. In this country both of these false Gods decreed the destruction of all books and tablets, save such as looked favorable to their own doctrines. And there were here destroyed more than two million books and one million tablets, of stone and copper.

30. And the schools and colleges of the people were well nigh destroyed, the whole length and breadth of the land.

31. And in both, Chine'ya and Vind'yu, were there slain in war, in order to establish the names of these Gods amongst mortals, more than one hundred and forty million people, men, women and children.

32. By the angel warriors of these two Gods were mortals thus inspired in the work of destruction. Not only against the Faithists were these Gods, but against each other also. And mortals were their victims, for the glory and exaltation of the two heavenly kingdoms, Haractu and Eta-shong.

CHAPTER XLI.

GOD said: Hear ye, O earth, and ye, O heaven, of Looeamong, the other of the Triunes, the founders of the doctrines of the Holy Ghost and Trinity.

2. My word is gone forth; the kingdoms of the spirit of the dead shall reveal through me unto all men; their libraries shall be as an open book to Jehovih's Sons and Daughters in heaven and earth.

3. Because Looeamong pursued Ashtaroth in conjunction with Baal, and overthrew her and her kingdom, and cast them into hell, he became as a lion, savage at the taste of blood.

4. And I cried out unto him, saying: Hold, hold; enough! But he said: Nay, till I have Baal also cast into hell, I will not cease the carnage of mortal blood.

5. And he cast about in Hapsendi, his heavenly place, calling up angel warriors, tens of millions, hundreds of millions. But Baal, the self-God of Heleste, called his mighty legions in heaven, and sent them down to the earth, redoubled, to inspire mortals to bloody deeds.

6. Baal said: Mine is an easy doctrine to understand. All mortals that worship not Baal shall be put to death. The worshippers of the Trinity, the Father, Son and Holy Ghost, are my enemies. Such mortals shall die! Such angels shall go the way of hell.

7. The Faithists, the worshippers of Jehovih, are also my enemies. Such mortals shall be tortured and sawed in halves.[9] Such angels shall be bound in knots in hell, and suffocated forever! I will have them know that Baal is the All Highest God of heaven and earth.‖

8. All the land of Arabin'ya, Heleste and part of Uropa, was as one great seat of anarchy and war.

9. Looeamong said: I come not to bring peace, but war! I come to set nation against nation, people against people, man against man. For righteousness' sake will I purify the earth with human blood.

10. I will not have a half-way peace; I will destroy my enemies, east and west and north and south. By the Holy Ghost have I sworn it!

11. And the kingdoms of Egupt, and of Media, of Armenia [Oceas — Ed.], and Phrygia [Boa — Ed.], and Argos [Greece — Ed.], and Scythia [Semia — Ed.] and Noamedia, and of all the regions of Arabin'ya and the west, shall know no peace till I have destroyed the worship of all Gods but the Triunes.‖

12. And it came to pass, that there was no peace in any of those lands. Neither was there system to the warfare, looking to any important result.

13. ‖Jehovih hath said: Let this stand as a testimony unto coming generations. For they shall look back to these times, and behold, that the wars raged without purpose on the part of any king. And that mortals were but instruments in the hands of the angels, who ruled over them. And it shall be testimony

unto them of what cometh upon peoples, who deny My Person. For they shall compare the peace and rejoicing of My people, whilst they had no king, but kept My commandments, with such as put Me away, and tried to make themselves strong in kings and standing armies.‖

14. Baal now established two more heavenly kingdoms, one over Jerusalem, and one above the Apennine mountains, off from Roma. And in the latter kingdom, which he called Arkoli, he made an alliance with the Vind'yu Gods that escaped from their own heavenly regions and fled to the mortal city, Roma. And near Athena, he founded a sub-kingdom of five hundred million angels, and made an alliance with the Gods that escaped from the Brahman kingdoms.

15. In this emergency, Looeamong, the Triune God of the Holy Ghost, beheld, with fear and trembling, his formidable enemy, Baal. And so he determined, to send to Budha for assistance. Thus he solicited, to wit:

16. To the Triune, the Holy Budha, Son of the Holy Ghost, greeting in love and majesty.

17. By the power of the Triunes are we sworn to each other, to establish the Holy Ghost in heaven and earth. By which confederacy are we three Gods powerful above all other Gods.

18. Now behold, Baal, the most fiendish of all Gods, wageth war against our holy doctrines in all the regions of my heavenly kingdoms and on my dominions of the earth also. But my forces in heaven and earth need reinforcement. And I come to thee, according to our original compact, asking thee for a thousand million angel warriors.‖

19. By messengers Looeamong sent this to Budha, who answered him as followeth, to wit:

20. It is said that great trials are the making of angels and mortals. I need my hosts for mine own purposes. Nevertheless, if thou wilt cede Egupt to me, thou shalt have the army thou asketh for, for the space of one hundred years.

21. Insulting as was this proposal, Looeamong was obliged to accede to it, or to have his kingdom destroyed by Baal.

22. Accordingly, such an alliance was entered into; and so, Looeamong removed his heavenly city, Hapsendi, westward, and cast it over Noamedia. And immediately thereafter, Budha established a heavenly kingdom in Egupt, and called it, Celonia, giving its management into the keeping of Thoth, the Bertian, an angel, so named, because he was cunning, like a fox.

23. With these additional forces, Looeamong now renewed the assault on Baal on every side, even more violently in his heavenly places than on the earth.

24. And it came to pass, that Looeamong routed Baal from his heavenly kingdom, and from his sub-kingdoms also, but he did not capture him, or subdue him. And the angels of Looeamong obtained Jerusalem and Athena, besides two hundred small cities, with their oracle-houses and temples also. And Looeamong's angel warriors took possession of them, so they could answer the oracles, the magicians and priests, in their own way.

25. Baal still maintained an army of three thousand million angel warriors; and he established himself in the city of Roma and Hieadas, that is, Bizantium [Constantinople—Ed.], but used most of his army as rambling marauders.

26. Now, when Looeamong beheld, that the other two Triunes had taken new names falsely, and that they had gained power thereby, he resolved to adopt for himself the names, Lord and God.

27. Thoth, his chief warrior angel, fighting against Baal, had said: Most Holy Triune, I must give mortals a name to fight for. The term, Holy Ghost, is not potent.

28. So, Looeamong falsely assumed to be God, the Lord of heaven and earth.

29. He said to Thoth: Go tell mortals I am the same, who wrought wonders for the Israelites. And, forsooth, the Israelites will fight for me.

30. Thoth did this. And furthermore Looeamong inspired one, Ezra, to gather all the records he could, to be proof of his labors for the Israelites.

31. To accomplish this, Thoth employed seven hundred thousand angels, to be with Ezra and the numerous scribes whom Ezra employed. And by their inspiration were the books of the Ezra Bible written and compiled, according to the commandments of Looeamong. And there were thus collected seventy-two books, and they were put on file in the king's library in Jerusalem, after the manner in which the ancients preserved important records of events, and these books were named by Ezra, The Holy Library [Holy Bible—Ed.], of which number fifty-four remain to this day.

32. But, of all these, not one book was inspired of Jehovih, or His Son, God of heaven and earth. Nevertheless, there are many

things within them, that were of Jehovih and His angels. Howbeit, though they were put on record by men, and interpreted by men.

33. Looeamong in these things sinneth not against Jehovih, for he did not cause his own name, Looeamong, to be made worshipful.

CHAPTER XLII.

GOD, Jehovih's Son, was wise above all these trials, for he had the light of Jehovih's kingdoms with him.

2. And it will be shown, presently, how much farther ahead are the plans laid out by Jehovih's Sons, than by His enemies.

3. Because Pharaoh persecuted the Israelites, Moses put a curse upon Pharaoh. Now, after hundreds of years in the lower heavens, behold, Pharaoh was cast into hell, and then into chaos, and none but Moses could deliver him, as hath been previously described.

4. So, Moses descended from the higher heavens, and delivered Pharaoh, and he provided Pharaoh a new name, Illaes, and sent him back to the earth to labor with the Israelites, in order to fulfill his shortness in righteous works. Illaes, therefore, became a willing volunteer, and many angels with him.

5. And these angels inspired seven hundred Israelites to separate themselves from all other people, and to go and live by direction of the angels of Jehovih. Moreover, the angels inspired these people to call themselves Es'eans [Esseneans — Ed.], as commanded by Moses in heaven.

6. These Es'eans were, therefore, a separate people, pledged to Jehovih, to have no king nor earth-ruler, save their rab'bahs. And they dwelt in communities and families of tens and twenties and hundreds, holding all things in common. But in marriage, they were monogamic; neither would they have more than one suit of clothes each; and they lived on fruit and herbs only; nor ate they fish nor flesh of anything that had ever breathed the breath of life. And they bathed every morning at sunrise, and worshipped before the altar of Jehovih, doing, in all things, after the manner of the ancient Faithists. By virtue of the angel hosts, who were with them, did they these things. And they held communion with the angels of heaven, every night before going to sleep.

7. Illaes had said: Because I persecuted the Faithists, and raised up my hands against them and against Jehovih, I was instrumental, in part, for their fall. Now will I labor with them, to re-establish them in purity and love. And he so labored.

8. And Illaes and his angel hosts made the camps of the Es'eans their dwelling places, watching over these few Israelites, day and night, for hundreds of years. Yea, without leaving them, these faithful angels guarded them from all the warring hosts of angels, belonging to the armies of Baal and Ashtaroth, and to the Triune God, Looeamong, and his hosts.

9. And, though the Es'eans lived in great purity of body and soul, yet they were evilly slandered by the world's people around about them on every side.

10. But Jehovih prospered the seed of the Es'eans, in holiness and love, for many generations.

11. Then came Gafonaya, chief of the loo'is, according to the command of God, to raise up an heir to the Voice of Jehovih. And, in four generations more, an heir was born, and named, Joshu, and he was the child of Joseph and his wife, Mara, devout worshippers of Jehovih, who stood aloof from all other people, save the Es'eans.

12. And, because of the extreme youth of Mara, the child was of doubtful sex, whereupon the rab'bahs said, the child was an iesu, signifying neutral.

13. The time of the birth of the child was three days after the descent of a heavenly ship from the throne of God. And many of the Es'eans looked up and beheld the star, and they felt the cold wind of the higher heavens fall upon the place and around about the tent, where the child was born. And they said, one to another: Jehovih remembers us.

14. Gafonaya, the chief angel of the loo'is, knew beforehand what the birth would be, and he sent out around about the Es'ean encampments extra guardian angels; and these notified the descending hosts of heaven of what was near at hand.

15. So the messengers from heaven tarried until after the child was born, acquainting Illaes of the time ahead when Moses and Elias, with their hosts would come to complete the deliverance of the spirits of the Eguptians, whom Moses had colonized in atmospherea.

16. Illaes said: Thank Jehovih, I shall once more look upon Moses' face.

17. When the birth was completed, the angels of heaven re-entered their star-ship and hastened back to Paradise, God's heavenly seat.

CHAPTER XLIII.

WHEN Joshu was grown up, and ready for his labor, God provided a host of one hundred million angels to make a line of light from his Holy Council down to the earth; and they so made it.

2. And God provided a guardian host of two thousand million angels to protect the line of communication; for it was war times in heaven and earth.

3. Then came Moses from his etherean realms, accompanied by Elias and a sufficient host. And he came to Paradise, to God on the throne, where due preparation had been made for them. For the heavenly kingdoms of God were stirred from centre to circumference, when it was heralded abroad that Moses and Elias were coming.

4. And Paradise was like a new heavenly city, being acceded by an influx of more than a thousand million visitors for the occasion.

5. And heralds and receivers and marshals and musicians extended every way.

6. A whole book might be written on the glory of the occasion, when that etherean ship descended from the higher heavens. Suffice it, Moses was received according to the custom of Gods. And God said to Moses and Elias: Come ye, and honor my throne; and I will proclaim a file before the throne, to be followed by two days' recreation.

7. Then Moses and Elias went up, and sat on the throne of God. And God proclaimed the file; whereupon hundreds of millions, thousands of millions, filed past the throne of God, that they might look upon Moses' face. And Moses stood up before them. Moses said: I remember standing on the earth whilst the hosts that came out of Egupt passed before me! Great Jehovih, what symbols of things Thou givest. And ever with a new thrill of joy to the soul. O Thou Almighty!

8. That was all he said; but so great was the love and glory in his face as he stood on the throne of God that every soul that passed said: Moses, blessed Son of Jehovih!

9. And God granted two days' recreation, during which time the ethereans mingled with the atmosphereans in great delight. After that, Moses, with his hosts went to Elaban, his colony of Eguptians, who were now raised high in the grades. And Moses had them removed to Aroqu, where they were duly prepared and adorned as Brides and Bridegrooms of Jehovih. And, after suitable preparation, Moses provided for their ascent to the Nirvanian fields of Metapotamas, in etherea, sending them in charge of his own hosts.

10. After that, Moses and his remaining hosts descended to the earth, to Kanna'yan, to the tribes of Es'eans, which had been raised up by Illaes (Pharaoh). And great was the meeting betwixt Illaes and Moses. The former broke down with emotion. He said: All praise to Thee, O Jehovih! Thou hast remembered me at last.

11. Moses came to him, and said: I have come for thee, O Nu'ghan! I have a place prepared for thee and thy hosts in my etherean kingdoms! Thou hast done well!

12. Then Moses and his hosts drew their otevan down to the angel camp, which was near the camp of the mortals, the Es'eans, and they made the light to fall upon the boat; and it came to pass that many of the Es'eans looked up and beheld the otevan, calling it a chariot.

13. And Moses and Elias went and stood before Joshu, and he saw them.

14. Moses said unto him: My son! my son! The light of Eloih is upon thee. Israel, through thee, shall regain the All One, which was lost.

15. Thereupon, Moses and his hosts, together with Illaes and his hosts, went into the otevan, and immediately took course for Paradise, God's heavenly seat, where they arrived in due season. And, after three days, they again entered the fire-ship, and took course for Moses' etherean realms.

CHAPTER XLIV.

DOCTRINES OF JOSHU AND HIS DEATH.

GOD said: These were my doctrines, as I taught through Joshu:

2. Thou shalt keep the ten commandments of Moses.

3. Thou shalt not engage in war, nor abet war.

4. Thou shalt eat no flesh of any animal, or fish, or bird, or fowl, or creeping thing which Jehovih created alive.

5. Thou shalt dwell in families [communities — Ed.], after the manner of the ancient Israelites, who held all things in common.

6. Thou shalt have no king nor queen, nor bow down in worship to any, save thy Creator.

7. Thou shalt not call on the name of angels to worship them, nor to counsel with them on the affairs of earth.

8. Thou shalt love thy neighbor as thyself, and do unto thy fellow man as thou wouldst have him do unto thee.

9. Thou shalt return good for evil, and pity to them that sin.

10. It hath been said: An eye for an eye, a tooth for a tooth; but I say, return good for evil.

11. And if a man smite thee on one cheek, turn the other unto him also.

12. The man shall have but one wife, and the woman but one husband.

13. As the children honor the father, so will the family be blessed with peace and plenty.

14. Remember, that all things are of Jehovih, and ye are His servants, to help one another.

15. And as much as ye do these services to one another, so serve ye Jehovih.

16. Behold only the virtues and wisdom in thy neighbor; his faults thou shalt not discover.

17. His matters are with his Creator.

18. Call not on the name of any God or Lord in worship; but worship Jehovih only.

19. And when thou prayest, let it be after this manner:

20. Jehovih, who rulest in heaven and earth, hallowed be Thy name, and reverent amongst men. Sufficient unto me is my bread; and, as much as I forgive those that trespass against me, so make Thou me steadfast, to shun temptation, for all honor and glory are Thine, worlds without end. Amen!

21. To visit the sick and distressed, the helpless and blind, and to relieve them; to provide for the widow and orphan, and keep thyself unspotted before men; these are the way of redemption.

22. Thou shalt take no part in the governments of men, but observe the will of Jehovih, being obedient unto all governments for His sake.

23. All men are the children of One Father, who is Jehovih; and whosoever chooseth Him, and keepeth His commandments, is His chosen.

24. To preserve the seed of His chosen, thou shalt not wed but with the chosen.

25. Contend not with any man for opinion's sake, nor for any earthly thing.

26. And let thy speech be for other's joy; or open not thy mouth, if thy words will give pain.

27. Therefore, be considerate of thy speech; teaching others by gentleness and love, to be respectful toward all men.

28. Preserve the sacred days of the rab'-bahs; and the rites and ceremonies of emeth-achavah.‖

29. For three years, Joshu traveled amongst the Israelites, preaching, and restoring the ancient doctrines.

30. And there were gathered in groups, of tens and twenties and fifties, more than two thousand Israelites, of the ancient Order of Moses, who became steadfast followers of the teachings of Joshu.

31. But, because of persecution, by the apostate Jews, they kept themselves aloof from the world, having signs and passwords, whereby they knew one another.

32. First, the God, Baal, and after him, Thoth, inspired the kings and rulers, against these Faithists.

33. And they proved them by commanding them to eat flesh, even swine's flesh, the which, if they refused, was testimony sufficient before the laws, to convict them of being enemies against the Gods.

34. So, they were scourged, and put to death, whenever found.

35. Now, it came to pass, that Joshu went into Jerusalem to preach, and in not many days thereafter, he was accused of preaching Jehovih.

36. And he was arrested, and whilst being carried to prison, he said:

37. Ye are hypocrites and blasphemers! Ye practice none of the commandments, but all the evils of satan.

38. Behold, the temple shall be rent in twain, and ye shall become vagabonds on the earth.

39. At that, the multitude cast stones upon him, and killed him!

40. And Jehovih sent a chariot of fire, and bore his soul to Paradise.

CHAPTER XLV.

THE Lord said: Now, behold, Looeamong stood no longer upon the practice of righteousness, but upon might.

2. Neither considered he more the resurrection of mortals or angels.

3. The craft and wisdom of Baal baffled Looeamong, in both his heavenly battles and his battles for mortals.

4. Behold, the whole of the countries of Egupt, Par'si'e, Heleste and Uropa were in war; and the heavens of these countries were

also in war, with hundreds of hells within them.

5. Looeamong fought no longer for the Trinity nor the Holy Ghost, but to save his heavenly kingdom, lest he be captured, and cast into hell.

6. And even more desperately was Baal situated against him.

7. In the meantime, the other two Triunes began to war against each other in their heavenly kingdoms, contending for boundaries and subjects.

8. Thoth sent the following message to Looeamong, to wit: Greeting to thee, thou Most High Triune, in the name of the Holy Ghost.

9. Wherein I am embarrassed, I pray thee, give me leniency. My suit is not without due deliberation and through prayers to the Holy Ghost. Long have I fought thy battles, and I have gained great power and authority in many kingdoms, in heaven and earth.

10. But, behold, I labor against Gods who have the advantage of me. The Chine'ya rebel Gods and the Vind'yu rebel Gods, that fled from the Triune kingdoms in the East, have taken upon themselves names popular with mortals. Witness these names: Nestor, alias Puith; Neptune, alias Poseidon; Oileus, alias Pendre; Priam, alias Hogath; Phoebus, alias Onewakax, alias Apollo; Pales, alias Shugansitha; Pelides, alias Peleus; Saturn, alias Kronos; Thaleia, alias Musae; Thestor, alias Suko, alias Bayrith, alias Calchas; Thetis, alias Arama, alias Mi, alias Mara, alias Achill'ya, alias Argos; Venus, alias Seinalt, alias Vishnu, alias Mira, alias Thor, alias Theo; Vulcan, alias Anawahah, alias Ir, alias Agni, alias Hefaste'yan; Calianessa, alias Vritta; Hecla, alias Jah, alias Tyronia, alias Nileus; Nemertis, alias Itra, alias Prometh'ya, alias Ari, alias Mithra; Opsendes, alias Miletus, alias Brahma, alias Ishaka, alias Davetat, alias Sakaya, alias Morototha; Pherna, alias Holasa, alias Iao, alias Crite, alias Thammus; Speio, alias Pelides, alias Hecla, alias Vulcan; Thor, alias Padua, alias Hermes, alias Belus, alias Hiroth, alias Yossammis; Thoa, alias Thor, alias Neptune, alias Orion, alias Aph, alias Thulis; Quiurnus, alias Vishnu, alias Ahambre, alias K'isna, alias Atys, alias Etus.‖

11. Thoth continued: And yet these are not all. For these Gods have no fear of the Holy Ghost, and they choose any name that will be flattering to mortals. And the magicians and priests, and such others as have power to hear the voices of spirits, are led to believe that they hear the very Gods whose names are given.

12. This, then, is my misfortune, thou most Holy God of the Triune: I am commanded to give but one name, even the Holy Ghost, or the Father, to mortals. Or, whether my angel hosts speak to the oracles or to persons capable of hearing spirits, and say to them: Fight ye for the Holy Ghost, or fight ye for the Creative element, mortals heed us not. Or, they irreverently mock us, saying: What care we for a God that is but a ghost, a shadow, a creative element? Give us Gods that talk, and of themselves. We want no angels from the Holy Ghost. Bring your Gods, and let the oracles tell us what they say.‖

13. Looeamong then sent messengers and a suitable escort to Jerusalem, on the earth, where Thoth was stationed at the time, with an angel host of warriors, commanding his presence before his Holy Council in Hapsendi, Looeamong's heavenly city and kingdom.

14. Now, after Thoth went thither, and they held a Council of many days, a disturbance arose in the Council in consequence of the heat of the debates.

15. For the Gods of the Council, for the most part, said: What better are we than the Jehovihians? What greater power have we than the Jehovihians? Who can answer the philosophy of Thoth? It is a truth, mortals have never been satisfied with AN ANGEL FROM THE GODS. They want the God himself.

16. Was not this forever the weakness of the Jehovihians? Such angels could give no name that mortals knew, save they falsely assumed a name. Hence their weakness, compared to such angels as unscrupulously assumed to be Gods.

17. We all knew these things before our Holy Confederacy was formed. Yea, one of the chief reasons for forming a confederacy in heaven was that we might more effectually overcome the power of evil spirits over mortals.

18. In that day, we said: The three persons, the Son, the Father and the Holy Ghost, would enable us to appear in person and with authority unto mortals.

19. Behold, it hath now come to pass mortals desire a more definite God, one known unto them. We cannot truthfully take the name of any God Thoth hath named, nor of any other God worshipped by mortals.

20. Looeamong then drove hence from the

palace his Holy Council, that he might have an opportunity to reason with himself, as to what he should do.

CHAPTER XLVI.

SATAN ENTERETH THE HOLY COUNCIL OF HAPSENDI, AND SPEAKETH UNTO LOOEAMONG, THE TRIUNE.

HEAR me, O thou most upright of Gods. Mine is a tale of pity and of horrors for thy people.

2. Behold, thy one-time brother Triunes have had great advantage of thee from the start.

3. They had more populous kingdoms and subjects of higher grades.

4. Nevertheless, wherein they have prospered thou shalt be wise.

5. They also found it necessary to have a name, that mortals could call unto.

6. And they took upon themselves the names, Brahma and Budha, both of which signify knowledge; no more nor less.

7. This hath satisfied mortals.

8. Now, thou shalt choose the name, Kriste, which is the Ahamic word for knowledge also.

9. In this, then, thou shalt have truth on thy side in heaven before thy Holy Council, and on earth thou shalt have a personal embodiment.

CHAPTER XLVII.

LOOEAMONG FALSELY ANNOUNCETH HIMSELF THE KRISTE (CHRIST).

THE Lord said: Behold, it came to pass as had been foretold by God, Jehovih's Son: The Triunes will all become false Gods, because they have denied the Almighty.

2. God said: There is but One, who is All Knowledge. Whatsoever angel or God announceth himself to be All Knowledge, is false in presence of Jehovih.

3. Nevertheless, Looeamong had it proclaimed in heaven and earth that he was The Kriste, which is the Ahamic expression for All Knowledge.

4. The Lord said: Now, therefore, Looeamong was from this time forth a false God in heaven and on earth.

5. And Looeamong commanded Thoth, his angel warrior in command of his earthly dominions, to raise up tribes of warriors amongst mortals.

6. And, by the inspiration of said Thoth, these warriors were induced to call themselves Kriste'yans (Christians).

7. God said: That man may know, this is true, behold, the followers of Jehovih are not warriors, nor have they ever been.

8. Jehovih said: This mark put I upon man from the time of Cain to the present day, that whoso raiseth his hand against his brother, raiseth his hand against Me also. And this mark shall distinguish My servants to the end of the world. Behold, I alone am All Knowledge.

9. Now, it came to pass, that from this time forth great success attended the wars of Looeamong for the glory of his heavenly kingdoms.

10. And, for the space of three hundred years, Looeamong gradually gained on Baal and his alliances, both on earth and in heaven.

11. And Looeamong captured and cast out of his dominions more than seven hundred false Gods and false Lords.

12. And he broke up six hundred and eighty oracle-houses and temples, used for consulting the spirits, who called themselves Gods, whose only service was to advise on war, conquest and destruction.

13. So, that, even in Looeamong's falsity to himself, he rendered a great service to Jehovih, against whom he was doing battle.

14. For three hundred years more, Looeamong, with upward of six thousand million angel warriors, pursued war in heaven and on earth; and he had captured mostly all the earthly strong-holds of other false Gods. Baal, however, still maintained himself in Roma, and as God of the Roman empire, but under many names.

15. God, Son of Jehovih, said: Now, behold, even Looeamong, the false God, bewailed the wars, and he also bewailed his own doctrines.

16. Looeamong cried out in his despair, saying: To whom shall I pray, O thou Holy Ghost? Thou shadow, thou nothing, thou void?

17. Shall I say: O thou all nothing? Thou inconceivable? Thou unknowable? Thou all hidden?

18. Or shall I say: O thou nature? Thou God of nature? Thou senseless? Thou scattered?

19. Thou that hearest not? Thou that knowest not? Thou that seest not?

20. Thou essence? Thou fountain, that is dumb? Thou accident? Thou shapeless?

21. Thou imperson? Thou shortness in all? That beguileth us to come hither, to find thee? Or to go thither to find thee?

22. And find of a truth, that we find thee not? Yea, to understand that thou art the waste and desolate of all that is?

23. And, as for the Father, which we three built up, is He not dead? A divided kingdom, with three astrayed sons? And every one for himself?

24. O thou Brahma, thou hadst a peaceful division. And thou Budha, a place of great profit.

25. But I, your equal, with an unprofitable division of these western heavens. Mine are warriors in heaven and on earth. Yours, peace and profit. How can I embellish Hapsendi, my heavenly seat? And make it a place of grandeur, like unto yours?

26. Behold, my thousands of millions of angels are needed for warriors. How have I time to embellish my throne, and my heavenly city? No wonder, ye twain point the finger of mockery at me, for the poverty of my heavenly kingdom.

27. Have I not been fighting battles with satan all these hundreds and hundreds of years? Did I not find heaven, even from the first, a place of war?

28. Shall these things continue forever? Whom shall I inquire of? Have I not declared, I am one with the Father, and one with the Holy Ghost?

29. Why, then, shall I not look to myself? And is this not the sum of all? Every one for himself? Was not myself a self from the first? And to continue a self for itself forever?

30. Henceforth, I go not down to send peace on earth; I go not to send peace, but a sword.

31. I go to set man at variance against his brother and father, and woman against her sister and mother, and a daughter-in-law against her mother-in-law.

32. I will make the foes of a man, they of his own household.

33. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

34. And he that will not take up his sword and proclaim me, is not worthy of me.

35. My signs shall be a sword, a skull and cross-bones, and a bull.

36. My edicts shall be bulls; by these shall mine enemies be destroyed.

37. Before me shall every knee bow down, and every tongue confess me, Lord of all.

38. Behold, I will give them a book and a guide, whereby they shall know me; in blood will I seal them to the end of the world.

CHAPTER XLVIII.

THE Lord said: Whilst Looeamong, the false God, was yet bewailing, behold, Thoth, his chief warrior God, came upon him, saying:

2. Alas, O master, thy followers have no king or queen on earth to protect them.

3. Thy mortal Kriste'yan warriors, who drew the sword to establish thee, have been slaughtered in Cardalia, Cyprus, Aitina, Thessalonica, Dalmatia, Lacaonia, Napla, Selucia, Macedon, Galati and Scythia.

4. In Thebes, six thousand Kriste'yan warriors were massacred by the armies of the emperor Maximus, inspired by Baal.

5. In Eocla, the Gods Jupiter and Ira inspired the king Hoethus to slaughter three thousand seven hundred Kriste'yan soldiers.

6. In Utica, the God Jupiter, with seven thousand angels, caused three hundred of thy soldiers to be burnt in a lime kiln. And they were soldiers battling for thee.

7. In Damascus, two thousand seven hundred of thy warriors were cut to pieces with the sword. And the only charge against them was their fighting for thee. Yea, their sacred bull was taken from them and roasted alive. And their bloody cross, which thou gavest them as a sign of the battle-cry, was broken and burnt.

8. In Crete, one thousand eight hundred of thy warriors, who had served thee well in slaughtering pagans, were walled around with fire, and roasted alive.

9. On the plains of Agatha, where thy soldiers, three hundred and eighty of them, were returning with their booty, having done thee great service in destroying heathen temples, they were set upon by the Gath'yans and destroyed, and for no other cause than that they served thee.

10. Looeamong cried out: Enough! Enough, O Thoth! I, too, will have a mortal emperor.

11. Descend thou again to the earth, to Hatuas (Constantine), and inspire thou him to raise a mortal army of forty thousand men, and move upon Roma.

12. Behold, I will prove myself before Ha-

tuas, and he shall covenant unto me. Through him will I drive Baal out of Roma. And, as I make myself Kriste of heaven, so will I make Hatuas (Constantine) emperor of the whole earth.‖

13. Thoth then descended to the earth, to Hatuas, who was a su'is, and could both see angels and hear them talk; and Thoth induced Hatuas to raise an army of forty thousand soldiers, and set out for conquest.

14. And when they had come to the plains of Agatha, even where the Kriste'yans had been massacred many years before, behold, Looeamong and his angel hosts appeared in the heavens, above Hatuas' army, so that all the soldiers thereof beheld the heavenly visitors.

15. And Looeamong showed unto Hatuas, in the air of heaven, a true cross, on which was written in letters of blood: IL'KRISTE.

16. Nevertheless, there was no man present who could read the inscription; and many were the conjectures thereon. In the evening, Looeamong descended to Hatuas, and said unto him: This is the interpretation of the sign and cross I showed thee:

17. In this thou shalt conquer! And when thou arisest in the morning thou shalt cause to be made a cross, of most excellent workmanship; and thou shalt have it inscribed: The Kriste, our Lord, Son of the Holy Ghost.

18. And this cross shalt thou cause to be carried at the head of thy army. And thy edicts shalt thou call bulls, and they shall be written with lamb's blood, in remembrance of the sacrifice of the Jews in Egupt, through which sacrifice the Father in heaven delivered them. For I am Lord of heaven and earth.

19. Accordingly, a cross was made, and highly decorated, and inscribed as commanded, and Hatuas and his soldiers went forth with renewed courage. And so great was their zeal, that everything fell before them.

20. And now, that Looeamong's angels had an anchorage on earth, they were in all respects the equals of angels of the pagan Gods. So that, whilst Hatuas was victorious on earth, Gabriel, otherwise Thoth, was victorious in heaven.

21. And it came to pass in not many years, that Looeamong, through Gabriel, captured Baal and all the false Gods in all the regions far and near. And Gabriel took, along with the captured Gods, seven million six hundred thousand warring angels, and carried them altogether to Makavishtu, in hada, and cast them into hell, where there were already more then ten millions who were in chaos and madness.

22. And Gabriel had the place walled around with fire and noxious gases, so that none could escape.

23. Such was the end of the earthly dominion of Baal, who had ruled over mortals for evil, for upward of three thousand years. And, in fact, it was the final termination of the earthly Gods that ruled over mortals through oracles and pagan practices.

24. The earth was now clear of evil Gods, whose chief labor had been for thousands of years to capture the spirits of the recent dead, and make slaves of them for the glory of the hadan kingdoms.

25. Thus had Looeamong done a good service; for the earth and lower heavens had now nothing to suffer from any Gods, save the Triunes.

26. Looeamong inspired Hatuas, the mortal emperor, to call together a council of wise men from all the kingdoms of Arabin'ya, Heleste, Par'si'e and Uropa, to select from all the religious doctrines in the world, that which was the wisest and best, that it might be established by kings, emperors and governors by the sword and spear, so there should never more be but one religion.

27. And, in course of time, there assembled a council of seventeen hundred and eighty-six learned men from all the regions named, and they placed themselves under the rules and presence of Hatuas. And he selected from them one hundred and forty-four speakers.

28. As for the others, they were divided into groups of twelves, besides a goodly number being appointed scribes and translators. But many, having the appearance of Jews, were rejected altogether.

29. Now, the council had brought with them, in all, two thousand two hundred and thirty-one books and legendary tales of Gods and Saviors and great men, together with a record of the doctrines taught by them.

30. Hatuas, being under the inspiration of Looeamong, through Gabriel, alias Thoth, thus spake:

31. Search ye these books, and whatsoever is good in them, that retain; but, whatsoever is evil, that cast away. What is good in one book, unite ye with that which is good in another book. And whatsoever is thus brought together shall be called, The Book of Books.

And it shall be the doctrine of my people, which I will recommend unto all nations, that there shall be no more war for religion's sake.

32. Thoth (Gabriel) and his angel hosts formed a circle around about the mortal council, a thousand angels deep on every side, and extending upward densely for a long way, and thence, by a line of light, extending to Looeamong's throne, in Hapsendi, his heavenly kingdom.

33. By day and by night, Thoth and his hosts watched over the mortal council, overshadowing their every thought and word.

34. For four years and seven months the council thus deliberated, and selected from the two thousand two hundred and thirty-one books and legendary tales.

35. And, at the end of that time, there had been selected and combined much that was good and great, and worded so as to be well remembered by mortals.

36. As yet, no God had been selected by the council, and so they balloted, in order to determine that matter. And the first ballot gave prominence to the following Gods: Jove, Jupiter, Salenus, Baal, Thor, Gade, Apollo, Juno, Aries, Taurus, Minerva, Rhets, Mithra, Theo, Fragapatti, Atys, Durga, Indra, Neptune, Vulcan, Kriste, Agni, Croesus, Pelides, Huit, Hermes, Thulis, Thammus, Eguptus, Iao, Aph, Saturn, Gitchens, Minos, Maximo, Hecla, and Phernes.

37. Besides these, there were twenty-two other Gods and Goddesses, that received a small number of votes each.

38. In seven days thereafter, another ballot was taken, and the number of Gods was reduced to twenty-seven.

39. In seven days thereafter, another ballot was taken, and the number of Gods was reduced to twenty-one.

40. Thus was the number reduced each ballot, but slower and slower. Six days in the week were allotted to discuss the merits and demerits of the Gods. But many weeks elapsed toward the last, when the number was not reduced.

41. For one year and five months the balloting lasted, and at that time the ballot rested nearly equal on five Gods, namely: Jove, Kriste, Mars, Crite and Siva. And here the ballot changed not for yet seven times more, which was seven weeks.

42. Hatuas spake before the council, saying: Ours is a labor for all the nations of the earth, and for all time. I know the angels of heaven are with us in this matter. We have found five Gods, good and acceptable before the world. What say the council, that the angels give us a sign? For we all do know the angels' signs of these Gods.

43. The council said: Well said, thou wisest of men! Such a God shall be ours, now and forever.

44. And immediately, there and then, LOOEAMONG AND HIS ANGELS GAVE A SIGN IN FIRE, OF A CROSS SMEARED WITH BLOOD, AND IT RESTED ON A BULL'S HORNS, even as a cloud of fire on a cloud of fire!

45. Whereupon Kriste was declared GOD AND LORD OF ALL THE NATIONS OF THE EARTH.

46. And the council agreed thereto, unanimously, and, moreover, to reject all the other Gods.

47. The next question was, what mortal representative should be chosen?

48. The first ballot brought out the following men: Zarathustra, Thothma, Abraham, Brahma, Atys, Thammus, Joshu, Sakaya, Habron, Bali, Crite, Chrisna, Thulis, Wittoba and Speio. Besides these, there were included in the ballot, forty-six other men, who received a small number of ballots each.

49. ‖ God, Son of Jehovih, said: Behold, the Council of Nice balloted for a twelve-month, as to what man heard the Voice? Sayest thou, Jehovih sendeth His matters to a council of men?

50. Hatuas said: The Gods will not let us choose any man. Now, therefore, hear me: All the law-givers chosen by the Gods have been iesu. Now, since we cannot make preference as to a man, let us say: THE MAN, IESU.

51. Thereupon, the name, Iesu, was adopted, and the sacred books were written accordingly.

52. God, Son of Jehovih, said: The Council of Nice sinned not, for the doctrines set forth, as Iesu's, were for Jehovih.

53. But, wherein their words made worshipful the names of Kriste and the Holy Ghost, behold, that matter was with Looeamong.

54. God said: My testimonies were previously with Abraham and Brahma and Moses, and I spake not of Kriste nor of the Holy Ghost, I spake of God and of the I AM.

55. They have said: ‖ Whosoever speaketh a word against the son of man, it shall be forgiven him; but, whosoever speaketh against the Holy Ghost, it shall not be forgiven him.‖

56. Therefore, suffer ye Looeamong to bear his own testimony to the kingdom whence it sprung. The Holy Ghost was his labor.

57. Jehovih said: Had I weakened since the time of Moses, that I need to incarnate Myself, in order to make man understand Me?

58. God said: Sufficient unto a time is the work of Jehovih; because the Triunes overthrew the oracles and hundreds of false Gods and hundreds of sacred books full of error and evil, behold they fulfilled their time.

59. Sufficient unto another time, even the present, is another work of Jehovih, which is to establish His Presence with the living generation.

60. Jehovih said: Behold, I created; and I am sufficient unto all men.

61. In the olden times, man worshipped all the spirits of the dead, and I cut him short, giving him many Gods; and, again, I cut him short, and gave him three Gods, and then, three Gods in one.

62. This day, I cut him short of all, save his Creator. Behold the signs of My times, My preachers are legions.

CHAPTER XLIX.

ORIGIN OF MOHAMMEDANISM.

THE Lord said: After Looeamong had cast out all other false Gods in his earth dominions, he set to work enriching his heavenly home, employing no less than seven thousand million angel slaves for that purpose.

2. Now, the place and extent of his heavenly capital was from Hasetus to Roma, and thence northward to the Aquarian Mountains.

3. His palace was modeled after Ennochissa's, at Eta-shong, and of equal magnificence.

4. His greatest warriors were now exalted as Lords, generals, marshals, and so on. And he provides rites and ceremonies, and tournaments, and all manner of heavenly diversities.

5. But he made the rules of entrance to his palace so rigid, that only his highest officers and visiting Gods could gain access to him.

6. Now, for upward of a thousand years, the angel warrior, Gabriel, alias Thoth, had been to Looeamong, his most faithful sub-God.

7. And Looeamong had promised Gabriel that, when he overthrew Baal, and cast him in hell, he would give to Gabriel a great heavenly kingdom, with an earthly base.

8. Accordingly, Gabriel applied for Jerusalem (his station), and for the heavens thereunto belonging, and for one thousand million slaves.

9. But Looeamong postponed the matter from time to time, for more than six hundred years.

10. Thoth, alias Gabriel, then sent this message to Looeamong, to wit:

11. By virtue of mine own worth before the Gods of heaven, I greet thee in peace and love. First, in remembrance of thy many promises to me, in which thou hast kept no part thereof faithfully.

12. Second, that thou art not Kriste, which is All Knowledge, but a usurper and pretender.

13. Third, that I made thee what thou art; and by mine own hand helped thee to cast out Baal and Ashtaroth, and all the Roman'yan and Argos'yan Gods. Of which matters it is known in these three great heavens, thou didst promise me for more than seven hundred years, to give me a kingdom of a thousand million subjects.

14. And, fourth, since thou art safely raised up above all Gods within these regions, thou hast affected to not know me. Yea, and in thy great heavenly recreations and tournaments and receptions, thou hast not commanded my presence, or in any way shown more remembrance of me than as if I were an es'yan.

15. And, fifth, thou didst long promise me that, if thou shouldst succeed in establishing a sub-kingdom on the earth, or in hada, near the earth, thou wouldst hand the same over to me, to rank thee in all things. But thou hast greedily kept both kingdoms to thyself, making either place thy residence, according to the times and seasons most propitious to thine own glory and ease.

16. And, lastly, that thou sacrificest the liberty of thy subjects, making them thy laborers to embellish thy kingdom, and making them little better than slaves, in forever parading in the ceremonies given in thy applause.

17. These things have I often desired to speak to thee about; but thou ever affectedst to be overrun with other matters, so as to put me off from my opportunity. Whereupon I have prayed to the Holy Ghost, for hundreds of years, to have my suit just and honorable and holy.

18. But I shall search no further. Hundreds of millions of thy highest grades, who went down to the earth with me to fight thy battles, and who know the justness of my cause, will,

at a word from me, withdraw from thy kingdom, and join me in an enterprise of mine own.

19. I shall await patiently for thy reply.‖

20. But Gabriel received no reply to his message. And so, in course of time, he called together ten thousand angel warriors, and they assembled in a place called Kalla-Hored, the place of seven steps, in hada. Gabriel spake before them, saying:

21. Here will I establish my kingdom of heaven, and forever. I will show this false Kriste, what I can do. Mark ye, the great power of a God is to establish a good foothold on the earth. The natural increase will soon populate a heavenly kingdom.

22. I will raise me up a prophet and seer of mine own on the earth, and establish a new doctrine amongst mortals. Behold, I have a sword that will cut to pieces Looeamong's kingdom on earth. For, listen! In the old Eguptian libraries are books and tablets and manuscripts, that will show the perversity of the Constantine bible.

23. Now, when I have established my prophet, I will cause mortal legions of Arabin'yans to possess these libraries, especially Alexandria's. And I will raise up mortal scholars, who shall establish the truth of my prophet's doctrines, and the falsity of this false Kriste's doctrines; and I will thus overturn his earthly kingdom, and possess all these mortal regions myself, to be mine forever!

24. After that manner, the angel, Gabriel, boasted. And he made the ten thousand his Holy Council, and from amongst them he appointed marshals, captains, generals, heralds and officers in general. And they built a throne in heaven unto Gabriel, and called it the THRONE OF KALLA-HORED; and he went and sat thereon, and then crowned himself, GABRIEL, GOD OF HEAVEN AND EARTH.

25. And then he crowned ten Lords, to wit: Ateiniv, Le Chung, Tudol, Raim, Hakaya, Wochorf, Yademis, Stu'born, Wolf and Gussak. And Gabriel thereafter commenced the initiation of members to his kingdom. And there thus acceded to his heavenly place upward of five hundred thousand angels every day, and this continued until Kalla contained more than eight hundred million angel subjects.

26. Of these, certain selections were made, according to grade, who were appointed as officers over the rest; and immediately they were put to work, building heavenly mansions, and constructing streets and roads, and all things required in an exalted heaven, and in the meantime Gabriel's palace and throne were extended and beautified beyond description.

27. Gabriel knew the power of rites and ceremonies, and he provided unto his heavenly kingdom accordingly, so that his people were kept in a constant strain of excitement, because of his wonderful inventions. So that millions and millions of them truly believed he was the veritable Creator of heaven and earth, thus in the form of an angel.

28. Gabriel perceived this, and for these he provided places of trust and nearness to him, that his miraculous power might be the better strengthened with the unbelieving.

29. Now, the time came when Gabriel's kingdom was sufficiently established, and he began to provide for his great scheme to establish himself with mortals, that their spirits after death might be brought to his kingdom.‖ For such is the order of Jehovih's creation, that whomsoever man worshippeth whilst he is on earth, to that God will his spirit float after death; and without resistance become a dutiful slave, not knowing there be other Gods and other heavens.‖

30. And Gabriel made Ateiniv Chief Lord of Lords to go down to the earth, and find a mortal capable of the required inspiration. And he gave to Ateiniv to be his co-laborers, Yademis, Stu'born and Wolf, and with them, at their call, three hundred million warrior angels.

31. And with this host, Ateiniv departed for the earth, for Arabin'ya; and as he went forth he dropped of his hosts, at certain distances, groups of angels, which formed the line of light from Gabriel down to the earth.

CHAPTER L.

THE Lord said: Gabriel raised upon the earth one Mohammed, and inspired him through his angel hosts. And the angels inspired Mohammed to go once every month in the year into the cave of Hara; on which occasions, Gabriel came in person, and talked with Mohammed, who had su'is in great perfection.

2. Twelve years in peace did Gabriel inspire mortals through Mohammed. But, at the end of thirteen years, Mohammed attained to sufficient strength to draw the sword for Gabriel's doctrines. And Gabriel, through inspiration, caused the Mohammedans to commemorate this as the beginning of his kingdom on earth. And

they, therefore, consecrated the said period of time.

3. And, on this first meeting of the faithful in Gabriel, Mohammed, being under inspiration, spake before the multitude, saying:

4. There is but one God, and he is God. Heaven is his. The earth is the Lord's, through the angel, Gabriel. This is the sum and substance of all things. This was the doctrine of Abraham and of Moses, our forefathers.

5. But evil men have invented other Gods, which have no existence. They are idols, which exist only in superstition and ignorance.

6. Revere me not, nor call me wise. I am not wise; I have little learning. Knowledge cometh to me from the Unseen. My eyes are open, my ears are open. I see and hear spiritual things. The angels of heaven tell me things of wisdom.

7. I do but repeat them. Therefore, I am not wise, nor great. I strive to be honest and upright before God, but I am weaker than a child in these respects. Therefore, worship not me, nor bow down before me. I am nothing.

8. As I am an instrument in the hands of God, through his angel, Gabriel, so also were Abraham and Moses and many of the prophets. They could work miracles. I cannot. Therefore, I am the least of God's prophets.

9. That ye may become exalted before God, I am sent into the world. Shall I reveal what Gabriel hath told me? Or do ye believe God is dead, or gone afar off? Believe ye, that he cannot raise up a prophet in this day? Is God weak? Or hath he forgotten the world he created?

10. Why hath this thing come at this time? No man can answer that. Gabriel saith: There is a false God in heaven, and he hath falsely called himself, Kriste. Gabriel saith, that he himself, Gabriel, provided the way for the gathering of the lost sheep of Israel, through an iesu.[10]

11. Brothers, I will tell you why I am chosen of God: It is to circumvent the Kriste'yans' idolatry from coming into Arabin'ya and the countries north and south and east.

12. These countries were given by God to our forefathers, Abraham, Isaac and Jacob, and thence down to Moses, and thence down to us.

13. There is but one God, and Gabriel is his angel of all the world.

14. And God raiseth up a prophet from time to time, to bless his chosen people.

15. He put this matter upon me; I know only to serve God.

16. The Kriste'yans are merciless warriors. This false Kriste and his worshippers are working for the Romans, and not for salvation. Wherever they go, they destroy the libraries, and all manner of learning.

17. Will ye submit, like slaves, to have them despoil you? Is there no Arabin'yan blood in your veins?

18. When asked to state the Mohammedan doctrines, he said: To tell no lies; to not commit fornication; to preserve the ceremonies; to give to the poor freely; to observe the sacred days; to aggress not; but to war for the innocent and oppressed; to maintain the liberty of the people; to steal not, and to deceive no man.‖

19. Mohammed, being under inspiration of the God, Gabriel, and his angels, collected together thousands and tens of thousands of warriors, and went forth to conquer. And the angel hosts of Gabriel went forth with Mohammed's army, and inspired them to such degree that they were without fear or hesitation. And Gabriel's hosts of angels went into the armies that fought against Mohammed, and inspired them with fear and cowardice and panic.

20. And it came to pass, that wherever Mohammed went, there was sure victory, the like of which had not been for many centuries.

21. Now, Looeamong, the false Kriste, had previously destroyed, for the most part, the Alexandrian library, having inspired a mortal priest, Coatulius, to do the work.[11]

22. And Looeamong, now perceiving the triumph of Mohammed, inspired three hundred monks and priests to go throughout Heleste and Arabin'ya, and destroy the ancient state records and libraries. And they went thither, and accomplished the destruction.

23. Mohammed was shown this by Gabriel, and he used it as a battle-cry for his soldiers.

24. Looeamong now declared war in heaven against the false God, Gabriel; and, in not many years they both carried their war down to earth, contending for certain localities on the earth.

25. As for the other two false Gods, Kabalactes, alias Budha, and Ennochissa, alias Brahma, they had been in war against each other for over six hundred years.

26. Now had these four false Gods possession of the whole earth, at least, wherever there were mortal kingdoms and empires.

27. Now, in reference to the Faithists: In

Chine'ya and Vind'yu, they were no longer identified with the kingdoms or governments, but lived about in scattered families. In Arabin'ya, Heleste and Uropa, they were scattered in all directions. From the time of Joshu's death, in Jerusalem, they began to migrate, mostly toward the west.

28. And there called themselves, Israelites and Jews.

29. The Jews, so-called, were apostates in fact; eating flesh, and marrying with other peoples.

30. Now, after the fall of the great empire, Egupt, her people migrated westward, hundreds of thousands of them, and they settled in western Uropa, where these people married with the aborigines. Their offspring were called Druids, Picts, Gales (Galic), Wales (Welsh), Galls (Gauls), and Yohans (Johns), all of which are Eguptian names, preserved to this day.

31. Now, when the Faithists were moved by the inspiration of God to have no more kings, and to flee away from the Kriste'yan warriors, they came amongst the people above mentioned. (The apostate Faithists married with them, and their offspring were the forefathers of those now called, French, German, Russian and English.)

32. ‖God, Son of Jehovih, had said: Suffer the apostates to so marry, for here will I find a way to raise up disbelievers in the false Kriste; and they shall ultimately become believers in Jehovih only.

33. For, inasmuch as I have suffered them to become scattered, so will I appropriate them as seed to quicken all the races of men to comprehend the All One.‖

CHAPTER LI.

FOR five hundred years more, the wars lasted between the four false Gods, Looeamong, Thoth, Ennochissa and Kabalactes. And then they came to terms, and ratified a division of the earth and her heavens into four great parts, with fixed boundaries.

2. And it was stipulated by them, that the spirits of all mortals at time of death, should go to the heaven which reigned on the portion of the earth where they had lived. (Unless carried away by God, Son of Jehovih, to Paradise.)

3. So comparative peace reigned in the heavens of the earth. And after this, there was nothing in common between them. Their respective heavens and their earth possessions were under each one in his own way.

4. And they now fell to work in earnest to adorn and glorify their heavenly kingdoms, their cities, their palaces, and thrones. And each of them exalted their great war captains who had fought so long for them, and they all had councils of millions and millions; and marshals and heralds, and masters of ceremonies, and musicians, hundreds of millions.

5. And they all had thousands of millions of subjects; but as for themselves, they kept aloof from their people. The private palaces of these Gods, and their private heavenly seats of splendor were seclusive to themselves and their favorite Lords and high officers.

6. And all angels else, who desired to see these Gods, were obliged to pass through rigid examinations, and solemnly bind themselves in oaths and castigations before they were permitted to pass the outer columns of fire. After this, they were permitted to walk on their knees to the second columns of fire.

7. Here they were obliged to repeat a thousand prayers and a thousand anthems ere they could pass within. And now, when within the arena, they were obliged to crawl on their bellies; and, for every length crawled, they had to repeat seven new prayers. And it was a thousand lengths from the inner pillars of fire to the arches of the palace, especially of Kabalactes' and Looeamong's. Of these arches, there were three million three hundred and thirty-three thousand three hundred and thirty-three in number. And there were four marshals for each arch, and these four had two relief watches for each twenty-four hours.

8. To pass the arches, another examination had to be undergone; and, after this, the person must again crawl on the belly till merging into the under arch, where stairs began, of which there were seven steps. On each of these steps he must lay one day, repeating prayers and praises to his God. On the upper step, however, he was not required to pray, but might look in silence at the throne, on which, at times, his God came and sat, his Holy Council sitting to the west, facing to the east, to the throne.

9. From the place of the person on the upper step to the throne, was five hundred lengths, nearer than which none were permitted to come, save by the God's special decree.

10. And, if the God was not on his throne, and his Holy Council sitting, then the person

must wait, not moving from his place, perhaps for a day, or more.

11. But, after he had observed his God, he was not permitted to remain longer than to say seven prayers. After this he must return, and depart in the same way he came.

12. Now, as to the throne and its brilliancy and grandeur, no mortal words can convey a knowledge thereof to mortal understanding; for it was so vast, and withal adorned with elements not found on the earth. Thousands of millions of which gems had been captured from the dispossessed false Gods of centuries before, and even from heavens from other star worlds.

13. And equally astonishing and overwhelming were the seats and places and robes of the Holy Council, which also baffleth mortal words to convey an idea of. Only to look on, to be overcome with emotion, to remember what great effects can be accomplished by concentrated labor, and to feel the insignificance of isolation, one's wonder was swallowed up in silent awe before the scene.

14. Such was the magnificence of each of the four heavenly places of the four hadan Gods, and not differing but little from one another.

15. In order to obtain the privilege of thus going to look upon the throne and the God thereof, one had to first serve a hundred years in the labors of that heaven, and to have his record good during all the while.

16. If, in the mortal life, a man had served his God, by preaching and praying, or by fighting battles for him, and had thus attained a good record, one hundred years' servitude in heaven entitled him to visit his God on the throne, at the distance named above.

17. But if the mortal had been an enemy to the God during his earth-life, he could not attain to approach the throne in less than three hundred years' servitude. Which service consisted in laboring in building mansions, or in paving roads in heaven, or in bringing produce up from the earth, or in bringing up other atmospherean elements for the gratification and glory of the God and his tens of millions of high officers.

18. So great and grand and far-reaching were these four kingdoms, that angels dwelt therein, hundreds of millions of them, never even hearing of any other heaven than the one they were in.

19. Now, for the most part, the Brahmans of the earth, on entering the es world, went to the Brahman heavens (Eta-shong), ruled over by the false Brahma, alias Ennochissa.

20. And the Budhists of the earth, on entering the es world, went to the Budhist heavens, ruled over by the false Budha, alias Kabalactes.

21. The Kriste'yans of earth, on entering the es world, went to the heavens of Looe-among, the false Kriste.

22. The Mohammedans went to Gabriel's heavens.

23. ‖God, Jehovih's Son, said: Behold the stubbornness of the angels of the heavens! To whom they bound themselves on earth, they were bound in heaven. Neither would they admit they were bound, though they were slaves. Their priests and monks and bishops, arch-bishops and popes, marched in the processions of heaven, praying, singing, and even carrying burdens, hundreds of years, for the privilege of ultimately approaching the throne of Ennochissa, or Kabalactes, or Looe-among, or Thoth, honestly believing they were to look upon the very Creator.

24. God said: Their minds were in bondage to so great an extent, that even after they had attained to view their God (at such a distance and in such artificial splendor), they could not receive truth.

25. And when an angel of Jehovih came to them, and said: Behold, this is only one heaven, of which there are millions, they would not believe. And when he said to them: Behold, this heaven, with all its magnificence, is only one of the lowest of heavens, they would not believe. And when he said to them: Behold, this God, with all his glory, is only one God, of which there are many, they would not believe. And when he said to them: Behold, there are higher Gods than this, they would not believe. And when he said to them: Behold, the All Highest God is not this, but One not in shape of man, they would not believe.

26. These subjects would say: ‖I want not your Jehovih! Behold, I can see my God; he is the Creative element personified. This is the all highest heaven; here is the place and person of the Lord!‖

27. God said: Man sinned not in this; neither sinned the angels of the heavens.

28. The fault was with these false Gods.

29. Because they had taught men that the Creator was in the image of a man, and sitting on a throne, behold, their subjects would not believe otherwise.

30. And it came to pass, on earth, when a

man died, his neighbors said: Behold, he hath gone to see the Lord, who sitteth on the right hand of God.

CHAPTER LII.

GOD JUDGETH THE FOUR FALSE GODS.

THE Lord said: Hear, O ye of earth, and ye of the heavens thereof; hear ye of the labor of God, Son of Jehovih.

2. For what was given me by Jehovih, to be in my keeping for the resurrection of men and angels, was gone away from me.

3. My kingdoms in heaven were scattered and broken up.

4. I, the God of the heavens of the earth, sent my appeal unto the four false Gods, saying:

5. In the name of Jehovih, greeting unto you. Behold, what ye have done, and also what hath come to pass!

6. Wherein ye have copied after my ways, ye have gained dominion; but of what profit unto mortals or angels?

7. Because ye knew that Jehovih's God appointed ashars unto mortals, ye have also appointed ashars unto them, though not for their resurrection, but to raise up mortals with faith in yourselves.

8. Ye have thus built on the earth for the glory of your own kingdoms; for your ashars teach mortals not of eternal resurrection, but of attaining unto your heavens only.

9. Where and when I send angels to inspire mortals to obtain education and knowledge, ye send contravening angels, and they incite mortals to destroy their own libraries and places of learning.

10. Ye persuade mortals that the only good and necessary knowledge is contained in your sacred books; for ye desire to prevent mortals from knowing there are other heavens than your own, and other Gods than yourselves.

11. When I have gathered together wandering spirits and chaotic spirits, and provided ways for their resurrection, ye have sent angel emissaries to thwart my labors.

12. Ye have provided wicked heavenly pastimes, and disgusting tournaments, within your heavenly places, in order to win subjects for your dominions.

13. Ye provide excursions from your heavenly places down to mortals, for your angels to witness battles between mortal warriors, that these angels may satiate their own evil curiosity.

14. Ye thus degrade your own angel subjects by causing them to rejoice in the havoc of mortal flesh and flowing blood.

15. Ye thus call away from my heavenly schools and colleges angels who had begun resurrection, flattering yourselves that you are thus augmenting your heavenly kingdoms by additional subjects.

16. On mortal battle-fields, where there are hosts of chaotic angels, the spirits of the slain, I send my angels with heavenly ships to gather them up and restore them. But your emissaries come and destroy my ships for wickedness' sake, calling it glorious sport.

17. Of these great evils ye have been notified times and times again, but ye put not forth your hands to remedy the wickedness.

18. Ye sell indulgences to your angels to engage in wicked practices; and ye suffer your ashars to inspire mortal priests to sell indulgences to their followers in the same way.

19. Thus do ye compound sin.

20. Ye profess to confess the sins of your angels in your heavens, exacting servitude of them as a purchase of your excuse.

21. And your ashars inspire mortal priests to do the same things for their mortal followers, for stipulated prices in money.

22. Thus do your ashars prepare mortals to become slaves in your heavenly kingdoms, that they build unto your own personal glory.

23. For ye take advantage of the infant mind, to bend it away from Jehovih, and away from eternal progress, that ye may inherit it as your dutiful subject.

CHAPTER LIII.

GOD CONTINUETH TO JUDGE THE FOUR FALSE GODS.

IN the name of the Almighty, greeting unto you.

2. A thousand years ago, the grades of your heavenly subjects were from thirty to fifty; now, they are fallen to fifteen.

3. As ye have declined the grades of the angels in your heavens, even so have ye declined the grades of mortals within your dominions.

4. Instead of well-tilled fields and good orchards, ye have given them war, widows, orphans, paupers, debauchees, thieves and murderers.

5. Instead of giving them good harvests, ye have given them famines and pestilences.

6. For your ashars inspire the priests, and they in turn entice their followers away from the fields, to come and dwell in the cities, where they can be conveniently absolved from neglect in not confessing you.

7. Thus have ye set aside good works and instruction and the desire for knowledge, both within your heavenly kingdoms and on the earth also; and, instead thereof, ye have given them rites and ceremonies, leading angels and mortals as if they were cattle for your markets.

8. Instead of teaching angels and mortals to think for themselves, ye have prohibited them from thinking, save as your leaders think for them.

9. Thus have ye thwarted, with all your might, the cultivations of the talents Jehovih created with all.

10. Say not, that I, Jehovih's Son, desire subjects or worshippers; behold, I prohibit both angels and mortals from worshipping me, or announcing me or my kingdoms, as the all highest.

11. I teach them, One only is the All Highest, even Jehovih.

12. I teach them, that I am but Jehovih's servant, working for the resurrection of mortals and angels.

13. I teach both angels and mortals, they shall not worship any one born of woman.

14. And behold, my foot-prints cannot be mistaken: I raised up Zarathustra, and the man Brahma, and Abraham and Moses and Po and Chine and Capilya.

15. Yet, not one of these, with all the wonders they accomplished, was worshipped by their followers.

16. Yet, who was greater than Moses? that stretched forth his hand, and said: Come! Come!

17. And four million people, in bondage, marched out of Egupt!

18. Yet none worshipped Moses.

19. Behold the seventy colonies founded by Zarathustra, and yet they worshipped not him.

20. Behold Chine, who named the empire, who turned three hundred million warriors to a people of peace.

21. Behold Capilya, who overturned the laws of thirteen kingdoms in Vind'yu, and gave peace and plenty to a hundred million people.

22. Yet, not Chine nor Capilya were worshipped.

23. But ye harp on the idle tales of obscure magicians, and teach mortals to worship them.

24. Nevertheless, ye have caused to be preached, in your heavens, that I am a God like unto yourselves, working for mine own glory.

25. Now, behold, I prepare my angel hosts in wisdom and virtue, that they may go away from me, and inherit the etherean heavens above.

26. For this was my labor for which Jehovih, through His exalted Gods, made me God of the earth and her heavens.

27. And I have sent thus away, as Brides and Bridegrooms to Jehovih, thousands of millions of angels, whom I had raised to grade ninety-nine.

28. Yet, in all the time of your dominions ye have not raised one angel to the emancipated grades.

29. Such as are wise within your dominions, tire of your pomp and splendor, and, in course of time, come to my heavens, and renounce all Lords and Gods, and betroth themselves to Jehovih only.

30. And I give them places in my schools, colleges, hospitals and factories, and thus educate them, that they may, indeed, in time, become fit companions to Gods and Goddesses.

31. Thus are your kingdoms forever depleted of your highest grades. So that your heavenly kingdoms and your earthly dominions have chiefly the ignorant and depraved as your idolaters.

CHAPTER LIV.

GOD CHASTISETH THE FOUR FALSE GODS SEPARATELY.

IN Jehovih's name, greeting unto thee, Looe-among.

2. Thou hadst a warrior angel, Thoth, alias Gabriel, who labored for thee more than a thousand years, in order to make thee under thy false names worshipful on earth.

3. And thou didst promise Thoth, that when he overcame Dagon, Ashtaroth, Baal and other false Gods, thou wouldst give to him a heavenly sub-kingdom, with a thousand million subjects.

4. And Thoth did thus accomplish thy desire, but thou didst not give him anything.

5. But thou didst further exact of him the destroying of idol worship amongst mortals, and the destroying of the oracle-temples for consulting spirits, re-promising him, that when he had fulfilled these things, thou wouldst give unto him the promised heavenly kingdom.

6. And Thoth did accomplish these things also; but thou didst refuse again to fulfill thy promise.

7. Whereby Thoth rebelled against thee, and set up his present heavenly dominions, inspiring his followers under the name of Mohammed.

8. And now, behold, thou hast since that day tried to destroy him in heaven and on earth.

9. But Thoth was anchored in earthly possessions, in Jerusalem and Te-theas and Egupt.

10. And thou didst inspire mortals in western Uropa to make crusades against Thoth, in order to possess Jerusalem and Te-theas, whereby millions of mortals were slain, and vast regions of country laid desolate.

11. Behold, thou hadst pretended thou wert the all highest God, and yet thou wert unable to take a small earthly kingdom.

12. Thou didst also inflict dire punishment and torturing of the flesh on Jehovih's worshippers and on infidels, against thy doctrines. With red-hot pincers pulled the flesh from the bones; or in boiling oil slowly dipped them; or from precipices hurled them; or in boxes lined with pricking spikes of iron bound them, thus to blot all knowledge and learning and opposition. Millions and millions hast thou thus cast in death in thy earthly regions.

13. In Es'pan (Spain) and Itius (Italy), thou hast thus put to death more than seven million mortals.[12]

14. Nevertheless, these angels will come home to thee in after-time, with vengeance in their souls.

15. Behold, thy false promises to Thoth are already visited upon thy kingdoms.

16. But, as for Thoth, who became thy willing tool to do destruction for thy glory, what merit hath he?

17. How shall I judge thee, O Thoth?

18. Because thou hast a heavenly kingdom, and withal art master on earth, of Jerusalem and Te-theas and Egupt and Punjaub, thou flatterest thyself thou art a great God.

19. But thy heavenly kingdom hath become a place for lusters and foul-smelling spirits in the lowest of grades.

20. And thy heaven is surely and steadily declining in grade.

21. Now, as to thee, Kabalactes, though thou hast destroyed a thousand mortal libraries, and put to death sixty million people, in order to establish thyself as Budha, still thou hast steadily declined in grade, and thy kingdoms with thee.

22. Thou hast fashioned many sacred cities, and framed many tales as to who thou wert in mortal life.

23. Thou hast falsely called thyself, Budha; and doubly false hast thou taken the name, Sakaya Muni.

24. Thou hast tortured to death millions of mortals who rejected thee.

25. And when my heavenly ships rescued their distracted and chaotic spirits, thou didst wantonly connive with thy drujas to despoil my ships, and cast these helpless spirits into darkness.

26. Thou hast done these things for pastimes and diversities for thy falling heavens.

27. And even so hath it been with thee, Ennochissa.

28. Never had a Lord a fairer opportunity in all the earth's heavens to do a good and great work, than what fell into thy hands.

29. But, behold how thou hast harvested thy heavens!

30. A thousand years ago, thy grades were from forty to sixty-five; and this day, they average but ten.

31. It needeth no prophet to foretell that thy declension will lead to destruction in the end.

32. Now, lastly: O ye false Gods, ye deceivers and hypocrites, ye have divided the earth and the heavens thereof between yourselves, and re-confederated together for a balance of power.

33. Ye have also persuaded mortal kingdoms to divide the earth into sections and regions, and to clamor for a balance of power between different kingdoms.

34. Ye have thus caused mortals to provide standing armies to protect themselves, kingdom against kingdom, after the manner ye protect your own kingdoms in the heavens.

35. Kriste'yans against Kriste'yans; Brahmans against Brahmans; Budhists against Budhists; Mohammedans against Mohammedans; yet all of these four have ye arrayed against one another. In very likeness of your heavens, have ye built on the earth.

36. Ye have inspired mortals to keep, as standing armies, forty million soldiers.

37. Ye have inspired mortals to build military schools and colleges, where the young may be trained in the art of war and destruction.

38. Ye have inspired mortals to build monuments to their generals and captains, because of their courage to destroy.

39. Ye have inspired the wickedest of mortals to believe that, if they would read your sacred books, and call on your names, ye would surely save them, and, after death, take them to the highest of heavens.

40. And, yet, when they die, your hosts are not there to receive them.

41. And when they call out for you, your emissaries kick them, and beat them.

42. And they return with vengeance, to afflict mortals.

CHAPTER LV.

GOD CONTINUETH HIS CHASTISEMENT AGAINST THE FOUR FALSE GODS.

GOD said: In the name of Jehovih, wherein shall I find an excuse for your behavior?

2. When my angels taught man how to make a capstan and a screw and a telescope and a compass, behold, your emissaries inspired my chosen to be tortured, or put to death.

3. When my angels inspired man to comprehend and announce the glory of the stars and planets, ye put my chosen to death; through your vindictive angels against Jehovih were these things accomplished.

4. When my angels taught man by inspiration that the earth was round instead of flat, ye sent spirits of darkness to inspire the death of my philosophers.

5. Because, forsooth, my inspiration agreed not with the sacred books which ye compounded for your own glory.

6. Yea, ye palmed off your compilations from other false Gods as being Jehovih's; and ye played upon the honest innocence of man's understanding, contrary to the will of the Almighty.

7. Ye have holden your sacred books up, and said: Here is the ultimate; beyond this no man shall go!‖

8. And ye knew, the while, that any fixed revelation could not be true, because all the universe is in constant progress.

9. Ye have holden up your sacred books, and said: Here are rules and a sure guide to reach the all highest heavens!‖

10. Knowing the while that your heavens were the lowest of the bound heavens of the earth.

11. Now, behold, the same rules apply unto you as to the least of Jehovih's children; which are, that whoso setteth up a mark, with himself as the highest, and he, the interpreter thereof, is already on the downward grade.

12. And whoso seeketh to glorify himself by his kingdoms, or by the magnificence of his possessions, taketh a burden upon his shoulders, that will, soon or late, fall upon him, and crush him.

13. And whoso fortifieth himself by armies, whether in the heavens or on the earth, bindeth himself therewith for his ultimate sorrow.

14. And whoso turneth away from Jehovih, and saith: I will go not after Him, nor search to find Him more; but I will build unto myself, planneth an edifice that will tumble down upon him in time to come.

CHAPTER LVI.

GOD CONTINUETH HIS CHASTISEMENT OF THE FOUR FALSE GODS.

IN the name of the Almighty, my brothers, look at the glory ye boast of!

2. Ye say: Behold, we have scattered Jehovih's Faithists into all the places of the earth; they are without a kingdom; they have not left one community to themselves on the whole earth!‖

3. Think ye, Jehovih hath appropriated them?

4. Behold, it is true, ye have despoiled them, and scattered them abroad.

5. Ye have hunted them down in Chine'ya, Vind'yu, Arabin'ya, Par'si'e, Heleste and Uropa.

6. Ye have denied them the right to own lands, the right to follow their choice of avocations.

7. Ye have denied them justice, and even a hearing, in courts of trial [justice — Ed.].

8. And your accusation against them was: They worship not Gods born of woman.‖

9. But behold the wisdom of Jehovih; because ye thus dispossessed His people, and they were scattered abroad, they have sown the doctrine of the All One over all the earth and in the heavens thereof.

10. They have been as a leaven, to work in the foundations of mighty kingdoms and empires.

11. They have given learning [education — Ed.] unto all peoples, to show the magnificence of Jehovih's universe.

12. Behold, inhabitants of the earth now look upward, and ask: May there not be other worlds? How long hath been the earth standing? Could the Creator of thousands of mill-

ions of worlds, which have stood for thousands of millions of years, be so young as any one of these pretended Gods? And descend to the earth, and do a work so imperfectly that only one small kingdom heard of him?

CHAPTER LVII.

GOD PROPHESIETH OF THE FOUR FALSE GODS, LOOEAMONG, ENNOCHISSA, KABALACTES AND GABRIEL.

GOD said: In the name of the All Highest, greeting, my brothers.

2. When ye first established your Holy Confederacy, behold, ye professed to be in service of Jehovih, and that your confederation was to raise up sons and daughters for the etherean heavens.

3. But, even before ye had completed your organization, ye modified the name, Jehovih, signifying the All Person, to the name, Holy Ghost, signifying no person, but a principle only.

4. Thus, in the very outset, ye prepared your kingdoms without distinctive purpose, and resurrection guided toward unity:

5. For, to declare, all things are not parts and principles comprising one universal All, is to found a base for discord.

6. (As the players, when each one turneth away from the tune, playing a strain on his own account.)

7. Whereas, what ye declared of Jehovih, will also be declared of you, as ye denied His Person, substituting that which was void; and, as an incomprehensible state, so shall the same judgment come upon you all.

8. As ye put away Jehovih, so will mortals put you away.

9. As ye declare the Creator to be but a principle, a nonentity, without sense or unity of purpose, so shall mortals declare of you all.

10. They will say: Behold, Brahma is not a person, but a principle; Budha is not a person, but a principle; Kriste is not a person, but a principle; God-Gabriel is not a person, but a principle.

11. Because ye labored to pull down Jehovih's name, behold, the names which ye falsely assumed will be pulled down, and cast out also, both on earth and in heaven.

12. Because ye have sought to confine in Jehovih's firmament the spirits that rise up from the earth, your kingdoms are falling lower and lower.

13. Because ye sought to confine the talents of mortals to your sacred books, your sacred books have become worthless before Jehovih.

14. Mortals, as well as angels, will repudiate you and your books. Only Druks and drujas will be your followers.

15. And thou, Thoth, shalt be the first to be cast down, and thy heavenly kingdoms with thee.

16. And thou, Ennochissa, shalt be next, and thy heavenly kingdoms with thee.

17. And thou, Kabalactes, shalt be third, and thy heavenly kingdoms with thee.

18. And, last of all, thou, Looeamong, shalt go down, and thy heavenly kingdoms with thee.

19. Nevertheless, thou shalt conquer all the earth, and trail it round with mortal blood. And, after that, thou shalt be hated above all other false Gods, that have ever been.

CHAPTER LVIII.

GOD PLEADETH WITH THE FOUR FALSE GODS.

GOD said: In the name of Jehovih, greeting unto you.

2. Hear the plea of God, Jehovih's Son.

3. Like one that is whipt and beaten in a great contest, I cry out, because of the Almighty, whom I serve.

4. What is the fault of Jehovih, that ye have turned away from Him?

5. Behold, I will plead for Him. Was not His name good enough? What name is greater than the word, Creator?

6. If ye rejoice that ye live, then are ye not beholden to Him?

7. Why have ye substituted other names? Who was to be the gainer thereby?

8. Certainly not Jehovih.

9. What excuse can ye assign, that ye have made other names than Jehovih's worshipful on earth and in heaven?

10. Mortals will ask these questions in time to come.

11. Did not the Almighty, before your times, find a way to reveal Himself and His commandments?

12. Why have ye persecuted, abused and put to death mortals for worshipping Jehovih?

13. Behold, all ye four profess to be the Prince of Peace; but ye carry concealed daggers, and ye strike to death those who glorify the Creator.

14. I run after my children, as a father would, to snatch them away from a serpent; but ye slaughter them before my eyes.

15. I weep for them.

16. In shame, I look upon the earth and the heavens thereof, and I say unto myself: O thou God, to whom these were given in charge!

17. And I pray unto Jehovih, that your hearts may be turned to pity. I see, before you all, certain ruin and terrible hells; and I cry out to Jehovih, to give me the means to save you.

18. I pray, that I may be even unmolested in rescuing and saving the helpless and distressed, but ye frustrate all my inventions.

19. I am weary with my labor, and with the great kingdoms given into my keeping.

20. Alas, I am shut off on all sides from doing good, and yet, that is all I desire to do.

21. Now, I beseech you, O ye false Gods, make ye concessions unto Jehovih.

22. Save yourself from certain destruction, and Jehovih's Son from humiliation, before the high-raised Gods of other worlds.

CHAPTER LIX.

THE FOUR FALSE GODS' REPLY TO GOD, JEHOVIH'S SON.

IN the names of the Son, the Father and the Holy Ghost, greeting unto thee, God, Jehovih's Son.

2. In confederation assembled, we reply unto thee, with patience and mercy.

3. We set not up our kingdoms for self-glorification, but righteousness and good works.

4. Behold, the firmament was overcast with falling a'ji, and our former Lord-doms were broken up and gone.

5. And we chose our several places in uninhabited heavenly regions; therefore, we took nothing from thee.

6. We admit the goodness of thy heart and the honesty of thy purpose, but we do not acknowledge thy wisdom a sufficient guide unto heavens like our own.

7. The wise and exalted may rise in wisdom, purity and power, by the policy of love and non-resistance and by the example of good works.

8. But where such inhabitants, either on earth, or in the heavens thereof, comprise but a small per cent. of the population, they become the victims of the lawless.

9. And this is the reason thy followers, both on earth and in heaven, are persecuted and abused.

10. We admit the declension of our grades, as thou hast said; but, behold, thy emissaries carry off our highest grades.

11. If thou would carry away our drujas only, we would not interdict the travel of thy ships in our heavenly dominions. But, as soon as thy ships come, behold, our highest grades rush for them.

12. For which reason, we have been obliged to prohibit thy laborers within our midsts.

13. Touching our slaves, of whom we have more than eighteen thousand million, without slavery they would do nothing in heaven, and, for the most part, would inhabit mortals as vampires, damons, engrafters (re-incarnaters) and familiars.

14. Only by holding them as our slaves can we restrain them from these vices.

15. Forget not, that ere our heavenly kingdoms were established, the earth was covered over in many places with oracles and temples used to consult the spirits.

16. And these spirits were in darkness, holding mortals down in darkness.

17. We broke them all up, and thus cleared the earth from innumerable self-Gods and self-Lords.

18. Touching the matter of the name, Holy Ghost, have we not freedom, as well as thou, to choose a name to please ourselves?

19. Thou hast prophesied our downfall, and yet pleadst for us to prevent it. If we are to be overthrown, how, then, could we avert it; then thy prophecy would not realize truth.

20. Nevertheless, we propose unto thee, if thou wilt renounce the Person of the Creator, and style it, the Holy Ghost, we are prepared to treat with thee.

21. Otherwise, no more!

CHAPTER LX.

THE Lord said: In the same hour, when God, in Paradise, received the epistle from the four false Gods, a light appeared in the firmament above, descending from the etherean heavens.

2. It was a star-ship from the Nirvanian heavens of Chia'hakad, only four hundred years from the dawn of the arc of kosmon, of the era of kosmon.

3. Like a crescent, made of stars, with a sun betwixt the horns, it came, a very world of light, swiftly coming toward Paradise.

4. Down came the ship of fire far below the moon's orbit, and then halted. For two whole

days it halted, as if to warn the false Gods, the pretended Saviors of angels and mortals, that Jehovih had spoken in the higher heavens.

5. Then came again the star-ship, till it anchored near the throne of God.

6. And the lights and the etherean waves of higher worlds were opened, and there came out of the midst of the arches of ships, a million angels, well trained in the management of worlds, and they were headed by Hyaponitissa, Goddess of Vaigonataj, in the plains of Myagoth.

7. And God of Paradise raised the lights of his heavens, and opened his palace and throne to the approaching Goddess and her hosts. God's Holy Council made way, and Hyaponitissa and her hosts entered the palace of God.

8. God said: Hail, Daughter of Jehovih! in His name, welcome to my throne!

9. And God saluted on the sign, THE CIRCLE AND TRIANGLE. Hyaponitissa answered in the sign, CHAIN OF THE CIRCUIT, saying: All honor and praise to thee, O God, Jehovih's Son.

10. Then she went up, and sat on the throne of God; and her hosts filed in front in a crescent, maintaining the chain of etherean light to the ships, and thence to the worlds above.

11. The es'enaurs chanted an anthem to Jehovih, and, after that, the Goddess rose up on the throne of God, and said:

12. Praise be unto Thee, Jehovih; mine eyes have beholden a Son of Thy love; the glory of the red star and her heavens, Thou hast uncovered before me.

13. The toils and trials of Thy God, Thou hast opened as a book is opened. And the dark ages of hundreds of years Thou hast made transparent by the light of Thy countenance.

14. Thou hast appropriated those, that labored for their own glory, to sweep from off the earth and her heavens, oracle worship and idolatry; and these curses shall return not again forever.

15. The prayer of Thy God reached up to the heavens Chia'hakad; the Gods of other worlds hearkened unto his voice.

16. And Thy Voice, Jehovih, came upon me, saying: Daughter of Vaigonataj, haste thou quickly to the red star; My God is calling!

17. And Thou gavest into my hands a million of Thy Holy Sons and Daughters, with a great ship of fire.

18. And I sped through Thy etherean seas and wide roadways, glorying in the work Thou gavest me.

19. Now, behold, I am honored before Thee and before Thy God and his Holy Council.

20. My love is to them, like a sister's, who had found a long lost brother; the glory of Thy handiwork, Thou hast manifested in them.

21. Thereupon, the Goddess gave the sign, LOVE TO ALL, and she sat down. Then, God rose up, and said:

22. Because Thou hast blessed my people, O Jehovih, I am abashed before Thy Goddess, who hath come so far to see me.

23. Behold, in the last hour of my trials, Thou sent unto me; in the time I was heart-broken, Thou thrust into my kingdom the chain of Thy etherean light.

24. How can I be unmindful of Thee, Jehovih; how can I doubt the triumph of the Almighty? Thou hast dwellers in Thy Orian realms, whose presence are as a power to overturn a world.

25. And Thou hast found one that rusheth forth at Thy command to show me the way of succor.

26. Thereupon, God gave the sign, A GRATEFUL HEART, and he also sat down.

27. Again the es'enaurs chanted; and, presently, a ray of light passed over the head of Hyaponitissa, the Goddess, and it formed above the throne like a brilliant star.

28. And the Voice came out of the star, saying: My Son, God of the red star and her heavens, all honor and glory be unto thee.

29. The measure of thy labor is known to My Sons and Daughters in the higher worlds.

30. From this time forth, concern not thyself more about the four false Gods; sufficient unto them is the work they have undertaken.

31. Behold, they have appropriated four great divisions of the earth unto themselves; and the heavens thereof have become their dominions. Suffer them, therefore, to keep what they have taken.

32. Because they have bound mortals by their religions, and established themselves by mortal laws, and by force of their standing armies, thou shalt give unto them even all they have bound on earth and in the heavens.

33. But, behold, I have another continent, lying beyond the ocean, Guatama, where My people know Me, and worship Me.

34. Thither shalt thou inspire mortals to go from the east and find Guatama, and inhabit it.

35. And thither, it shall come to pass, none of the false Gods shall establish their doctrines by mortal laws, and bind My people.

36. And, as for the spirits of such mortals

as the false Gods caused to be slain in the inquisitions, leave them to those Gods that took them.

37. And, though such spirits have vengeance in their hearts, and will be the means of ultimately casting the false Gods into hell, yet thou shalt not go near them.

38. But thou shalt look to the mortals, whom thou shalt take over to inhabit the western continent.

39. And thou shalt send loo'is thither, and raise up, by birth, certain mortals, who shall ignore the doctrine of enforced worship for any God or Lord or Savior.

40. For the people of that land shall be free, not only in body, but in spirit also.

41. And it shall be guaranteed unto them to worship in any way, that their conscience may dictate.

42. And, when the dawn of the arc of kosmon cometh, behold, I will open up My heavens unto mortals, and prepare the foundation of My kingdom on earth.

43. The Voice ceased, and now God declared a day of recreation, that the ethereans and atmosphereans might mingle together, and rejoice before Jehovih. And this was done also. And on the next day Hyaponitissa departed, leaving the requisite etherean laborers with God.

END OF GOD'S BOOK OF ESKRA.

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[1] Sakaya is often called, Gotama Budha, but incorrectly, as will be seen further on.

[2] When this word is used in heaven, it is usually pronounced, Es'sean; but when on earth, Asean. Some interpreters called these tribes, Esenean Jews.

[3] See plate 51, Book of Cosmogony.

[4] The term, k'te'sune, in Chinese is the same as, et'e'su, or, iesu, in English. That is, a person of no sexual desires. Confucius' father was a very old man and his wife but a young girl. Passionless children are said to result from such marriages. To be in the borders of k'te'sune is to be next-door neighbor to being no sex at all.

[5] The term, families, here means, communities. At the present time in China, there are a number of surnames, or family names, which were in the ancient times the names of communities. Amongst the Hebrews the term, HOUSE, answers to the term, FAMILY, amongst the Chinese. Each family was a patriarchal community, but what we, in America and in England, now call a family, that is, husband, wife and children, was not by the ancient Hebrews or ancient Chinese called a family or a house. There was no collective name for such.

[6] These are historical facts, within the two hundred years mentioned, no less than forty-nine Saviors were born on earth, and put to death.

[7] The meaning of the word Budha is KNOWLEDGE or ALL KNOWLEDGE. We see here how a God or angel becomes false in fact. I have used the privilege here accorded to me to spell this word, as applied to this spirit, BUDHA, in contra-distinction from Budah, so the student might easily distinguish the false from the true. Therefore, where it is spelled Budha, it is the name of the impostor God, who assumed it. These are differences in spelling, which I made in order to prevent the too frequent use of the adjectives, false and true.

[8] And these Chinese Gods became the Grecian Gods of a later date.

[9] The prophet Isaah was sawed in twain. In those days the persecutions against the Faithists in Jehovih were fearfully cruel.

[10] The Mohammedans call the Christians blasphemers, in saying: "Mary conceived of the Holy Ghost."

[11] Immediately after Constantine founded the Christian religion, Christian emissaries were sent to all the eastern countries, to contrive the destruction of ancient records. In the year 390, a large portion of the Alexandrian library was destroyed at the instigation of a Christian priest, Coatulius; but it was rebuilt and stocked. In 640, it was again destroyed, and totally, at the instigation of three Christian monks, to keep it from falling into the hands of the Arabs, Mohammedans. The Caliph was urged to have the destruction stopped, but he said: "If the writings of the Greeks agree with the Books of God, they are useless and not worth preserving; if they disagree, they are pernicious, and ought to be destroyed." In this, we see how spirits rule over mortals.

[12] In Spain and Italy alone, there were thus put to death, and by the wars to establish Christianity, upward of seven million people. The inquisition in many parts of Europe was so severe that it staggers belief. Yet it is a historical fact. During the same period of time, great and equally severe iniquities were going on in India and China, for Brahma and Budha.

BOOK OF ES, DAUGHTER OF JEHOVIH.

BEING A HEAVENLY HISTORY OF THE EARTH AND HER HEAVENS, AND OF ETHEREA, SINCE FOUR HUNDRED YEARS AGO, DOWN TO THE DAWN OF THE KOSMON ERA.

CHAPTER I.

WHEN Jehovih brought the great serpent (solar phalanx) along the road of Vorkum, in etherea, behold, the earth passed into the light of the Arc of Kosmon, rising upward, higher and higher in the dawn thereof.

2. To His etherean Gods and Goddesses, Jehovih said: As ye have founded arcs of light in My etherean heavens, to determine the travel of My corporeal worlds, so shall My God of the earth inspire mortals to build light-houses for man's ships that travel on the oceans. And they that travel in the ships, and they on the land shall know when a ship neareth the port, even as ye behold My traveling earth approaching the place of kosmon.

3. For this shall be an illustration unto mortals that I have appointed cycles of times and dawns of times, with Gods and Goddesses to superintend My creations in tenderness and love. (Lest peradventure man become despondent, saying: Alas, Jehovih provided not in wisdom commensurate with the magnificence of His creations.)

4. Behold, the time draweth near when the nations of the earth shall course around the whole earth in ships, crossing the seas and oceans, to all the places I created.

5. And those that have built in one place shall no longer say: This is our country.

6. For I will no more have the nations of the earth locked up unto themselves; nor one continent seclusive to one people; nor one ocean, nor sea, nor port, nor river, for any nation or tribe of men.

7. They shall know that the whole earth is Mine, and all the waters of the earth, and the air of the firmament; and that I created them for all My people, to receive them, and enjoy them unto Mine own glory.

8. They shall throw open their places, and say to one another: Welcome, my brother. Wheresoever Jehovih prompteth thee to dwell, be it so with thee, and I will give unto thee also.

9. Now, it shall come to pass, when the different nations and peoples begin to travel from one country to another, they will scornfully say of each other: Thou heathen; thou outside barbarian!

10. For they will judge with men's eyes, and with men's understanding; not comprehending the magnificence of the plans of My resurrections, which I provided unto them through My Gods and Goddesses.

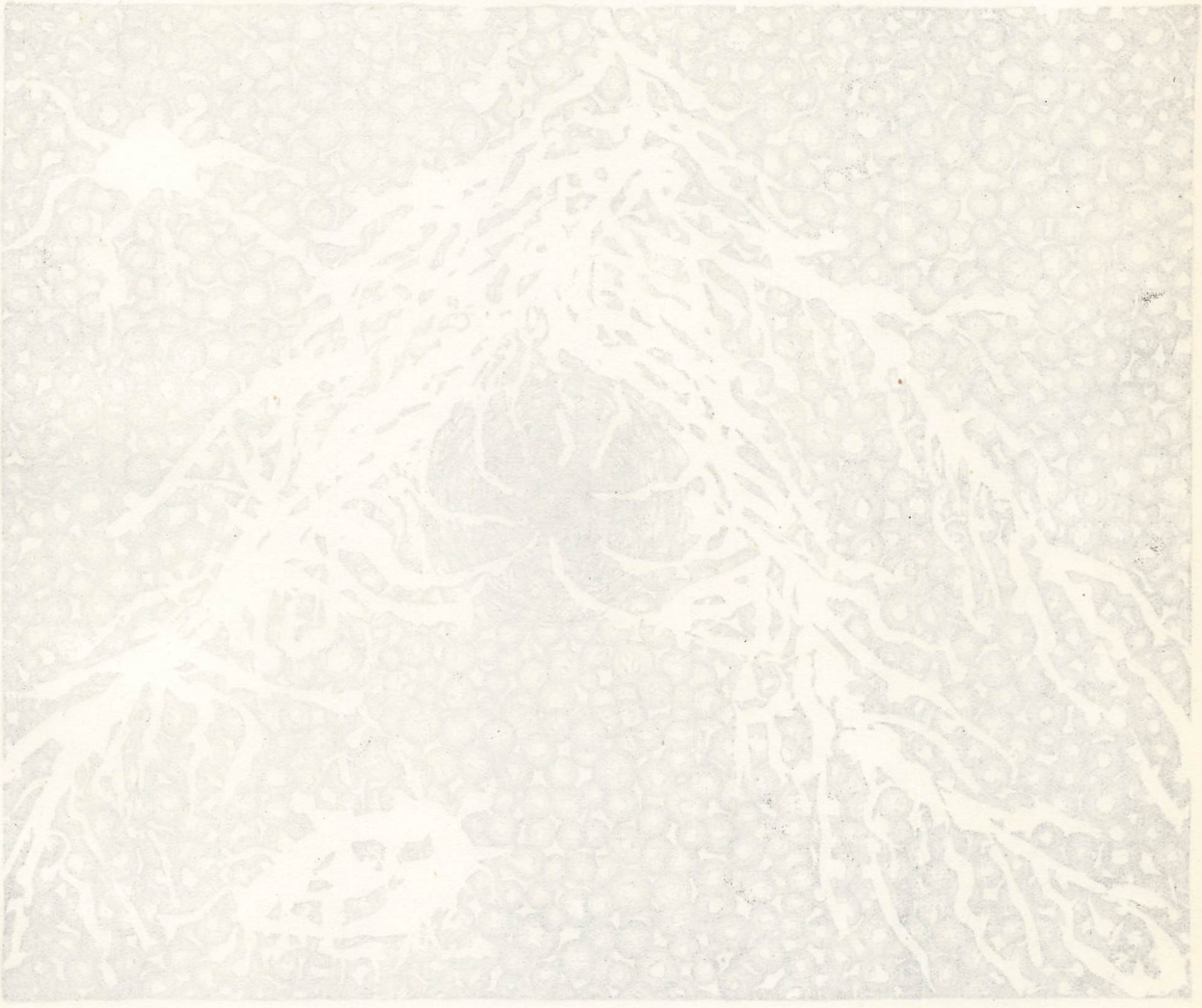
11. As in former cycles, I sent unto the nations separately; so in kosmon, I shall not send separately, but unto the whole world. As in former cycles, I sent leaders and commanding Gods; so in kosmon, I shall not send either earthly leaders or a worshipful God or Lord.

12. When man was in great darkness, I sent Saviors and deliverers unto him. And My Saviors taught man, by certain commandments and by prayers, how he should live, to be saved from sin.

13. But in kosmon I shall send nor Savior, nor archangel, with a loud-sounding trumpet; but I will come to man's understanding through the light of Mine own wisdom. And man shall interpret My words as I speak to his own soul; and such shall be his sacred words.

14. Man shall pray to Me, and speak to Me in his own way, and not according to the dictation of any man, nor priest, nor sacred book, save the book of My creations.

15. Neither shall man longer accept any of the former revelations, and bow down unto them; for, as I was sufficient unto the ancients to speak to them things that were good for them, even so will I speak to My chosen of the kosmon era that which is good for them also.



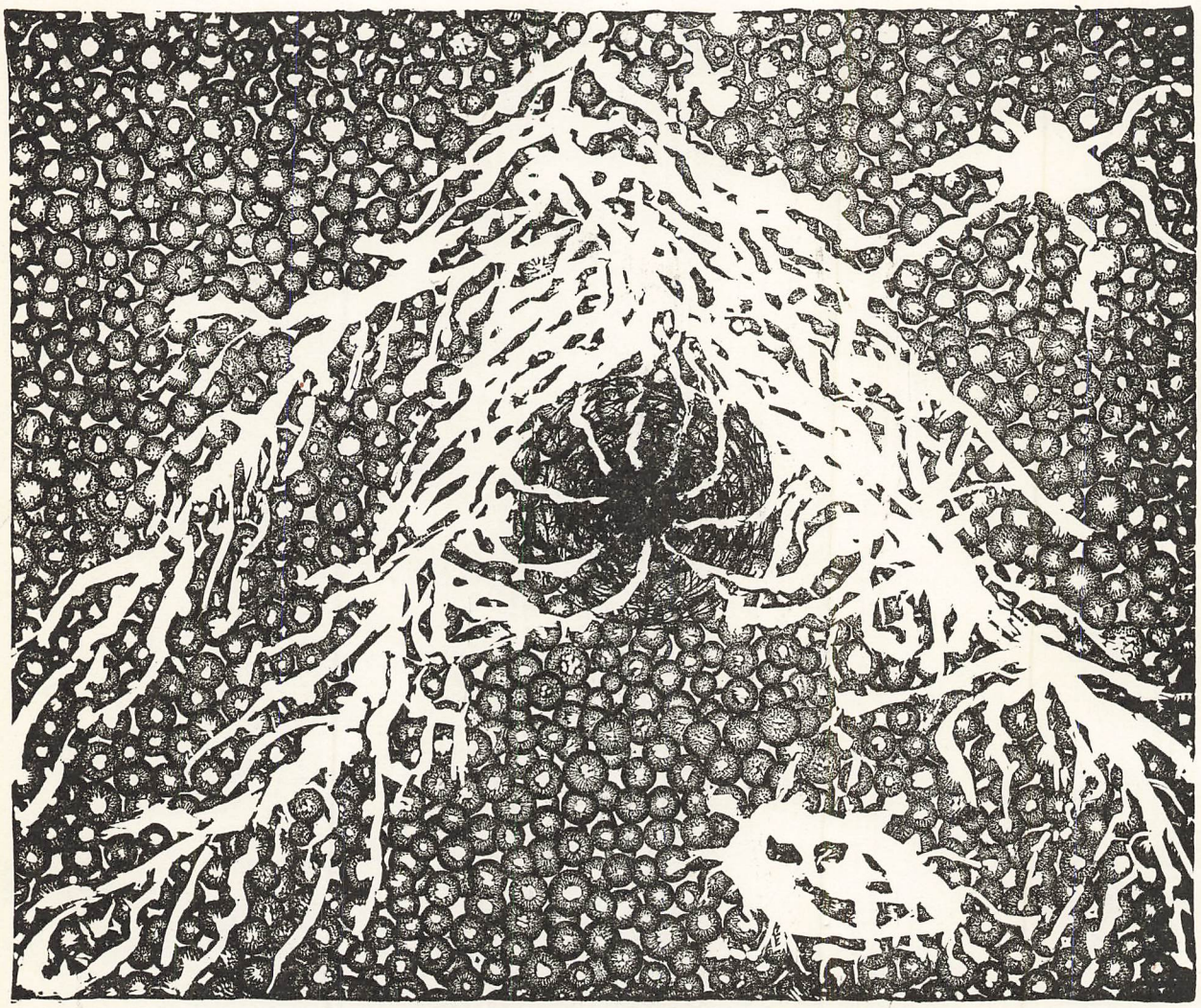


PLATE 94.—ARC OF KOSMON.

Showing the earth in the thirty-second year of the kosmon era. Jehovih said: When the world approacheth dan'ha in Sabea, the nations shall be quickened with new light; for kosmon cometh out of the midst. And My etherean hosts shall press upon the understanding of men, and they shall fill all the nations and kingdoms with new discoveries and inventions and books of learning. And men shall be conceited of themselves above all the ages past, and they shall deny Me and quarrel with My name, and cast Me out. But I will come upon them as a Father, in love and mercy; and My hosts of heaven shall cause babes and fools to confound the wise, by signs and miracles. My hosts from heaven shall cause chairs to speak; and inanimate things to walk, and dance. The dead shall reappear to the living, and talk with them face to face, and eat and drink, and prove themselves to the children of earth, and make My kingdoms known. Yea, they shall encompass the whole earth around about with signs and wonders, and set at naught the philosophy of men and the idolatries of the ancients. For both, the living and dead, shall know that I, Jehovih, live and reign over heaven and earth. This shall be a new era, and it shall be called, kosmon, because it embraceth the present and all the past. Then will I reveal Myself; and they that deny Me shall accept Me; of their own accord will they put away their Lords and their Gods and their Saviors; nor shall they more have idols of Me, either on earth or in heaven, for I am sufficient unto all.

16. My heavens shall be revealed unto them, as promised by My prophets of old, and man shall be taught how to see and comprehend My heavens with his own judgment, and not according to what any other man saith My revelations are.

17. Behold, in the ancient days, I provided Saviors and rab'bahs and priests to pray for man, and confess him of his sins; but these things will I put away, and no one shall pray for the living, nor confess him of his sins, by words or signs or ceremonies.

18. But every man shall pray for himself, in his own way, and confess his sins unto Me for forgiveness.

19. And instead of praying in words for his brother, saying: Jehovih, help him, he shall go in person, and help him with his own hands.

20. Neither shall man sit idly and say: O Jehovih, help Thou me; come and save me!

21. But he shall rise up in the majesty I created him, saying: Behold me, Jehovih! I will save myself! Guide Thou me, O Father!

22. And he shall walk forth, proudly in My sight, scorning evil and sin, doing with all his might for his own salvation. And I will come unto him, for of such shall be My chosen.

23. In kosmon, I shall not come to make a servant of man unto man; nor to make him afraid, when the priest speaketh. I will make man hold up his head fearlessly before men, in remembrance of his daily covenant unto Me, his Creator, in the practice of righteousness.

24. In that day, the preacher and the priest shall be of little avail; My standard shall be of good works, and not of words.

25. Neither shall My hand be unto individuals only, but unto nations, kingdoms and empires.

26. Whatsoever people embrace Me, the same will I embrace also. And a sign shall be unto them: their ports and lands and waters shall be thrown open unto all other people.

27. And they shall prosper, and become numerous, thriving in peace and plenty. And My holy angels from My exalted heavens shall minister unto them, and they shall grow in wisdom, good works and in learning and in inventions and discoveries.

28. But whatsoever people will not embrace Me, the same will I not embrace. Their ports shall be bound up, and their lands and waters shall not be opened unto others. Verily, shall they attempt to be an exclusive people; and I will withdraw My exalted angels away from them, and they shall be encompassed with darkness.

29. These signs shall be before the world as My living testimony; and My prophets shall use these signs in determining which nations and peoples My hand covereth over to protect, and save them.

30. My prophets shall remember the countries of old which strove against Me and My chosen, how they went down in darkness.

31. When My dawn of a cycle cometh, I ever put away the ancient doctrines, and the established Gods and Saviors; none have ever stayed My hand. Now, behold, man shall look about in the kosmon era and see My foot-prints in the ancient times, how I ministered unto the races of men. And he shall apply with judgment the history of other days.

32. This also will I accomplish: Kingdoms and nations shall judge their own strength by their rigid laws and standing armies.

33. And they shall look upon My people, and say: Alas, they are weak; they have neither kings, nor armies, nor rigid laws!

34. But My prophets shall remember My chosen of old, who had faith in Me. And My prophets shall say to the kings with mighty armies: Behold, ye are the weakest; and those that have no armies are the strongest. And their prophecies shall not fail.

35. That which applieth in My heavens of the earth, shall apply on the earth; that, which applieth on the earth, shall apply in the heavens thereof.

36. The bondage of kings and queens and emperors and rich men and leaders of men, shall be with them in the heavens of this earth. Until they have undone the tyranny they had over others, their heavens shall be without liberty to them. Whom they sought to lead on earth, they shall lead in heaven; neither shall there be exalted resurrection for them, until the lowest of their subjects have risen before them.

37. And they that live isolated and alone on the earth, shall be isolated and alone in the heavens of the earth. Man shall learn that affiliation and brotherhood unto others on earth, shall find affiliation and brotherhood in the heavens of the earth.

38. Whosoever openeth his soul in love and harmony unto others on earth, shall find love and harmony in heaven.

39. And the same rule shall apply to nations and peoples: according to their love and harmony and the breadth of their liberality unto

other nations and peoples, even so shall be the heavens of the earth, whither they shall migrate after death.

40. All these things of heaven and earth shall be made plain to man in kosmon; with his own eyes he shall behold the justice of his Creator.

CHAPTER II.

TO His etherean Gods and Goddesses, Jehovih said: Behold, in twelve generations My dawn of kosmon will reach the earth.

2. Go ye down to the earth, and provide mortals and angels unto the work of My cycle.

3. In other times, My Gods and Goddesses said unto man: Thou shalt, and thou shalt not. Behold, in kosmon, ye shall declare the glory of My works and the plans of My heavens unto the nations of the earth. In all My fullness shall ye declare the glories of My creations.

4. But ye shall not say to this man nor to that man: Thou shalt believe, nor that thou shalt not believe.

5. Neither shall ye say to man: Thou shalt do this, and thou shalt not do that.

6. Such were the ancient cycles and the custom of My revelators; but such shall not be the custom of My revelators in this day.

7. But man, having heard and seen, shall judge what he will do; he shall believe, or not believe; and do, or not do, according to his own judgment.

8. Because I hold man responsible, even so should he have liberty to choose.

9. And if he strive to choose Me, by doing righteously, he shall not fail.

10. Though he accept none of the ancient doctrines, nor rites, nor ceremonies, nor Gods, nor Lords, nor Saviors, but strive for Me in doing good unto others, he shall be My chosen, even though he accept not My name.

11. Liberty, first of all, unto all people; then discipline and harmony, and then the improvement of all the talents I created with all.

12. Next to this, to have no leader, nor any one to think for another; nor to abandon one's own judgment contrary to wisdom and truth.

13. But to contend not, nor to be stubborn and positive as to the righteousness of one's own opinion. For I created no two men to see alike the same thing on earth or in heaven.

14. As to which matters, the highest wisdom is to suffer all men to have full liberty to think on all subjects in their own way.

15. In the olden times, they had inquisitors, to watch as to what another did, or said, or intimated; now, behold, in kosmon, exactly the opposite of this shall be the behavior of My chosen.

16. Though man seeth his neighbor do differently from what he himself would, he shall look the other way; or, if he speak to him of the matter, it shall be with respect, even as he would to his own mother or father.

17. And for any shortness of speech, or error, or evil expression, man shall not reprove his neighbor, nor find fault with him, more than he would with his own mother, or father, or sister, or brother. Rather shall he strive, not to see, nor hear the shortness of any man.

18. They shall be taught to see the good that is in others; to speak of the delights of all My living creatures.

19. To reprove with words, to circumspect the doings of one's neighbors, their opinions and behavior, these shall I put away in kosmon.

20. Neither shall one man advise another without becoming bound to him that followeth his advice. This, also, shall man be made to understand in kosmon.

21. In other cycles, I sent My loo'is to raise up certain mortals, through whom I could reveal My commandments unto others. In kosmon, behold, I shall not raise up any great leader-forth; My light shall fall upon thousands and thousands. Of many varieties of talents shall be My chosen in that day.

22. For which reason, when ye have descended to the earth, ye shall appoint loo'is unto millions of mortals, and they shall raise up a numerous offspring unto Me.

23. And it shall be born with them to see and feel, that a new era is at hand; and they shall be born skeptical to the ancient doctrines, Gods, Lords and Saviors.

24. Nevertheless, they shall be the best of men, and wise and charitable and most considerate of the opinions of others.

25. And it shall come to pass, that when the western continent is inhabited across from east to west, all the earth will be circumscribed with men of wisdom and learning.

26. And the year of the circumscribing shall be the beginning of kosmon.

27. And the heavens of the earth shall be opened, and the angels thereof shall descend to the earth, and make themselves known to mortals; even through them which your loo'is shall have born unto the work.

28. And from that time forth, the old order shall decline, to be put away forever; and the new order shall take its place, to triumph over all the earth.

29. Thereafter, shall the virtue of preaching come to an end; but practice, in fulfilling good works and living up to My commandments, shall be all that will avail for the establishing of My kingdom on earth.

30. Go ye forth, My beloved; fulfill the seasons of the earth, that My people may rejoice in their lives, in peace and love, for the glory of My heavens, which I created for them.

CHAPTER III.

ES said: Far up in the vault of the firmament, in the etherean realms of Jehovih, the Voice of the Almighty had spoken. The Orian Chief of Huamat and Balis called unto the Gods and Goddesses on the plains of Thessalona and Nadab and Vraghaoma, called for ten million volunteers.

2. Chonling, Son of Jehovih, Chief of Fabi'wotch'osi and Balis, said: Come, O ye Gods and Goddesses; come with me down to the red star; the earth is near the arc of kosmon, era of kosmon. Come and think for mortals; inspire them with holier thoughts; make them comprehend the light of Jehovih.

3. Then spake Thetchaya, Chieftainess of Huamat and Dikaddonas, saying: Come, O ye Gods and Goddesses, I will lead you yonder to the rising red star, the little traveling earth. Behold, she cometh our way; she will cross the Arc of Kosmon in four hundred years.

4. Litabakathrava, Orian Chief of Yohamma, of two hundred thousand years, God of Ithwan, forty thousand years, said: Come, O ye Gods and Goddesses, come to the red star. Behold, my otevan, my fire-ship, goeth that way on her cruise of ten thousand years. Come with me, my otevan will carry a thousand million; I will halt and leave you on the earth with mortals.

5. Che Sin, Chief of Ahwentaba, of sixty thousand years, called a host of his swift messengers, ten thousand. Unto them he said: Provide an arrow-ship of great velocity, and go ye in the former roadway of the earth, in the regions whither she traveled thousands of years; proclaim it in the etherean heavens, another corporeal world, the earth, near the time of kosmon.

6. Mortals on the earth are to be illumed, and. like Gods, made to comprehend the glorious plans of the heavens of the Almighty. In four hundred years, the Father's kingdom is to be founded on the red star.

7. Bornothetes, Chief of Guaga, called his Holy Council, in the palace of Nu, gardens of Lasanitizi. And they looked across the firmament, far off, to see the slow rolling earth, where mortals still groped in darkness; whose people could not read the unseen heavens.

8. Here they deliberated; some to wonder how it was, that the earth, in all the time of her being, had only sent a few hundred thousand million angels into the etherean heavens; and as to where they dwelt, that they had as yet never been heard of in these fruitful gardens, in etherea. Others surmised the lowness of her grades.

9. Then spake Atavia, Goddess of Peronitus. She said: O, I remember the earth! Her side was crushed, and the form of her lands changed by Aph, in the Arc of Noe, twenty-four thousand years ago. Hi'ata, Goddess of the Flying Wing, was there, and I with her, in her airavagna. O, it is a glorious world. I will be one, a volunteer, to go thither, for the four hundred years.

10. Atavia was the first volunteer; but now, the names enrolled like sparks of fire, flashing in the firmament.

11. Presently the numerators sent up rockets, the signals, that the ten million had responded to Jehovih's call.

12. These, then, were the etherean kingdoms who contributed: Jaison, in the swamps of Loe; Rodus, of the mountains of Kembak; Tisain and Carwa, of the plains of Tassahacha; Amos, the Chosone Resort, and Sagamma, the kingdom of Methiasi, Goddess of Tuesta.

13. Bornothetes sent swift messengers to these kingdoms; some were half a million miles distant, and some lay on crooked lanes, and hid amidst nebulous forests, and yet others over and beyond mountains, thousands of miles high and broad. And he called them, to assemble in Piatya, the port of Nabrokaxax, under the arches of Geddis, to consult together, and prepare for the journey.

14. So, when the hosts were assembled in Piatya, Jehovih appointed Thotagawawa as God of the cruise and mission.

15. And Litabakathrava ordered his fire-ship to be brought to Piatya, where it no sooner arrived than the hosts of the mission, the ten million, went aboard, as guests and companions to Litabakathrava's fifty million traveling visitors to worlds, ten thousand times further on.

16. And now began the trumpeters and the es'enaurs in songs of praise, the two bands of musicians, a million performers.

17. Then upward, outward, rose the airavagna, the ship of fire, whose photosphere, as to size, was like a world; rose up higher and higher, heading for the far-off red star, that coursed in the serpent's coil, a million and a half miles a day.

18. Two thousand million miles off, lay the red star, the earth, seen by the magnifying instruments of the Gods, seen in its little orbit round the sun, of half a thousand million miles.

19. Four hundred million miles a day, sped the airavagna through the etherean worlds; like a flash of light shot forth the ship of Litabakathrava, Orian Chief of thousands of years, coursing the etherean heavens of Jehovih! A God that, but to look on a corporeal world, knew the grade of her mortals and angels, even as in his flight he passed on.

20. Five days and nights traveled the hosts of the emancipated heavens, to reach the earth; traveled through thousands and thousands of etherean worlds, of forests and swamps of ji'ay, and of nebula, and a'ji, and regions of light, and mountains and rivers and plains; countless places, inhabited and uninhabited in the great expanse of Jehovih's kingdoms.

21. Then they came to Chinvat, the bridge of the boundary of the earth's vortex, and there halted to survey the earth and her unruly heavens, where the four false Gods proclaimed themselves monarchs of the universe! A day they rested, in a day they measured the grade and standing of the earth's mortals and angels, and then they descended straight to Paradise, the place of God, Jehovih's Son.

CHAPTER IV.

THE ALARM IN HARACTU, HEAVENLY PLACE OF KABALACTES, THE FALSE, BUT REIGNING BUDHA.

KABALACTES said: My most high Holy Council, Lords of heaven and earth, give ear. This day, my scouts on the borders of Vridat, my suburban kingdom in Tua, saw a light descending, like a world on fire. Consternation came upon my dutiful subjects, fearing some foreign God menaced their liberties. To appease them, Hathav, my Lord in command, despatched hither messengers, to know my will.

2. But when they arrived, others came also, but from the heavenly plateau, Itussak, my northern kingdom, with the same ominous tale. Then others, from other kingdoms in my heavenly regions. Some have seen the light but faintly, some have seen it brilliant as a pillar of fire. Whilst here within our well secured heavenly seat, it hath been only as a falling meteor.

3. Speak, my Lords, know ye more of this?

4. Maithivi, Lordess, said: All Highest of Gods, be considerate of womanly fears, and detract accordingly from my magnified expressions. To me, this descended star is some far-off ally with God, Jehovih's worshipper in Paradise. For by the course of the falling light, it landed thither. Is not this some stratagem to re-establish Jehovih, Whom we have chased from earth and heaven?

5. Fiebwh, Lord, said: It is not a year since some other foreign God descended to Paradise. Behold, this last one cometh from the same angle beyond Chinvat. Peradventure, the former was but a scout sent from some realm, which hath now answered this mighty airavagna?

6. Sin Loo, Lord, said: It was said of old: When the heavens clear, look out for Jehovih's worshippers, the infidels against the reigning Gods. Now, behold, in the very season when a'ji flieth away, and our souls are on the eve of rejoicing, here cometh an ominous meddler with our slaves, to do us mischief.

7. Thus spake many Lords, alarmed; for a secret sin, as slavery, justified by the master's conscience, being held down, is easily tormented with suspected griefs, not yet come to pass.

8. And more than this; in Kabalactes' Holy Council of one million members, were many who had been long promised preferment and higher dominion than to legislate for another's kingdom; and they had received nothing worthy of the name, for more than a thousand years.

9. And these had a small spark of hope left, that some external disaster to Kabalactes' extensive kingdoms would open the way for rich adventures in their own behalf, with millions of slaves to do them reverence.

10. So, even whilst their tongues upheld their monstrous idol, Budha (the false), their own souls were equally perfidious.

11. When many of the Holy Council had spoken, then again Kabalactes went on: My marshal in chief shall select a host a million strong, and provide them an arrow-boat; to which command I appoint Teanvettas, general, to go to Paradise in my name, greeting, to learn the will and pleasure of this adventurous God that cometh to the vanquished kingdom of Je-

hovih's Son; to offer him the freedom of my kingdom for a monthly visit. Perchance, he hath never seen a city built of gems and precious stones; and the palace and throne of the all highest God. The which to look on may abash him from undertaking some foolish scheme.

12. Now, accordingly, from the false Budha's magnificent heavenly kingdom, there went out an arrow-boat, the most precious gem ever built in these heavens. And in it a million hosts, arrayed as very Gods and Goddesses in splendor. Whilst Teanvettas, with his shining crown and blazing jewels, bespake his generalship as from a rich kingdom.

13. Two hundred thousand slaves worked the boat, and many of these had been in earth-life Budhist priests, and were now serving their apprenticeship of two hundred years, in order to have the privilege in future time of crawling on their bellies to see the throne of Budha (the false), and see their all highest ideal God.

14. Thus, then, went the arrow-boat, in all its glory, to Paradise, seat of Jehovih's Son.

CHAPTER V.

THE ALARM IN ETA-SHONG, HEAVENLY KINGDOM OF ENNOCHISSA (THE FALSE), BUT REIGNING GOD, BRAHMA.

WHILST Ennochissa and his Holy Council were assembled in the palace of Eta-shong, there came messengers from no less than thirty and six of Ennochissa's sub-kingdoms, alarmed, and with magnified accounts of the fire-ship seen descending to Paradise.

2. And each and all of these messengers told his tale before the throne; expressing the fear of the sub-kingdoms' Lords, and praying to know Ennochissa's will and pleasure.

3. Now, here, even as at Haractu, the Lords of the Holy Council spake expressive of their hopes and fears. And here also were many Lords, who had been long promised exaltation, but never received it. And they pretended heart-felt loyalty to Ennochissa, the false Brahma, even whilst with secretive hope they prayed some adventurous God might come and break up Ennochissa's kingdom, feeling, that in the spoil they would profit in heavenly kingdoms of their own.

4. Then spake Ennochissa, saying: In the name of the Holy Ghost, I thank you all. And for your loyalty make myself your humble God to do your wills and pleasure.

5. First, then, that our unapproachable kingdom shall ever remain the all highest heaven, where ye shall rest secure forever, I will prove most alert to learn the designs of this visiting God.

6. Behold, I will send thither an arrow-boat, with a million Lords, arrayed in splendor, and every one crowned; and over them, Kosimathara, Lord in chief.

7. In my name and in the name of the Holy Ghost, my hosts shall greet this God, and invite him hither on a monthly visit. Perchance he hath no knowledge, as to what the all highest God is.

8. So, it came to pass, an arrow-boat was made, the most magnificent ever seen in Eta-shong; and in it the million Lords with jeweled crowns embarked, commanded by Kosimathara, Lord in chief, and they sped off for Paradise also.

CHAPTER VI.

THE ALARM IN KALLA-HORED, THE HEAVENLY KINGDOM OF GOD-GABRIEL, ALIAS THOTH, THE MOHAMMEDAN HEAVEN.

WHEN the Lords of the Holy Council, of Kalla-Hored, the heaven of the false Mohammed, had expressed their hopes and fears as to the fire-ship descending to Paradise, Thoth, alias Gabriel, said:

2. Who here feareth, let him speak; who here feareth not, let him speak also. I will know my Lords and Holy Council.

3. Behold, I am a warrior God. I profess not peace, like the Triunes, and practice war. I profess war, and I practice it.

4. I made Looeamong. When he chose to have himself established as Kriste, I established him. When he denied me justice, I exposed him in heaven and on the earth as the false Kriste. When he refused me the heavenly kingdom which he promised, I took it, and established myself.

5. I made ye Lords of my Holy Council; I drove away from the earth a thousand false Lords, and broke up the oracle-houses of mortals.

6. What, then, have I to fear from a foreign God, coming to the heavens of the earth? Behold, these heavens belong to such as are born of the earth. Let the foreign Gods return to worlds where they were native born.

7. If this God hath come to battle me, in behalf of Jehovih's God, let him come. Till he or I shall be cast into hell, let the battle wage.

8. Did I not the daring Goddess, Ashtaroth, send to hell? and the mighty Baal after her? And all the Argos'yan [Grecian — Ed.] Gods; and the Gods of Roma silence and cast into torments?

9. Now, behold, I will send an arrow-boat, a million strong, to Paradise, and banter this adventurous God to give me battle. Better try our respective powers, as to who shall go down, than to live in uncertain surmises as to such a God's business in another God's heavens.

10. Then let my marshal provide an arrow-boat, armed with shafts of fire and water, and choose a million warriors for this adventure. Over them, my warrior Lord, Justin, shall hold command.

11. And he shall go to Paradise, greeting, in the name of God-Gabriel, to know of the coming God by what right he hath ventured near my holy kingdoms.

12. So, it came to pass, Thoth despatched a boat to Paradise, as he had commanded.

CHAPTER VII.

THE ALARM IN HAPSENDI, HEAVENLY KINGDOM OF LOOEAMONG, THE FALSE KRISTE.

EVEN as at the heavenly kingdoms of the other three false Gods, so was the alarm in Hapsendi, capital of the heavenly kingdom of Looeamong, who had falsely assumed to be Kriste.

2. After Looeamong's hundreds of messengers, from his various sub-kingdoms, had made their reports as to the appearance of the great light that had descended to Paradise, and of the consternation of the sub-Lords, then spake the Holy Council before the throne of Looeamong. Some magnified the omen as a menace; some suggested doubling the number of the standing armies of Looeamong's heavenly kingdoms, and yet others suggested numerous other things.

3. After thousands of them had spoken, then spake Looeamong, saying:

4. Wise and Holy Lords and Gods of the all highest heavenly kingdom, great have been your wisdom and suggestions. Now, therefore, by the light of the Holy Ghost, hear ye my decrees:

5. I will send unto this stranger God, who hath come to Paradise, a fire-boat a million strong, and every one shall go crowned and arrayed with jewels and diadems, and weapons of warfare; and they shall have shields and figure-heads of tau (bull) and aries (lamb), as symbols of my attributes.

6. Behold, I send unto him as a lamb of peace, but I send also the spear and sword.

7. In command of the fire-boat and the hosts thereof I appoint Ajudus, whom I will crown with the mitre and the triangle and the cut ring.

8. And this shall be my message to the stranger God, to wit: In the name of the Holy Ghost and of the Son, greeting and love. Behold the kingdom of Hapsendi, the all highest holy heaven, is open, and free unto thee. The all highest God and ruler of the greatest heavenly kingdom would know thy will and pleasure. And if it be thy purpose to engage in a good and holy work, behold, I have employment for thee, for thy profit and honor and glory. And, for whatsoever thou canst accomplish for the resurrection of my people, shall receive a just reward from my hand.‖

9. Accordingly, a fire-boat of excellent workmanship was provided, and equipped in gorgeousness and splendor. And into it the million hosts, crowned as Lords, and commanded by Ajudus, embarked, and set sail for Paradise, the heavenly place of God, Jehovih's Son.

10. To work the fire-boat there were four hundred thousand slaves, composed of the spirits of such as had been on earth, popes, archbishops, bishops, cardinals, priests, and others who were serving their bondage of two hundred years (as they verily believed in purgatory), for the privilege of ultimately crawling on their bellies through the arena of the palace, and to approach near enough to look upon Looeamong, their supposed all highest God and Savior.

11. Such, then, was the magnificence and the object of the fire-boat sent to Paradise.

CHAPTER VIII.

OF GOD IN PARADISE.

ES said: After the Light of Jehovih came to God, saying: Go, provide mortals to cross the ocean, to build up the western continent, God ceased striving to redeem the four heavenly kingdoms of the four false Gods, but directed his energies, to regain a broader earth-anchorage, for sake of Jehovih's kingdom.

2. So, God sent down from Paradise, one Melkazad, crowned as Lord, with ten thousand

angels in his command to inspire migration to Guatama, and to make the country known to the eastern peoples.

3. And Melkazad, with his hosts, came and ascertained the grade and choice of mortals for such purpose. And Melkazad and his hosts did raise up Columbo (Columbus), a mortal from Genoa, together with crews, sufficient in number, whom they inspired to go with ships to the westward, across the ocean, in search of the lay and plan of the world.

4. And it came to pass, that Columbo, thus inspired of God, through his holy angels, did discover the western continent, not knowing he was under inspiration.

5. It was shortly after this, that the angel hosts from etherea came down to the throne of God in Paradise, to labor with him in providing for the approach of the kosmon era.

6. Now, whilst God and his angels in the heavenly kingdom of Paradise were rejoicing because of the success of Columbo, which had been reported by Melkazad to God, behold, in that same time it was, that the etherean ship of Litabakathrava arrived.

7. And God received the ethereans with great rejoicing; and, after due ceremonies, God declared a recreation of three days, that the angels of Paradise might rejoice, before Jehovih, because the a'ji of so many hundreds of years was breaking away, and because of Columbo's success, and because of the coming of the ethereans.

8. Great, indeed, were the rejoicings, the praise, the music and glee of the thousand million angels of Paradise.

9. At the end of three days, the trumpet called the Holy Council of God, to resume labor before the throne. Then, the marshals from various places in God's kingdoms called their students and laborers, and withdrew to their several departments. The Holy Council resumed their places before God, and God ascended the throne, and order was.

10. Then, God called the ethereans, Chonling, Thetchaya, Che Sin, Bornothetes, Atavia and Thotagawawa to come and honor the throne. Whereupon, these visiting Gods did as commanded.

11. Then spake God, saying: What tribute, O Jehovih, can I pay to Thy Son, Litabakathrava? For the light and glory of his presence provide Thou unto me and my Holy Council.

12. Thereupon, all the Holy Council, one million, rose to their feet, and then all the Gods rose up also. God said: Come thou honor my throne.

13. Then, Litabakathrava walked up, and sat on the throne of God. When he was seated, God commanded all the rest to be seated. And thereupon, Litabakathrava rose up, and said:

14. Thou hast given me great honor, O God of the earth and her heavens. May the light of the Person of Jehovih dawn upon all the kingdoms of heaven and earth.

15. Yet, O God, be not puffed up with the hope of sudden success. I have seen many corporeal worlds arrive at the kosmon era. But it is like a new birth, brought forth in pain, and with much labor.

16. Thou hast yet several generations of mortals to be born ere kosmon come. The four dark corners of the lodge will bound upon thee, to destroy the work of thy hand and of Jehovih's.

17. The four false Gods will fight thee to the death; only till they go down in hell, can Jehovih's kingdom come.

18. On all the planetary worlds it is ever the same; certain four false Gods rise up to possess the corporeal worlds and her heavens.

19. They will profess truth, but practice falsehood; profess peace, but practice war. They will incite mortals and angels to all manner of evil for sake of thwarting Jehovih's Person and proceedings. Yea, they will even yet assume that they themselves are Jehovih, the veritable Creator. And they will inspire mortals, to consider them as such.

20. And when thy people profess Jehovih and not them, behold, they will inspire others to fall upon thy people to destroy them or to torture them with great suffering.

21. Nevertheless, it shall come to pass with thee, Jehovih shall triumph over all the earth and in the heavens of the earth. Men and angels shall be free, and none shall make them afraid.

22. Litabakathrava ceased, and sat down, and suddenly a great shining light gathered above his head, and a Voice spake out of the light, saying:

23. All the earth is Mine, and the waters, and the air above the earth. These are members of My body and Person. Man I created not to possess them, but to dwell thereon and therein. Unto all men alike gave I of these inheritances; nor to any man a part, nor to any nation or people a part.

24. But with liberty and privilege unto these, gave I man the right to draw sustenance and support.

25. All men are My children; into conscious being created I them alike, privileged unto all the earth, and the waters of the earth, and the air in the firmament above the earth.

26. Brothers and sisters created I them; of various tribes and races and colors and sizes, but nevertheless, in Mine own way I created them, every one for a glory in the way I made him.

27. In the early days, behold, I kept man on certain continents and places, that I might unfold him in the glory for which I designed him.

28. But in kosmon, I open the gates of the oceans, and the seas, and the rivers, and I say unto all My people: Come forth, behold your brethren; go ye into this country, and into that, and learn wisdom from that which I have proved in the family of My house. Be ye profitable unto one another, in the experience and practice of My hand upon all peoples.

29. In one, tallness; in another, shortness; in one, sound teeth and bones and well-formed limbs; in another, sagacity; in one, a dense population and well-tilled lands; in another, plain food and long life; for in kosmon, man shall go abroad into all countries, one nation with another; and they shall profit by wisdom, to bring forth a new race with all the glories selected from the whole.

30. Neither shall man be bound more by the doctrines of this God or that God, or by this Savior or that Savior, nor by any of the ancient books, nor by inspirations of the olden times. But he shall know how to obtain inspirations from My Gods, and My heavens for his own good, and for his own wisdom.

31. Neither shall one nation judge another, and cry out, heathen; nor one people judge another, and cry out, pagan.

32. Behold, I alone shall judge; My mark is upon all those that engage in war, or who keep warriors; or who keep forts and arsenals, and use weapons of death; and upon all who kill, and eat the flesh of anything I created alive; for all such are pagan and heathen in My sight.

33. Neither shall they go from nation to nation to find evil, but to find goodness and wisdom and virtue.

34. My Gods shall minister unto all nations and peoples to these ends, to bring them together in peace and harmony, to open the ports of those that have been seclusive nations and peoples, to persuade them to put away war and the glory of destruction, to make nations and peoples acceptable to one another.‖

35. The Voice of the Light ceased, and all about the throne of God was like a sea of golden fire.

36. The time for the departure of Litabakathrava and his hosts had arrived. Accordingly, he went down, and sat on the foot of the throne, and then God descended, and took his hand, saying: Arise, Orian Chief, Jehovih's Son, and go thy way. The Father calleth thee and thy people.

37. So Litabakathrava passed down into the arena, and saluted on the sign, DAWN OF KOSMON, and God answered in the sign, FORTIFIED IN JEHOVIH'S NAME!

38. Litabakathrava and his hosts then went into the otevan, the monster ship, with its photosphere, large as a continent. And presently, whilst the es'enaurs and the trumpeters chanted, PRAISE TO THE ALMIGHTY, the vessel started from its foundation, and rose slowly upward, applauded by the thousands of millions assembled in Paradise.

CHAPTER IX.

ES said: Now, behold, just as the ship of Litabakathrava had risen upward, and was on its way starting forth, the fire-boats of the four false Gods arrived in Paradise.

2. And the hosts, in the boats, were discomfited and angry withal, because their boasted audacity was thwarted from having an interview with the Orian Chief and his hosts.

3. And they of the fire-boats saw one another, and were incensed and jealous, and puzzled to know what to do. Neither would any of them confer with God, Jehovih's Son, for they had been thus commanded by the respective false Gods.

4. Now, therefore, after the fire-boats had cruised about a while, displaying their splendor, three of them departed, leaving only the fire-boat of Looeamong's hosts remaining.

5. The captain of this boat had said: It is not sufficient that I come hither, and find the foreign God departed. I will ascertain what hath been said and done, and what these Jehovih worshippers are up to.

6. So, he went aside, and made his boat fast, and he and his hosts, arrayed in splendor, went and talked with the inhabitants of Paradise, inquiring, amongst other things, the cause of such great rejoicing amongst the people.

7. And one of the people, being unguarded, said: Behold, it is well with us that we rejoice;

God, Jehovih's Son, hath inspired a new mortal anchorage. He hath taken Columbo across the ocean, and showed him a new country, where only the Great Spirit, Jehovih, is worshipped.

8. The captain of the fire-boat thus discovered one of the plans of God for redeeming the world; but the captain disclosed not his joy, though presently, he and his hosts went aboard and departed, making all haste to Hapsendi, the heaven of Looeamong, the false Kriste.

9. On the day after Looeamong learned this matter, he sent a war-ship with seven million warring angels to stir up a mutiny amongst mortals in countries whence Columbo sailed.

10. And, by inspiration, Looeamong's warrior angels did set the rulers of Spain against Columbo, and had him cast in prison, thus breaking the chain of inspiration betwixt Columbo and the throne of God.

11. In the meantime, Looeamong's angels made all haste to have mortal ships and shipmasters of their own kind cross the ocean to the countries Columbo had discovered.

12. Thus did Looeamong's mortal worshippers cross over to Guatama, and, with them, Looeamong landed and stationed in Guatama one thousand million angel warriors, sworn laborers to the false Kriste, to establish him in these great lands.

13. When God saw how evil had already taken root in these countries, behold, he was doubly resolved to obey Jehovih's commandment, in regard to the inquisitions. In which Jehovih had said:

14. Suffer Looeamong to carry out the inquisitions, to put to death whomsoever he will. For it shall come to pass that the spirits of those he slayeth in Roma and Venice and Napla and all other cities and countries will remain in their places with vengeance on their souls. And the time shall come when thou shalt withdraw thy protecting angel hosts from these cities; and, behold, these angels of vengeance will come forth and visit their wrath upon this false God and his kingdoms.‖

15. So, God was strong in resolution to let evil take its course; and, so, in all countries where the false Kriste had been afflicting mortals, God withdrew his protecting hosts, leaving those countries and those heavens to take their course.

16. And it came to pass, the angels of vengeance came forth for battle; to battle other angels, and to obsess mortals unto battle also, and all against the false Kriste.

17. Thus was opened the door for the split in Looeamong's doctrines, which was to ultimate in the entire overthrow of the Trinity, and of the Holy Ghost, and of Looeamong also, under his false name.

18. Thus did war begin again on earth, and in Looeamong's heavens, about himself and his doctrines.

19. To make matters worse for himself, he established angel emissaries in his earthly kingdom, in Roma, to inspire the popes to cause mortals to be scourged, imprisoned and put to death for heresy, and these things were done in the name of Kriste and the Holy Ghost.

20. And it came to pass that no man could express a word, or thought, reflecting upon Looeamong's earthly doctrines or government, without falling a victim to mortal and angel emissaries of this false Kriste. Verily were many of these mortal cities obsessed by angels of darkness and evil.

21. In course of time, behold, mortals, inspired by vengeance-loving spirits, rose up against Looeamong's popes and cardinals, and protested against the abnegation of man's right to think for himself; and these people called themselves, protestants, professing that there were two Kristes, a true one and a false one, and, moreover, that they themselves were worshippers of the true Kriste.

22. Nevertheless, they were also under the inspiration of evil angels, for they fell to work burning and flaying their opponents also.

23. And God foresaw that now was the time to inspire the western nations of Uropa to great learning and to science and to philosophy and to western migration.

24. So, God sent angels to teach man once more the telescope and the art of printing; and to inspire man to question the spiritual powers of kings.

25. Thus was Looeamong's power in great measure locked up in managing his disrupted kingdoms, whilst God's holy angels pursued the road of righteous development for the coming era of kosmon.

CHAPTER X.

ES said: When God saw that Looeamong's warrior angels had come upon the earth regions, discovered by Columbo, God withdrew, saying:

2. Behold, I will use this as a testimony

unto Jehovih and against this false Kriste, in time to come. For I will withdraw my angel hosts and give up, for a season, the central lands of Guatama.

3. And it shall come to pass, that mortals in these lands shall not prosper in peace, nor righteousness, nor in learning, nor in science, nor in inventions, nor in anything good under the sun. For Looeamong's warrior angels shall obsess them, and they shall build up, and then destroy, and the people of Aliattes [Mexico—Ed.], the Yodopans [the Montezumas—Ed.], shall be destroyed, and the I'tuans and their cities shall be ruined.

4. ‖ Now it did come to pass, as spoken by God, the central lands of Guatama, from sea to sea, fell under the dominion of the warrior angels of Looeamong, the false Kriste, and they became warriors and destroyers; nor rose they in peace, nor wisdom, nor in anything good under the sun.[1] But they lived as pilferers, debauchees, warriors, murderers and idolaters of the false Kriste.‖

5. God had said: I will go to the northward, to the western coast of Uropa, and my angel hosts shall inspire another people to migrate to Guatama for conscience' sake (Jehovih's sake).

6. And it shall be proved, in time to come, that they whom I shall take across the ocean, shall inherit Guatama; and they shall prosper in peace and virtue and wisdom and learning and inventions. And man, in after time, shall witness the difference betwixt the people of Looeamong's possessions as compared with mine own in the northern regions.

7. And so, God sent his angel hosts amongst the factions of western Uropa, and inspired mortals to rise up, and depart out of that country for conscience' sake. And they that were inspired of God crossed over the ocean, and landed in Guatama, and they named the place of their landing Plymouth Rock, saying: For God's sake and for liberty, help us, O Thou, our Creator.

8. But they said not: For Kriste's sake, nor for the sake of the Holy Ghost.

9. Nevertheless, Looeamong's angel warriors had accompanied them across the ocean; and, when they beheld what mortals had done, they departed, by means of the mortal ships returning to Uropa, for these angels were too low in grade to cross the ocean without the presence of mortals.

10. And, when they had come to the other side, they reported to Looeamong's angel generals what had been done by mortals, in Guatama, and these angel generals sent a despatch to Hapsendi, Looeamong's heavenly kingdom, to learn his will and pleasure.

11. Looeamong sent back word as followeth, to wit: Send thou a sufficient inspiring host to obsess all mortals who have thus possessed Guatama, lest the country fall into Jehovih's hands. Spare them not; possess all, or ruin all, in the name of Kriste and the Holy Ghost.

12. And thus it came to pass, as regardeth this false Kriste and his affairs with God:

13. The latter had inspired, for sake of Jehovih, certain other people in north-western Uropa, who were Faithists in heart, but not practicers of the rites and ceremonies, called Quakers, to migrate to Guatama, to shape the destiny of the inhabitants to peace and virtue and wisdom; and these Quakers were covenanted to Jehovih, to never engage in war, nor to quarrel, nor to contend with any man for opinion's sake.

14. So Looeamong's obsessing angels did fall upon the colonies of settlers in Guatama, and obsess them to flay and to burn and to exterminate the Quakers, for Kriste's sake, as mortals said.

15. And the angels of Looeamong inspired mortals to lie in wait for any such other Faithists as might migrate to Guatama.

16. God had said: Suffer these hardships to my people to be recorded, for in kosmon they shall be testimony of the power of heaven on mortals.

CHAPTER XI.

ES said: Hear ye, O earth, and ye, heavens of the earth, of the ways of Jehovih, through His God, in this, His kingdom. Understand ye how all things are accomplished for the ultimate triumph of righteousness.

2. Now, after the etherean angels came to Paradise, in answer to God's prayer for help, God divided his hosts unto all the earth and the heavens thereof, not for sudden triumph by violent means, but to the end that man should, in after years, comprehend the wisdom and glory of Jehovih.

3. So, God made divisions of his hosts, four divisions for the earth, and seven for the heavens of the earth.

4. And as chiefs of the four divisions for the earth, he appointed Eezen, Khan, Ah Cho and Lakash, to go to hada, the heavenly kingdoms of the four false Gods, to establish a guard, thence to the earth.

5. And God gave to each of them one thousand million hosts to labor with them. And when these were all selected, and had come before the throne of God, he said unto them:

6. Because the four false Gods have accomplished all the good they can accomplish, and are now only leading mortals and angels down into darkness, I shall presently cut them and their supplies off from the earth. In that day and hour there will be danger in heaven.

7. For there are more than three hundred million spirits in the hadan heavens, who were put to untimely deaths, in order to establish the false Brahma, the false Budha, the false Kriste, and the false God-Gabriel.

8. Go ye, then, to your places, and provide yourselves in wisdom and strength. Guard well these spirits, for once they congregate for vengeance' sake, they will cast their Gods in hell.

9. They answered with one voice: Jehovih's will and thine be done! And they saluted, and departed.

10. God then called up the other seven of the Holy Eleven, to wit: Yopes Leo, Likar, Vadhuan, Ardolfus, Yutemis, Zahawee and Yedna, together with their seven thousand million hosts, and he said unto them:

11. Behold, the eleven kingdoms which have been preparing for more than two thousand years shall now be opened up, and established, with roadways to the kingdoms of the four false Gods. For the time is near at hand when I shall cast them out, and remove them and their kingdoms away from the earth, and forever.

12. That a revolt may be prevented, ye shall provide places and vessels for the removal of their drujas, of which there are more than twenty thousand million. Go, then, to your respective places, and be ye ready by the time of my command.

13. They answered unanimously: Jehovih's will and thine be done! And they saluted, and departed also.

14. After this, God appointed twelve of the etherean Gods and Goddesses as a Severing Host, and he allotted to them six thousand million angels to work with them, when the time should require them.

15. To these twelve Gods and Goddesses, God said: When the time is at hand, behold, ye shall take your six thousand million hosts, and cut off all the earth supplies on which the four false Gods and their kingdoms subsist.

16. And their kingdoms shall fall in anarchy and ruin. Their drujas shall be liberated; none shall stay them; and they shall fall upon their Gods' kingdoms, and despoil them utterly, and cast their false Gods into hell (anarchy).

17. Go, therefore, to the places whither I have provided, as my messengers will show you, and make ready in all things, for the time and the signal of my hand.

18. So, these twelve Gods and Goddesses saluted and departed for their labor also.

19. Now, as yet, none but the Holy Council and the Gods and Goddesses knew the plans of God, Jehovih's Son, nor the object and labor provided unto the hosts sent thus forth to all parts of the earth and the hadan (lowest) heavens.

20. Nevertheless, God had commanded the officers to maintain lines of light with his throne in Paradise, so that concert of action would manifest all around the earth, in the same moment of time.

21. Now, therefore, be it known, that of the fire-boats and crews sent by the false Gods to Paradise, only one, Looeamong's, returned to tell the tale of chagrin and disappointment in not meeting the etherean God, Litabakathrava.

22. As for the other three, fitted out so extravagantly, with a million hosts, crowned and adorned in such magnificence, they concluded to go away, each into a different heavenly region, and establish three independent kingdoms of their own.

23. Many of these angel hosts had been promised, for hundreds of years, that they should have sub-kingdoms, with millions of slaves, but had ever been put off, until they were discouraged.

24. Accordingly, they resolved to appropriate their outfits in founding thrones and capitals.

25. So, the fire-boat sent out by Ennochissa, returned to his heavenly regions, but not to Ennochissa. And that of Kabalactes went to his regions, but not to Kabalactes. And that of Gabriel (Thoth) returned to his regions, but not to him.

26. And they all proceeded much after the same manner, which was, after having founded a place, to go about in the fire-boat, enticing subjects to come to their places.

27. And it came to pass, ere their respective masters were aware of it, they had heavenly kingdoms, with hundreds of millions of slaves.

28. When the three false Gods, Ennochissa, Kabalactes and Gabriel-God, heard of the proceedings of their traitorous subjects, they, separately, declared war against the pretenders.

29. In not many years, therefore, from this small beginning, great wars engrossed these three false Gods' kingdoms on every side, but wholly interior to each one's kingdom.

30. Which enabled God, Jehovih's Son, to pursue the two great plans for the redemption of mortals and angels. These plans were, to provide protection to the Ka'yuans (Confucians) of Chine'ya, the worshippers of Jehovih, and to found the country of Guatama free from the grasp of Looeamong.

31. So, as soon as God had provided a sufficient protecting host of angels for the Ka'yuans, he devoted his energies to Guatama and her heavens.

CHAPTER XII.

WHILST the heavens of the earth were thus stirred up with war and with anticipated misfortunes and strange doctrines, there came to Paradise, before the throne of God, a host of seven thousand angels who had been victims of the inquisitions under the inspiration of the false Kriste, Looeamong, praying an audience with God.

2. Accordingly, after the chief marshal had announced this before the throne and Holy Council, God commanded them to approach, and speak.

3. And those who were leaders then came, and spake. These were: Rochus, Estella, Coceicas, Martin, Ajedio, Burton, Gardener, Oguier, Isagades, Thornton, Wincelaus, Hepburn, Autonus, Hague, Bothna, Hijas, Sedasius, Prague, Septullus, Thilinae, Portia, Fussa, Barm, Donia, Sarekka, Solomon, Jolif, Gallilleo, Sega, Spinola, Sutton, Jinuthes, Sirach, Obenaes, Pelachon, Berttimo, Feirdonas, Puberttas, Quidonatus, Paglia, Suzarathga, Wotchganheim, Givier, Dospastonitus, Leiberanz, Jasman, Orolf, Meyer, Litz, Herman, Dolche, Mogan, Ruchtevolt, Yokamsteimer, Bolch, Calas, Radby, Yan'tos, Le'chaim, Fetch, Bliney, Catherine (queen), Lambert, Holt, Renn, Savicht, John, Barnes, Sanwalt, Biers, Drumfoldt, Nekairo, Hemsted, Wight, Thuce, Kerby, Askew, Wolfe, Bartholf, Brown, Wishartd Mille, Sadarak, Gaepon, Hutton, Somerset, Railif, Bedford, Wehlen, Gaison, Darcy, Wallace, Tudon, Taylor, Farrar, Jones, White, Myers, Henry, Atino, Percy, Alies, Flower, Joseph, Milne, Warne, Simpson, Latimer, Ridley, Cranmer, Lang, Pesth, Bradbridge, Walstein, Allin, Jesse, Ormes, Staveson and Donald.[2] And this is the substance of what they said:

4. Most Holy God, Jehovih's Son, greeting in love, in pity and in anger!

5. We are not Gods, nor pure, nor holy. Therefore pity us.

6. We are not happy, and feel that in our struggles to find truth we have been unfairly used. Therefore, pity us.

7. We were born in mud-holes, and have soiled garments. Therefore, have compassion upon us.

8. We are in search of clean water, that we may go wash ourselves. Therefore, guide us.

9. We have such strength as a mad wolf might be proud of. Therefore, use us.

10. We have not such mercy and forgiveness as becometh Gods. Therefore, give us rough work to do.

11. Such work, in fact, as would require no one to split a hair to discern right or wrong.

12. Not that we desire to glut ourselves in vengeance against the false Kriste. One step higher, O God.

13. As such a matter, if an innocent lamb were pursued by a wolf, give us to rush in, and save the lamb.

14. Now, behold, the rumor hath come to us, that thou wilt establish Guatama free from the dominion of Gods and Saviors.

15. And it cometh to this: we are so far on the road to purification, that we can no longer catch the false Kriste's angels, and hurl them into hell.

16. Nevertheless, we are not so fastidiously pure, but we would seize his evil-working angels, and hold them by the throats till thou hadst thy great country founded safely for Jehovih's kingdom.

17. If, therefore, thou canst appropriate seven thousand angels in some loose and unscrupulous corner, to do thee good service against the tyrant and remorseless Looeamong, behold, we stand before Jehovih and thee, to do thy will as thou mayest command.

18. God said unto them: My brothers and sisters, in the name of Jehovih, I welcome you.

19. What ye can do, that shall ye do; nor shall any but yourselves judge yourselves.

20. As far as ye have the light of the Father, so shall ye serve Him.

21. To Him only are ye responsible; for His triumph shall be the redemption of heaven and earth.

22. Behold, Looeamong will surely inspire a war, both in Guatama, with mortals, and in the heavens thereof, with the angels.

23. My angel hosts shall inspire the mortals of Guatama to found a government free from the dominion of Gods and Saviors.

24. War will follow. Now, behold, I have appointed Yotahiza, as my Lord for those regions. Repair ye thither with my messengers who know the way, and Yotahiza will receive you in my name, and give you work in justice, truth and wisdom.

25. The army of the inquisition then saluted, and departed, and they came to Yotahiza's heavenly station with the colonists in Guatama.

CHAPTER XIII.

THE REPUBLIC ESTABLISHED.

ES said: Since three hundred years, the loo'is of God's allotment to the earth, had been providing the generations of men unto the coming work of God.

2. And through these had God, Jehovih's Son, raised up one thousand two hundred men, to be directly under the inspiration of the second resurrection, for establishing an emancipated government for mortals.

3. And these one thousand two hundred men were raised to grades above sixty, and some of them to eighty.

4. Chief of these men raised up by God, to establish the foundation of Jehovih's kingdom with mortals, were the following, all of whom stood above grade eighty, to wit:

5. Paine, Jefferson, Adams, Franklin, Carroll, Hancock and Washington.

6. Into the hands of these seven men did Jehovih, through God, His Son, place the leadership of the mortal hosts; and they were under the guidance of Jehovih's Lord, Yotahiza.

7. And the Lord caused Paine, to proclaim the new doctrines, as against Looeamong and the sacred books, on which the inquisitions had been carried out.

8. These, then, were the doctrines of Paine, inspired by the Lord, Jehovih's Son, to wit:

9. One, the Creator, Who is Almighty, matchless in wisdom, truth, power and unity of purpose; the author of all things, on the earth and on all other worlds, seen and unseen.

10. That the soul of man is immortal and everlasting, and shall ultimately attain to peace and joy in the heavens of the Almighty.

11. That, according to man's good or evil deeds, words, thoughts and actions whilst on earth, even so shall he inherit in heaven, light or darkness, joy or unhappiness.

12. That all the world is my country, and the same right alike to all men.

13. To do good, with all of one's wisdom and strength, is the highest religion.

14. That man hath a natural right, above all kings, priests and sacred writings, to serve his Creator in his own way.

15. That this is an age of reason, in which all men should be inspired, to read and think, and judge with their own judgment and not through any priest or church or Savior.

16. That the doctrine of a Savior is unjust; that no honest man should accept another's dying for him.

17. That the so-called sacred books are not the writings of the Creator; that their multiplicity of defects prove them to have been manufactured by corruptible authors.

18. That, in practice, the said sacred books have been used by unprincipled priests to promote wars, inquisitions, tyranny and destruction.

19. That man should rise up in his might to embrace his Creator, by the practice of good works, and by promoting brotherly love toward all men; and by charity and independence elicit the protection, the pride and the glory of the Almighty.‖ [3]

20. The doctrines of God, Paine proclaimed publicly; and they were printed, and circulated amongst the inhabitants of Guatama.

21. And it came to pass, that they fell into the hands of such men and women as had been previously prepared by God to receive them. And these people applauded the new doctrines to so great an extent that the colonies repudiated the Divine right (Divan laws) of kings to govern without the consent of the governed.

22. Looeamong, the false Kriste, perceived the design of God, Jehovih's Son, and immediately sent down to the earth, to Guatama, two thousand angel warriors, to overthrow Paine's doctrines, and to precipitate the colonies into war against the home government in western Uropa.

23. So, war in Guatama, on earth, and in the heavens thereof, set in, mortals against mortals and angels against angels.

24. The Lord, Yotahiza, now assigned the army of the inquisition, the seven thousand angels sent of God, to be the protecting hosts to the seven leaders of the Guatama revolt.

25. Besides these angels, who were generals and captains of the hosts, there were of non-commissioned angel officers, two thousand seven hundred and eighty-four, who had also

been martyred as to earth-life, by scourging, and by the rack, and by being pulled in quarters, and by being burnt, who were distributed amongst the mortal armies of soldiers. And these angel officers had angel armies and companies, disciplined and quartered in the camps of the mortals with the soldiers.

26. Such, then, were the inspiring hosts, varying in number from six million to twelve million, who remained with the soldiers of the republic during the war, day and night, inspiring them to fortitude, and manipulating them to give them health and strength and endurance.

27. God spake to the angel commander of these hosts, saying: Though thy hosts inspire these mortals to liberty as to earthly things, yet thou shalt also take advantage of this opportunity to sow the seed of higher spiritual light amongst them. Remember, then, the sermon of the All High: There is but one Great Spirit, Jehovih. And this shall thy hosts forever inspire mortals with.‖

28. For seven years the war lasted, and during all the while, the earthly commander, Washington, was under the guardianship of the commander of the angel hosts. And there were detailed to guard Washington, day and night, one thousand angels. And though he was shot at, and in many ways sought for to be destroyed, these angels saved him, even catching in their hands the bullets that were fired at him.

29. And in like manner were many other mortal leaders and privates in the war protected and saved from harm by the angels.

30. And yet all this while the angels of Looeamong fought on the other side, endeavoring to pull away the guardian angels, and so make the mortal leaders vulnerable.

31. But these angels were lower in grade and less potent, and, withal, not so enthusiastic, for they had not suffered martyrdom.

32. ‖ Jehovih hath said: Rather let a man glory in martyrdom for righteousness' sake; for herein he taketh high resolves against evil; which resolves are a great power to the soul when it entereth heaven.‖

33. And it came to pass that the republic was established.

34. And God caused the commander of the angels who had accomplished this work, to call his hosts together, that they might hear the voice of Jehovih. And there thus assembled eighteen million three hundred and forty thousand in number, in an extemporized heaven above the Haguan mountains, where the chiefs of Paradise had already prepared an altar to Jehovih for the occasion.

35. Of the higher grades from other plateaux, were here assembled in the sacred circle, seventy million angels, to promote the Voice. Of which matters God had previously sent word to Aroqu, that a chain of light might be made to the upper heavens.

36. Now, when the angels of the inquisition were thus assembled before God, and duly placed by the marshals, God caused the light to be lowered, so that they might rejoice rather than suffer because of its brilliancy.

37. And when God sat on the throne, and the es'enaurs had chanted unto Jehovih glory for having founded the republic of mortals, a ray of light was seen descending from the upper realms, and it extended down to the throne of God, where now, on all sides, the illumination was in splendor. Presently, just above the throne, a single star of light was formed, and out of this came the Voice of Jehovih, saying:

38. Peace, My beloved. The way is open: liberty to the conscience of mortals is founded on earth. Ye have lifted them above the bondage of Gods.

39. Because ye were cut down before ye had finished your labor on earth, I suffered ye to come back to mortals to complete your own aspirations.

40. Because you united with one another in companies and phalanxes for a good work, instead of working single-handed, ye are now admitted into the second resurrection of My kingdoms.

41. By the light of My throne are ye this day absolved from the bondage of earth and first resurrection.

42. The Voice ceased; but God spake unto his marshals, saying: Provide ye an avalanza sufficient for the ascension of these my beloved angels, and take them to the fields and forests of Attusasabak, in the Ortheon plateau, where I have already provided them ample residences.

43. And, after they are delivered, grade them, and give unto them suitable instructors and companions, that in due time they may become Brides and Bridegrooms to Jehovih, and ascend to the emancipated kingdoms in the etherean worlds.

44. Suffer them now to pass before the throne, that they may receive badges from the Most High! For these will be to them a connection with the exalted kingdoms.‖

45. The marshals then filed them past the throne, and there fell, from the heavens above, upon them, badges of immortal light, unchangeable.

46. And the builders in Yutis brought them an avalanza, and they went therein, to the sound of the singing of three million voices in Jehovih's praise. And when they were within, God again spake to them, saying:

47. Ye go now far off from the earth. But as ye freed this land unto itself, and now go away, behold, I will call ye back again before another hundred years, to free the people from the doctrines and creeds of the ancients. No God nor Lord nor Savior shall be enforced in this land! Till then, Jehovih be with you all, and give you joy and happiness! ‖

48. Thereupon, the officers of the avalanza set it in motion, rising upward. And the musicians, they that remained and they that ascended, sang and trumpeted until the fire-ship ascended out of sight.

CHAPTER XIV.

FOR three hundred years prior to the above transactions, the four false Gods had been in war to a limited extent in their heavens, and for certain earth possessions also.

2. In Chine'ya, the Ka'yuans (Confucians) had made great progress, to the injury of the false Brahma, Ennochissa. But the latter had pushed his people into Vind'yu and Par'si'e.

3. On the part of Kabalactes, the false Budha, he had pushed his people into Chine'ya and Par'si'e also. And in many parts of Vind'yu, these Budhists had treated the Brahmans with great slaughter.

4. But neither of the above false Gods was a match for Thoth, alias God-Gabriel. Under the name and doctrines of Mohammed, he had made great inroads upon the possessions of the other two false Gods, both as to the earth and the heavens thereof.

5. And yet, on the other hand, Looeamong, the false Kriste, had taken advantage of all the other three false Gods. He had found mortal emissaries in Britain (western Uropa) whom he had inspired under the name, EAST INDIA COMPANY. To these he had said: Come, I will lead you where there is great wealth and most luxurious enjoyment. Behold, ye shall possess the place, and overcome the heathen of a rich country.

6. So, Looeamong led them, and they took with them missionaries and bibles and swords and cannons and war-ships. And when they arrived at Vind'yu, Looeamong, through his angel hosts, said unto them: Tell these heathen, ye are worshippers of the Lamb of Peace; that ye have come in love and for righteousness' sake. And, behold, they will receive you. And it shall come to pass, when ye are once within, ye shall fall upon them, and destroy them by the million, men, women and children. And ye shall fall upon their aqueducts, which irrigate the lands, and ye shall destroy them also; and, behold, millions of these heathen shall starve every year, because of the famines that shall surely come upon them.

7. Now, all these came to pass; the idolaters of Looeamong did fall upon the Budhists' earthly possessions, and did possess the land of Vind'yu, and, in the name of Kriste and the Holy Ghost, did kill seven million men, women and children.

8. And they also destroyed the aqueducts whereby famines came upon the Vind'yuans, so that, in course of time, thirty million more perished of starvation.

9. Now, although Kabalactes thus lost, in a great measure, his earthly possessions, he still maintained the heavens of Vind'yu, so that Looeamong really gained but few souls, in heaven, after all his destructions.

10. Looeamong had also led his mortal emissaries into Chine'ya, in hope to possess that country also. He had said to them: Go thither, and enforce upon them the opium trade. And it shall come to pass, they will become a drunken and worthless people, and ye shall fall upon them, and overcome them, and possess all their country, wherein there are stored great riches.

11. And the idolaters of the false Kriste did fall upon the Chine'yans and enforce the opium trade, and did also make many of them a drunken and worthless people. And after they were thus drunk, the idolaters of the false Kriste raised the cry: Behold, the drunken heathen! The indulgers in opium!

12. Nevertheless, the Ka'yuans of Chine'ya were a mighty power, and they baffled Looeamong's emissaries in all further encroachments.

13. Now, although Looeamong had been beaten by the wisdom of God, in possessing the colonies of Guatama, nevertheless, Looeamong still hoped to regain the country to himself. And to carry out his designs, he sent two thousand million angel warriors to accom-

plish the destruction of the Algonquin tribes that inhabited the country.

14. And this also came to pass, the idolaters of Looeamong did fall upon the Algonquins, and caused three million of them to be put to death, men, women and children.[4]

CHAPTER XV.

GOD, JEHOVIH'S SON, CASTETH OUT THE FOUR FALSE GODS.

WHEN the right time came, Jehovih spake to God, saying: My Son, behold, the kosmon era is near, and the light of the arc of su'is entereth the fields of Paradise. Stretch forth thy hand over the nations of the earth and over the heavens thereof, and sweep clean thy kingdoms for My everlasting light.

2. The four false Gods, the perpetuators of the beast, will call out in agony, but thou shalt heed them not in My judgments.‖

3. Then God sent forth his disciplined hosts, twelve thousand million, to cut off the supplies of the earth. Even as a mortal general cutteth off the supplies of a wicked city to subdue it, so was cut off the accumulated power of the four false Gods, they that had proclaimed themselves the Saviors of mortals and angels.

4. And the angels of God spread around about the whole earth! In armies of millions and tens of millions, well disciplined, they gathered together in the mortal cities, and in the country places, amongst all nations, tribes and peoples.

5. And these angel armies were officered and drilled to work in concert, with lines of light extending to the throne of God.

6. And God spake in Paradise, by means of the lines of light, and his voice went into all the mighty armies of his hosts, the twelve thousand million, saying:

7. Cut off the earth supplies of the four beasts of the earth! They and their countless legions of followers have become profitless in the resurrection of mortals and angels.

8. Their names have become a stench upon the earth. Their mortal followers are grovelers in all manner of uncleanness. Their spirits have become as vagabonds on the earth and in the heavens thereof.

9. My hosts have tried to persuade them, but they will not hear; the light of the upper kingdoms, they will not receive.

10. But I will make them look up. Like beasts that are untamed, they shall cry out for sustenance, but they shall not find it in the places of their old haunts.‖

11. Then, the hosts of God marched in betwixt the drujas, the worshippers of the four false Gods, and their mortal harvests.

12. And the drujas turned to their respective Gods, the false Brahma, the false Budha and Gabriel of Kalla, and the false Kriste, crying out: Behold, our supplies are cut off! Is not the earth thy kingdom, and the place of thy footstool? Saidst thou not that thou wert the Almighty? How, then, hath another God come between? If thou art, indeed, our Savior, now save us! But if thou hast been all this while deceiving, then shall hell be thy portion!

13. The four false Gods heard the cry of anger and suspicion in their mighty kingdoms; heard the wailings of the sixty thousand million. And they feared, and trembled.

14. Most of all in fear was the false Kriste, for, for sake of aggrandizing his own kingdom, he had had it proclaimed on the earth that: Whosoever believeth in me, shall be saved; but whosoever believeth not in me, shall be in danger of hell-fire!

15. And countless millions of mortals had taken no thought as to self-resurrection, but taken him at his word; and so had lived and died and become his slaves for hundreds of years. Millions of these angels had heavenly banners made, with the promises of this false Lord inscribed thereon, and with these went in processions in heaven, crying out: Bread or blood! Bread or blood! We come not to bring peace in heaven; we come to bring a sword! We come to set angel against angel! Give unto us, O thou, our God, or hell shall be thy portion!

16. Thus, it came to pass, as had been foretold by God, whereof he had said: Anarchy shall encompass your heavenly kingdoms, and ye shall yet own that ye are false before Jehovih.

17. And the four false Gods, fearing the fires of hell, went about, crying out: I am not the true Brahma! I am not the true Budah! I am not the true God! I am not the true Kriste!

18. For they hoped thereby to save themselves. But, alas, for them. Their thousands of millions fell upon their heavenly cities, palaces and thrones, and robbed them.

19. And, when their fury was started, behold, the vast multitudes rushed for the false Gods, and fell upon them, beat them, suffocated

them with foul smells, covered them up with suffocating gases, walled them in with sulphurous fires.

20. And they brought the officers and priests and monks and high officers, and cast them into hells also, millions and millions of high-ruling angels of the false Gods.

21. Thus were these four false Gods hemmed in, even within their own dissolute kingdoms, and every day and every hour grew more terrible. It was the infuriated madness of sixty thousand million deceived angels, broken loose from slavery, turned upon them.

22. Then Jehovih's God, from Paradise, went forth in a ship of fire, brilliant, past the endurance of drujas; went forth with ten million high in the grades; ten million against sixty thousand million. God brought these from the realms of Aroqu and Harivya, well disciplined for the purpose.

23. And on the ship, and on the banners thereof, were inscribed these words: THERE IS BUT ONE GREAT SPIRIT, JEHOVIH. TO ASSIMILATE WITH HIM, IS THE SALVATION OF MORTALS AND ANGELS.

24. He crieth out: Come unto Me; My kingdoms are ample unto all the living. Be ye strong in resurrection, for I am come to deliver.‖

25. And God gathered in from the highest grades of the disrupted heavenly kingdoms thirteen thousand million homeless angels, who had been worshippers of the four false Gods. And God had them sent to Luana, on the plateau, Hivestos, where he officered them in colonies, with places for education and labor.

26. God said unto them: Ye hoped to ascend to Jehovih's highest kingdom by prayers and confessions to false Gods. Behold, I say unto you, there is no resurrection but by developing the talents Jehovih created unto all men. Go ye to work, therefore, and to places of education, that ye may become fit companions to Jehovih's exalted angels.

CHAPTER XVI.

GOD DELIVERETH THE FOUR FALSE GODS OUT OF THE FOUR HELLS.

ES said: Now was God, Jehovih's Son, master of the whole earth and her heavens.

2. And, behold, the era of kosmon was at hand.

3. The light of the arc had fallen on the throne of God. Jehovih's Orian Chiefs from the emancipated heavens had come!

4. Paradise was like a new kingdom. A thousand million ethereans had arrived to labor with God, in clearing away the hells of the lower heavens, and in providing for opening the gates of the heavens for the angels to appear unto mortals.

5. Metahazi, Goddess of Alefad, in the roads of Loo, in etherea, had brought back the armies of the inquisitions. Hativi, Goddess of the Lutian swamps, in Wessatow plains, in etherea, was there, with Massecred of Bough-ghan-ghad. Monetzian, Goddess of Tuissa, was there, with the persecutors of Zarathustra. Norwothchissa, Goddess of the forest of Nidea, in etherea, was there with the persecutors of Brahma (the pure and true) and the persecutors of Moses and Capilya.

6. Besides these, there were forty-six other Goddesses, each with a host of angels who had in the ancient times striven against Jehovih, in favor of some false God.

7. But now, in the coming of kosmon, behold they returned as pure and exalted Gods and Goddesses.

8. And God, Jehovih's Son, called forth all these one-time persecutors, and he said unto them:

9. Behold, there are four great hells and six smaller hells and fourteen still smaller hells, still existing in these lower heavens.

10. Since ye were once cast into hells, and afterward delivered by the angels of Jehovih, go ye now, and deliver the hells of these heavens. And bring ye the chief false Gods before me. My marshal will allot you to the respective places I have appointed unto you.‖

11. Then went forth the Gods and Goddesses as appointed by God to deliver the twenty-four hells of the heavens of the earth. And they took with them unto this labor six thousand million angel laborers well skilled in such matters.

12. And, in thirty-four days, the hells were delivered, broken up and gone. And from these hells, there were thus delivered more than seventy thousand million angels; who were carried to the plateaux, prepared for them by God, Jehovih's Son.

13. And God had also provided unto them, in their new heavenly places, divisions and sub-divisions, with generals, captains, overseers and such other officers, necessary to prevent them running into knots and hells again.

14. Of the false Gods and Goddesses thus

delivered and brought before God, in Paradise, for judgment, the chiefs of them were: Ashtaroth, Dagon, Ashdod, Yotemas, Sathias, Goluth, Plutoya, Itis, Hamgad, Moak, Hoar, Baal, Ennochissa, Kabalactes, Gabriel and Looeamong. Besides these, there were seventy other false Gods and Goddesses delivered, but who were not brought before the throne of God, but were sent to hospitals, because they were in chaos.

15. God had previously provided Paradise, through his Holy Council, for the time of the judgment of the false Gods, that were brought before him.

16. So the Holy Councils were formed in crescent, so that the throne of God laid betwixt the horns thereof, in order to promote the Voice.

17. The marshals then brought the false Gods and Goddesses into the arena of circle where the light should fall upon them.

CHAPTER XVII.

JEHOVIH JUDGETH THE FALSE GODS AND GODDESSES.

ES said: The Voice spake out of the light over the throne of God, saying:

2. Because I admonished both earth and heaven, saying: Whoso setteth up more than the I AM, shall be bound: And whoso hearkeneth unto them, and runneth after them, shall be bound unto them. And they heeded not My commandments, but made worshipful other Gods than Me, so shall they reap the harvest they have sown.

3. Because they drew the sword to establish themselves, they were bound by the sword.

4. Because they took upon themselves heavenly kingdoms, I bound them thereunto.

5. Because they professed salvation in the names of false Gods, I let them run their course; and, lo and behold, they have shown no salvation in heaven or earth.

6. They have built up kingdom against kingdom, standing army against standing army. Verily, they have brought judgment upon themselves.

7. Hear the words of Jehovih, O ye false Gods and Goddesses, who set up heavenly kingdoms against Me.

8. Who slew hundreds of millions of mortals, in order to make other names than Mine worshipful on earth and in the heavens thereof.

9. Ye, who cried out falsely: Behold me; I am the light and the life; through me is the way of salvation.

10. Ye, who have used your names to lead mortals and angels away from the Creator; saying of yourselves: Behold me, I am the Lord; I am God; my heavenly place is the all highest.‖

11. Behold, I had spoken in the olden times; I had said:

12. Whoso aspireth to be a king of the earth, or queen, or emperor, or ruler over a nation or people, and I give to him his desire, he shall be bound with the people of his administration. Neither shall he rise to My emancipated heavens, till he hath carried up with him every soul that he had dominion over. But he shall be bound unto that people in the first and second resurrection, until even the lowest of them are raised in wisdom and virtue and good works, sufficient for the grade of Brides and Bridegrooms to My etherean realms.

13. And if a king stretch forth his arm to subdue and annex other countries unto his own, suffer thou him to do so, for he is magnifying his bondage for the resurrection of the low.

14. And thou shalt apply these rules unto all earthly rulers, be they kings, or queens, or emperors, or presidents, or governors, or legislators, or judges, or popes, or priests, or preachers, or whosoever presumeth to rule over, or to lead, or to exact servitude from others. And the term of the bondage unto them in the lower heavens shall be in proportion to the magnitude of their dominions.

15. But, to whomsoever attaineth dominion by the sword, or extendeth dominion by the sword, and by blood and death, his bondage shall be a hundred-fold.

16. And whosoever maintaineth his dominion by standing armies, thou shalt compute the number thereof, and to him and his high officers, the bondage in the lowest heaven shall be equal to ten times the number of soldiers thereof, and ten times the number of years of the servitude of the multitude of his armies.

17. For, whosoever taketh from My people for his own glory or dominion, shall render unto Me the just value.

18. Whosoever engageth in war, or leadeth in war, or is a captain, or a general, and causeth the death of whom I created alive, he shall not rise to inherit My emancipated heavens as long as there remaineth war upon the earth. But he shall toil in the lowest heavens of the earth to educate and raise up the drujas thereof, which shall be his labor.

19. And whoso hath great riches, and many servants, his resurrection shall be no faster than the resurrection of those that serve him.

20. And whoso hath great riches and yet no servants, but liveth for himself, thou shalt apportion his place in the first resurrection even according to the good he might have done, had he obeyed My commandments; and he shall do in heaven, what he neglected to do on earth. And he shall not rise to My emancipated heavens, until he hath appropriated according to that which I gave him into his keeping.‖

21. God said: The words that come out of man's mouth, even though they profess prayers and repentance, are of little avail before Jehovih. But the words that come out of good works done unto others to raise them up, are as the sound of a trumpet that reacheth beyond the stars.

22. For, in all ages of the world, there have been deceivers and hypocrites, with temples and churches to worship in, professing to serve the Creator, but, in fact, serving an idol.

23. And their priests and preachers speak good doctrines, but they practice them not, save a little, as a blind to lead the multitude astray.

24. And they live in fine houses, and fare sumptuously every day; and are skilled in oratory and in doctrinal precepts; but they will not go, and serve the poor, teaching them how to live. Again the Voice spake, saying:

25. My judgments are upon those that profess Me, dealing out their pittance to the poor, whilst they themselves live above want. When such men die, and enter the first resurrection, they shall be handed over to those that are in darkness, and their bondage shall be a hundredfold. For they preached words of righteousness with the mouth, but, in their behavior, they laid their foundation for the kingdom of hypocrisy. Verily, I give unto them the harvest that cometh of their own sowing.

26. These, then, have been My doctrines since thousands of years, and known unto you before ye deserted My kingdoms.

27. If such, then, be My judgments unto mortals who serve false Gods, how much greater, then, must be the penalty upon the false Gods, who set themselves up to establish these iniquities?

28. Hear ye, then, the judgment of Jehovih: Whosoever hath established the name of any God but the Creator, and made it worshipful on earth or in heaven, shall be bound in the first resurrection till that name is no longer worshipful on earth or in heaven.

29. And whatever God or Goddess hath said: Come unto me, ye that are heavily laden, and I will give you rest, for I am the way of salvation and of light and of everlasting life, then, that God or Goddess shall be bound in the first resurrection as long as mortals or angels go unto him or her.

30. Behold, as such a God called, and they answered unto him, so do I give unto both, the God that calleth, and the subject that runneth unto him. (For I give liberty even unto Mine enemies.)

31. But, when a subject goeth to a God, and saith: Behold, thou hast said: Whither I go, I will call all men unto me, and I believed in thee, — then that God shall not put him away.

32. Whilst Osiris was worshipped, I gave unto Osiris (the false).

33. Whilst Ashtaroth was worshipped, I gave unto her.

34. Whilst Baal was worshipped, I gave unto Baal.

35. But, when any of these Gods were no longer worshipped, behold, I gave them no more subjects.

36. As long as Brahma is worshipped, I will give unto him, who is before Me.

37. As long as Budha is worshipped, I will give unto him, who is before Me.

38. As long as Kriste is worshipped, I will give unto him, who is before Me.

39. As long as Mohammedans are upheld on the earth, I will give unto him, who built up Mohammed.

40. And, when all of you have purified, and raised up all those who idolize you, in that same time, will I raise you up to higher heavens also.‖

41. Es said: And now, when the Voice ceased, and all was still, the false Gods and Goddesses raised up their heads, and they spake with one voice, saying:

42. Thou art just, O Jehovih. Unto Thee do I now covenant that I will serve Thee forever. Neither will I aspire to rise to higher heavens till I have raised up all whom I have led astray.

43. Make me strong, O Jehovih, in this my everlasting covenant!

44. Teach me, O Father, the labor I should do, that Thou shalt be glorified forever!

45. Thus ended the judgment. God's marshals removed them to the places allotted for them, and they went to work.

CHAPTER XVIII.

ES said: Such, then, was the fate of the chief false Gods in the lower heavens.

2. But, during the last three or four hundred years, many of the officers of these false Gods had seceded from them, and had set up small heavenly kingdoms of their own. And their mortal followers were called sects.

3. These little heavens were, for the most part, situated on the earth, and usually these small Gods inhabited the churches where mortals came to worship.

4. And the preachers within these churches fell under the inspiration of these itinerant Gods and their gangs of wandering spirits.

5. In Guatama, these inspirations were carried to such an extent, by these drujan Gods, that the mortals of one sect were made hostile, one sect against another.

6. An enmity, therefore, existed betwixt protestants and catholics, and betwixt protestants themselves, and betwixt all of these and the Jews. And, not only on earth, betwixt mortals, did these things take place, but these petty Gods had small kingdoms of their own; as a presbyterian heaven; a methodist heaven; a baptist heaven, and so on. And, when a mortal member died, his spirit fell into his heaven, where he had lived, becoming a servant to these drujas. And, when he cried out: I want to go to Jesus, I want to go to Kriste, he was shown the drujan God, and told: That is he! The which he would believe to be true. For what is bound on earth, is bound in heaven.

7. A drujan God, Piad, established a sect, and named it Mormon, and he located his kingdom on earth with his mortal followers, and he became master over the spirits of his mortal followers in the same way, calling himself, the TRUE KRISTE.

8. Piad taught, that all good Mormons would ultimately attain to rule over some planet and her heavens. But, he never permitted the angels of his kingdom to go out of his reach. He also taught mortals, that the more numerous progeny a man begot, the greater would be his heavenly kingdom, in time to come. For this was Piad's scheme, to make his own heavenly kingdom large and powerful.

9. Another drujan God, Lowgannus, established a kingdom on earth, and named it Shaker Heaven, pretending he was the TRUE KRISTE. And his place became a heavenly bondage unto himself.

10. Another drujan God, Sayawan, established a heavenly kingdom on earth, and called it THE ALL HIGHEST HEAVEN.

11. This Lord called himself THE LORD. He raised up a mortal, Swedenborg, whom he took in spirit, subjectively, into many of the lowest heavens and hells, saying to him:

12. Behold, they that serve not THE LORD! How hard it is with them! And he further said: This place of darkness is the Brahman heaven; that place of darkness is the Budhist heaven! But this place of light is my heaven, I, THE LORD.

13. Thus did this drujan God establish a Swedenborg heaven, and mortals looked upon him as the true Kriste, and, after death, their souls went thither.

14. So, it came to pass, as had been prophesied of old: Lo, Kriste, here! Lo, Kriste, there!

15. And, as it was with Looeamong's heavenly kingdoms, thus split into hundreds of remnants, even so was it with the heavenly kingdoms of the other false Gods, Brahma, the false, and Budha, the false, so that there were on the earth thousands of petty Gods' heavenly kingdoms of darkness and misery.

16. Now, all of these drujan Gods, whether of Chine'ya, or Vind'yu, or Arabin'ya, or Uropa, or Guatama, rejected Jehovih, but took the name of some one of the four false Gods, and protested that he himself was the real and true God and Savior.

17. And mortal sects, that followed them, did the same thing. The presbyterian professed the true Kriste, but denounced all others as false; the methodist professed the true Kriste, but denounced all others as false; the Mormon professed the true Kriste, but denounced all others; the Roman catholics also professed the true Kriste, but denounced all others as false. Even so was it with all of them, and none of them practiced righteousness and good works, but were warriors and money-getters, for self sake.

18. God had said: Behold, I give a new testimony unto the nations of the earth: In the time I overcame, and cast out the four heads of the beast, the acrimony existing between different sects began, suddenly, to die out, and they spake friendly to one another.‖

19. And it was so.

CHAPTER XIX.

THE DAWN OF KOSMON.

ES said: Now, whilst the Holy Council were still sitting in Paradise, a light, like a star, came, and stood above the throne of God. And the Voice came out of the light, saying:

2. Behold, the false Gods are cast out, and sent unto their places.

3. Never more shall there be any other false God, or Lord, or Savior, to lead My people away.

4. I am sufficient unto Mine own creations.

5. Let this, therefore, be the beginning of the kosmon era.

6. My people have settled the whole earth around, from east to west; the lands on the western borders of Guatama have become inhabited.

7. Go, then, My God, My Son, open the gates of heaven unto mortals.

8. Let My angels meet them, and talk with them, face to face.

9. Behold, My etherean embassadress, Che'-sivi'anathaotes, cometh in a sea of fire!‖

10. The ship of the etherean Goddess was seen descending from the higher heavens, coming as an open ring, to embrace the whole earth.

11. Again, the Voice spake out of the light, saying:

12. I know no distinctions of men, of races, or sects, or doctrines, or past revelations. All people are My people!

13. Open the gates of heaven; let My angels speak to mortals!

14. Swifter and swifter came the etherean archangels, till all the heavens of Paradise were encircled in the love of the Almighty.

15. Then, God called out the legions who had the matter in charge, where mortals had been born for the work of Jehovih's kingdom. And God said:

16. Open the gates of heaven; let the angels of Jehovih speak with mortals; the time of the Father's kingdom is at hand!

17. Open the gates of heaven! Let the angels come forth in power!

18. And in Hidesville, in Guatama, on the earth, the angels opened the door in Jehovih's name, to be not closed again forever, forever![5]

CHAPTER XX.

JEHOVIH OVERTHROWETH SLAVERY IN GUATAMA.

ES said: In the olden times, and in the eastern countries, Jehovih began His revelations. The western continent He left for the finishing thereof.

2. Now, when God looked abroad over Guatama, he saw four million people in bondage, as slaves; and he saw that they must be liberated. And so, God inquired of the chief mathematician in the Holy Council, one Arak, saying: Who, of all the kings of earth, hath had the greatest number of slaves?

3. And Arak said: Xerxes, who dwelleth in Yope'gah, in atmospherea.

4. God said: Send thou a heavenly ship for him, and for a thousand million of his angels. And send also for the Argos'yan, Leonidas, and for a thousand million of his angels. And, when they are brought here, they shall descend to the earth, to these barbarians, and liberate their slaves.

5. Arak saluted, and departed, giving his instructions to the heavenly marshals, who at once sent ships and messengers as directed.

6. God, then, said: I will now recall the ashars, who hold guard over these mortals; and, for a season, they shall dwell in drujan darkness.

7. And this was accomplished, and straightway a war ensued betwixt the owners of the slaves and the neighboring states.

8. Then came the Gods and angels, high in the grades, to witness the play of mortal death, and to determine how best to win to liberty and to Jehovih, the inhabitants of this great land.

9. God had said: It is an easy matter to win in war; but to make mortals see the triumph of righteousness, is not so easy. Therefore, be discreet in appropriating testimony unto Jehovih.

10. And, there rose up two million men in arms, pushing on in war on every side, coursing the rich soil in mortal blood. And yet, neither side had defined its principles, or taken stand for righteousness' sake. But went on in fearful destruction, laying in death tens of thousands, and tens of thousands!

11. Jehovih said: Send thou, thy Par'si'e'an and Argos'yan angels, down to these mortals, and, by inspiration and by dreams and by visions, thy angels shall say to them: Whoso professeth the earth, shall battle in vain; but whoso professeth righteousness in My name, shall win.‖ And millions of angels descended, and tried to persuade them.

12. But mortals would not hear. Even the chief general, on liberty's side, closed his soul against Jehovih. Aye, himself, enforced slavery with his mighty army.

13. And years went on, and all the people began to perceive that, without righteousness, there would be no end to the war.

14. Jehovih said: Only death can reach these people, or make them behold My hand. Yet, thou shalt send thy angel hosts over all the north regions and inspire them to call out for liberty.

15. Then went forth Xerxes and Leonidas, with their two thousand million angels, to overspread the north, to inspire mortals to a more heavenly stand, to make them see justice and liberty.

16. And, for a hundred days, these angels dwelt with mortals; but many mortals were too gross in the earth to comprehend. Then, Xerxes came to New York, and took hence the guardian angels, those of holiness, and he left the city in the hand of drujas. And, at once, the city was plunged in hell [riots, anarchy — Ed.], and the people were as a mad people, wild and fearful.

17. Again, Jehovih spake in the Holy Council in heaven, saying: Let My angels go once more, and inspire mortals to rise to the light of My will.

18. Again, the angels overrun the land, inspiring mortals day and night to demand freedom for the slaves. And the Embassadress of Jehovih said to her inspiring hosts of angels: Number ye the mortals, north and south, as to their majority voice for freedom.

19. Now, when the Gods numbered the mortals and graded them, they discovered the majority had turned to freedom's side.

20. Jehovih said to His Embassadress: Take thine own inspiring host, and go down to the earth, to Washington, to the president, and hold this matter up to him, that he may understand Me. For he is not bound in doctrines. For which reason My angels made him president, and for this purpose which I have in hand.

21. And it shall come to pass that the president will hear thee, and he shall resolve in his own mind unto freedom for the slaves. But he will seek for some external sign, fearing he may have mistaken the angels that minister unto him. But I will provide a way for this end also.

22. And the angels of Jehovih went to the president in a vision, like a dream, and they called unto him. And he answered and said: Who art thou?

23. And the angels said: Such as come in Jehovih's name for freedom's sake. Behold, millions of His angels look down from heaven, and would come to thy armies, if thou wouldst but proclaim freedom to the slaves. Jehovih's hand is in this matter.

24. The president awoke, and was troubled with his dream.

25. The next night, the angels came again, and re-told their words, and added thereunto: The great majority of the country is ripe for this matter. Thou fearest this is but a foolish dream. Behold, we will give thee proof to-morrow.

26. The president awoke more troubled than before, but remembered, the angels said: We will give thee proof to-morrow.

27. Jehovih said: I will make this matter a testimony to this nation, so that no man may gainsay it. And I will show also how My angels work singly and in mighty legions.‖

28. Now, at that time, there was living in Washington a seeress, through whom spirits spake in her entrancement. And on the day mentioned, the angels spake through her, saying: Go and fetch the president into the presence of this woman.

29. And the president was told what was said. And when the president came before the seeress, the angel of Jehovih entranced her, and said unto him: We said, we would give thee proof to-morrow. Behold, we repeat unto thee, Jehovih is in this matter. Save thou proclaimest the freedom of the slaves thou shalt not succeed. Do thou this, and the enemy's armies shall melt away like snow in the sun.

30. The president's eyes were opened, and he went straight away, and proclaimed freedom to the whole four million slaves.

31. Xerxes said to Leonidas: Thou, great conqueror, thou shalt conquer me. Take thy thousand million angels, and go with the armies of the north, and inspire them on to victory. Give them such strength and courage as they have not before manifested. And, as for myself and my hosts, we will go to the armies of the south, and we will inspire them to believe they are conquered, and so make them flee before thy soldiers.

32. Thus, these great angel warriors allotted themselves to the war. And, lo and behold, the northern armies ran forth over the enemy's country as if war were but play; and the southern armies vanished, disarming themselves, and returning to their homes.

33. The slaves were free!

34. Jehovih said: Let this be a testimony, that this land is the place of the beginning of the kosmon era. There shall be no caste amongst My people.

35. Behold, I went to the Israelites, and in

that day, I said: Keep yourselves as a separate people! For I had work for them; which was to travel westward, and establish Me, the All One. And they came westward, and fulfilled My commandments. Wherefore I have blessed them.

36. And I went to Chine'ya, and I said: Let the followers of Chine keep themselves as an exclusive people; for I have a work for them; which was to establish Me, the All One, and to demonstrate the most numerous people in all the world united as one people, peacefully. And they have accomplished their work. And I blessed them. And I went to Vind'yu also, and established a mighty people with a multiplicity of Gods and languages. For I had a work for them to do, which was to preserve My revelations of some of the divisions in My heavens above; and to prove, in after-time, things which I had revealed to the ancients. They have accomplished their work also, and I have blessed them.

37. But, in this era, I come not to an exclusive people, but to the combination of all peoples commingled together as one people. Hence, I have called this the KOSMON ERA.

38. Henceforth, My chosen shall be of the amalgamated races, who choose Me. And these shall become the best, most perfect of all peoples on the earth.

39. And they shall not consider race or color, but health and nobleness as to the mortal part; and as to spirit, peace, love, wisdom and good works, and one Great Spirit only.‖

40. Leonidas said to Xerxes: It will be revealed ere long that we have been here with our angel hosts. As a testimony of this, let us allot a number of our angels to remain a season with mortals. And they shall inspire them to athletic sports peculiar to the Argos'yans and Par'si'e'ans.

41. To this, Xerxes consented, and they asked for six hundred thousand angel volunteers; and they received them, and officered them, and distributed them in such way that their inspiration should develop mortals in health, strength and endurance, by means of athletic games.

42. And it came to pass that the angels of heaven established athletic games amongst this people, far and near. Jehovih said: Even in this shall man behold the Cause of causes which lieth behind all things done on the earth.

43. And man searched as to the Cause of these things, and tried to persuade himself of any cause but the true one!

44. Jehovih said: I will show these people, that the chief causes of great affairs amongst mortals come from the angels of My heavens.

45. I come in kosmon not to free only the corporeal man, but the spiritual man. I raised My hand against a God being founded in their constitution; neither will I have them to fight battles for Me. The past is past; angels and mortals shall be free!

CHAPTER XXI.

ASCENT OF THE ETHEREAN HOSTS.

ES said: God, Jehovih's Son, was relieved of his arduous toils over the earth and her heavens; and his successor and the Lords were duly crowned.

2. Then, the Chieftainesses and high Gods and Goddesses, from the etherean heavens, prepared for the marriage of Jehovih's Brides and Bridegrooms.

3. And God and his Lords and high officers called in all heavenly grades prepared for the third resurrection; and there were, in all, twenty-seven thousand million Brides and Bridegrooms.

4. Beside these, there were in Paradise, to witness the ceremonies, more than thirty thousand million angels of lower grades.

5. So, accordingly, the ceremonies were accomplished in the usual form; and the Brides and Bridegrooms were conducted into the avalanzas, of which there were eleven in number. Then went in the etherean hosts, who had brought forth the birth of kosmon. And, after them, God and his Lords and high officers.

6. In the meantime, the es'enaurs and trumpeters, two thousand million, chanted and played before the hosts in glory to Jehovih.

7. After that, the Chieftainess gave the signal for the ascent, and, with one voice, the mighty hosts said: Arise! To Thee, Jehovih! Nearer, nearer to Thee, Thou Almighty.

8. And the fire-ships started upward, turning and rising. With more than forty thousand million angels aboard, rose the avalanzas above the pillars of fire, above the throne of God, higher and higher, turned and rose the ships of the hosts of Jehovih.

9. And the angels arising, and the angels

below, clapped their hands and shouted in glee and exalted glory, because of the overwhelming scene.

10. Thus rose up, and departed to the higher heavens, those thousands of millions of worshippers of the Creator, who had witnessed the birth of the kosmon era, for the angels and mortals of this world.

END OF BOOK OF ES, DAUGHTER OF JEHOVIH.

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[1] This undoubtedly applies to Mexico, Central America, and the northern part of South America, and to the West India Islands, as well.

[2] The above names will be found in "Fox's Book of Martyrs," and "Justin's Book of Christian Victims."

[3] The above were Tom Paine's doctrines.

[4] The number of Indians killed outright by the Christians was not much more than half this number; but, still, the three and a half million Indians that once inhabited this country have died out, because of their treatment by the Christians.

[5] The first spirit rappings began intelligently in the same year of the beginning of the settlement of California. They both correspond to 1848, of the Christian era. In round numbers in these revelations they are placed at 1850 A.D. The general downfall of Christianity did not begin to manifest till several years afterward. And the same may be said of Budhism and Brahmanism and Mohammedanism. The free intercourse around the world, especially with China and Japan, did not take place till three or four or five years after the spirit manifestations. The Roman catholic church did not cast out Christ, and declare the Pope infallible, instead, and vice-gerent, till some six or seven years after the beginning of the kosmon era. And it was still several years after this, when Garibaldi and Victor Emmanuel overthrew the earthly kingdom of Christ in Rome. Yet, in the life of a world, these matters may be considered accomplished at the same time.

THE BOOK OF JUDGMENT.

BEING THE GRADES AND RATES OF MORTALS AND ANGELS IN THE LIGHT OF GOD, AS THE WORD CAME TO ES, DAUGHTER OF JEHOVIH.

CHAPTER I.

THESE are the words of Judgment by the will of God, Jehovih's Son, as rendered by Es, for the resurrection of man:

2. Hear the words of thy God, O man! I am thy elder brother of tens of thousands of years' experience. Profit thou in my wisdom, and learn the discourse of thy God.

3. Jehovih, Creator of all things, spake to me, thy God, saying: Give ear unto Me, O God, My embassador of the earth and her heavens for this thy season. Obey My mandates, and teach mortals and the angels of thy lower heavens to know Me and to rejoice in My creations. The time is now come when the light of thy inspiration and thy angels shall extend around the whole earth and in her heavens also.

4. In all former cycles, My Gods had to deal with separate divisions of the earth; My revelations were unto each, for a special time, which is now at hand. I have prepared this land untrammeled with Gods and Saviors and Lords, enforced by the sword, so that My revelations of this day shall be published and not suppressed. And thou shalt reveal to mortals the plan of My worlds; and, as to who thou art, and the method of thy inspiration and dominion on the earth and her heavenly kingdoms.

5. Thou shalt keep open the gates of heaven for a season, and the spirits of the dead shall commune with mortals, good and evil, wise and foolish. And mortals shall see them, and talk with them, face to face; and they shall recognize their own kin, sons and daughters, fathers and mothers, brothers and sisters, the dead and the living.

6. And the angels shall demonstrate the subtlety of corporeal things, and the capacity of one solid to pass through another solid uninjured.

7. Yea, the angels shall bring from great distances heavy substances, and cast them down in the presence of mortals, who shall see these things done, and testify thereto.

8. And man shall understand, that, even as plants and trees and fish and serpents can be wielded by My angels, so also can virus and pestilence be carried by angels of darkness to cast mortals in death.

9. And thou shalt suffer evil spirits and all manner of drujas, and vampires and engrafters, to come, and manifest unto mortals, that they may know whereof My revelations unfold the matters of earth and heaven.

10. For man shall understand what I mean by the words: As ye live on the earth, so shall ye reap in heaven.

11. And thou shalt suffer to fall in darkness such mortals, as consult the angels in regard to riches, or to marriage, or to self, or for curiosity, or frivolity, or for anything of an earthly nature for profit's sake. They shall prosper for a season, but end in being confronted with folly and falsehood.

12. And whoso asketh for the spirits of great men, suffer ye him to be deceived by drujas and all manner of lying spirits.

13. And whoso asketh of the sar'gis for great men, or for Moses, or Jesus, or Kriste, or for any well-known name, as applied to ancient times, suffer him to be answered by evil spirits and deceivers.

14. Whoso desireth the angels for profit's sake, and he have power in sar'gis, give unto him a band of drujas and vampires, and give them great power in signs and miracles.

15. And whoso consulteth the angels, without regard to becoming a better man himself, suffer him also to become captive to lying spirits.

16. And to all men, that feed on fish or flesh, suffer thou vampires to inhabit them.

17. And to such as drink to drunkenness, and smoke or take narcotics, suffer thou fetals and engrafters to come upon them.

18. And in families, whose heirs are born from parents, wed for earthly considerations, suffer thou spirits of obsession to enter and drive them mad.

19. For they shall be made to know the meaning of the word, hell, as applied to the lower heavens.

20. And to whomsoever worshippeth Gods or Saviors because of miracles, give thou them plentifully of miracles and signs through unclean spirits, and through mortal sar'gis (mediums), of low grade. Yea, thou shalt let spirits of darkness assume to be these very Gods, that mortals may be made to know what manner of evil spirits dwell in their churches and temples.

21. And to the rich man, who maketh pretence to righteousness, but who doeth not toward the poor as to himself, give thou him a host of spirits of hypocrisy and lying, that he may realize the company he is preparing his own spirit for in heaven.

22. Give thou signs and miracles to the unclean seer as well as to the clean; to the liar and deceiver, as well as to the truthful man.

23. For I will destroy the worship of all Gods and Lords and Saviors on the ground of miracles.

24. And thou shalt take great liars, and give them lying spirits to speak through them by inspiration and entrancement. And these spirits shall profess the names of great persons long since dead. And they shall manifest great oratory and wisdom and truth; but, nevertheless, their preaching shall be of little avail for righteousness' sake, or for good works.

25. And their applauding audiences will not contribute to the poor, nor found any improvement on the doctrines of the ancients.

26. For the spirits, who speak through them, shall be the first resurrection, and know not Me nor the higher kingdoms. Verily shall they be of the same order as the spirits who minister in the churches and temples, being such spirits as have not yet been delivered up from the earth.

27. And some shall say: Hear thou me, for I am God! Some shall say: Hear thou me, for I am the Lord! Some shall say: Hear thou me, for I am Jehovih! And others shall profess the names of mortals who had great power on the earth. Suffer thou them to do these things.

28. For I will make man understand that he shall accept nothing from angels or men because of the name professed. On the merit only of wisdom and truth, and such good doctrines as raise men up out of darkness and poverty and crime, shall they accept either spoken or written words.

29. And they shall try to organize to carry out good works, but they shall fail. For many will desire to be leaders, being under the influence of selfish considerations, desiring the applause of men.

30. And they will profess freedom, but they will not pledge themselves to any sacrifice, either of money or opinion for sake of the public good.

31. And little good shall come out of their works, and even less peace of soul shall come unto them. For they shall dispute and quarrel, being divided in all their ideas and philosophies and sentiments and in their understanding of My kingdoms.

32. For, by this means, shalt thou show them they are under the inspiration of the unorganized es world; and of spirits who have not yet entered into My resurrections, which I created for them. But in the time of the light of My revelations, thou shalt raise up a few, here and there, capable of the All Light. And these, thou shalt cause to form a basis for My kingdom on earth.

33. And they shall forswear all Gods and Lords and Saviors, but profess Me, the Great Spirit, Jehovih.

34. And they shall pledge themselves unto one another in fullness, as brothers and sisters, holding their possessions in common.

35. To live for sake of perfecting themselves and others in spirit, and for good works.

36. They shall eat not fish nor flesh of any creature that breathed the breath of life.

37. And keep the seventh day as a day of communion with Me and My angel hosts.

38. With rites and ceremonies explanatory of all the doctrines in the world.

39. Practicing good for evil; non-resistance to persecution and abuse.

40. And abjure war; even, if necessary, by submitting to death rather than take part therein.

41. And they shall become an organic body in communities of tens and twenties and hundreds and thousands.

42. But they shall have no leaders, only their Creator; but be organic, for sake of good works.

43. But they shall not go about preaching for sinners to go to repentance.

44. Nor preaching for charity to the poor.

45. But they shall go themselves about gathering up sinners, and the poor and helpless and orphans; and bring them into comfortable homes, teaching them how to live, to be a glory unto Me and My kingdoms.

46. To such persons shall My angels from the second resurrection come, and minister in My name for the joy of the earth.

47. And when such people die, they shall be received into the second resurrection, escaping the first.

48. Neither shall any other people in all the world escape the place of the first resurrection.

49. Be they kings, or queens, or beggars, or Brahmans, or Budhists, or Kriste'yans, or Mohammedans, or any other pretenders in heaven or earth.

50. Behold, the day of preaching and professions is at an end. I will have practice only.

51. Whoso is not in My organic kingdoms on earth, shall go into My inorganic kingdoms in heaven.

52. Like unto like, created I the heavens and the earth, and all things therein.

CHAPTER II.

GOD, embassador of Jehovih, saith: Ye shall assemble for the communion of angels, regularly, and maintain intercourse with them. For in no other way can ye demonstrate the continued life of the Spirit.

2. Doing this in the name of Jehovih, and for spiritual light in regard to spiritual things.

3. Whoso consulteth the spirits for earthly things shall fall in darkness.

4. But when ye assemble, let no man nor spirit be as a spectator to others. But as all men labor in the field to gather the harvest, so shall all members in the assembly, by prayer or by music, contribute a glory unto the Father.

5. Remembering that the humblest prayer, even with weak words, if given with a full heart, is as strong unto Jehovih as the best oratory.

6. From all men the spirit shall pour forth unto the Father in praise, according to what hath been created unto it. Neither is more required of any man.

7. But this shall happen unto many: Learning to speak by entrancement or by inspiration, they shall imagine themselves controlled by certain angels, when, in fact, it is only their own spirit, eliminated from the corporeal senses.

8. Others, being influenced, shall imagine it is themselves and not an angel, whereas it is an angel speaking through them. This was the case of Ka'yu [Confucius — Ed.]. Both are good, and shall be practiced.

9. Let no man concern himself as to whether it be the spirit of himself or an angel; for it is only the subject uttered which is of value. In this day, all things shall stand on their own merit, and not on a supposed authority.

10. And let not him, who speaketh with his own spirit, judge others to be the same; nor yet the reverse of this; for no two in all the world are alike.

11. To them that have not experienced elimination of the spirit-self from the corporeal self (trance), all speech is believed to be of the corporeal senses only, or of a diseased condition. Such men are not to be blamed for their interpretation; rather shall ye pity them, and not answer them.

12. For many such, even after death, will not admit they are dead, because of the darkness upon them.

13. It is wiser for the spiritual-minded to keep to themselves, especially when communing with Jehovih and His angels. For a greater wonder than these will follow: Some will enter the trance of the first resurrection, and go in spirit out of the body, but only subjectively; others will enter the trance of the second resurrection, and go in spirit out of the body objectively. And the first shall not believe but the second was like himself, going only subjectively. No two men in all the world have I created alike, saith Jehovih. Even many, after death, are not capable of entering the second resurrection objectively. He, that is in subjective state, speaketh and writeth from the earth, looking upward; he, that cometh of the objective heavens, speaketh and writeth as one come down from My kingdoms to the earth.

14. Two conditions will manifest: Subjective spiritualists will affiliate with the world's people, being deniers of the Ever Present Person, and they will pursue earthly vocations for self sake; but objective spiritualists will be Faithists, believers in the Ever Present Person, Jehovih, Whom they will worship not only in words, but by abjuring self, and uniting

themselves in brotherhoods, for sake of doing good unto others. These latter are the chosen people of the Father of the kosmon era, and they will become supreme in all the world.

15. These three peoples, the world's people, the believers and the Faithists, have been in all ages of the world. The latter only of them all practiceth harmony and good works. Both of the others are resistants, quarrelers and warriors and disintegrators and breakers-down of all things.

16. Yet, the Faithists, having faith in the All Person, shall ultimately possess the whole earth, and make it a paradise of peace and love.

17. As the first is bound in the flesh, and as the second is bound by the hadan spirits, so is the Faithist bound unto Jehovih, which is emancipation. As the second can commune with the spirits of the first resurrection, so can the Faithist commune with the Father through the second resurrection.

18. Nevertheless, this shall happen: The second shall say: My angels are high, thine are low! Or they shall ask: How know ye your light is higher than ours?

19. And the Faithists shall answer them, saying: We know no high, no low. We give up all things, in order to serve Jehovih by doing good works unto our fellows.

20. And Jehovih shall judge betwixt them, as to which is high or low; not by their words, but by their works.

21. And the signs of good works and self-abnegation shall be as a witness before the world; whence cometh the inspiration of each.

22. Let no man say, that only seers and prophets and such persons as work signs and miracles are under the influence of spirits; for even as much as these, so are other mortals under the dominion of spirits. Yea, the infidel, the disbeliever, the philosopher, the lawyer, the judge, the preacher, the fanatic, and all others, are more controlled by the spirits of the dead than by their own personal spirit. And the more a man's spirit is wrapped up in his own corporeality, the more is he subject to vampires and spirits of darkness.

23. Neither knoweth the philosopher whether his ideas come from Jehovih or from the spirits of the dead.

24. Whosoever hath witnessed and knoweth of a truth, that he hath seen the spirits of the dead, that knowledge is impregnable. And whoso hath entered the second resurrection, even though in mortality, that knowledge is impregnable.

25. But, whoso hath found the All Person, his knowledge is greater than all. And none below him can judge him. Neither can any man attain to this knowledge, till he hath passed through the other two conditions.

26. No man knoweth the Creator, unless he hath proven the communion of spirits. Neither can any man rise to the second resurrection, till he hath arisen to faith in the All One, Jehovih.

27. Neither shall the Brahman, nor Mohammedan, nor Budhist, nor Kriste'yan join in the second resurrection [communities — Ed.] on earth or in heaven.

28. For they have not the doctrine of unit; they are as a house divided against itself. Their colonies and communities shall fail in all cases.

29. There shall be but one doctrine, which is Jehovih, the All Person, who is Ever Present; with good works done unto others, with all of one's wisdom and strength.

30. And this shall prevail with the young; whom, as orphans and castaways, ye shall gather up in infancy, founding them in the light of Jehovih, teaching them from the start to sing and pray unto Him, in reverence and fear and joy, that He may be glorified in their purity and good works.

31. And they shall grow up of all nationalities, and races, knowing not: This is mine, or that is mine, or that is thine, but understanding, that they own nothing, and that all things are Jehovih's.

CHAPTER III.

THE JUDGMENT UPON THE BRAHMANS, THE BUDHISTS, THE KRISTE'YANS, THE MOHAMMEDANS, THE CONFUCIANS, THE JEWS AND ALL OTHER PEOPLES ON EARTH, IN THE WORDS OF GOD.

THINK not, O man, that I am insufficient to the times and seasons. Or say thou that God spake in the dark days of the earth, but latterly holdeth his tongue.

2. Behold, I am thy elder brother, even as a captain of the earth and her heavens for a season. As I am, even so were my predecessors in the time of the ancients:

3. Embassadors of the most high, Jehovih!

4. Whose power and wisdom are given unto me, even after the same manner as are thy earthly kingdoms governed and disciplined.

5. Whereby order may contribute to the resurrection of all of His created beings.

6. First, I charge thee that whoso saith: God, God! calleth in vain.

7. I am not come to establish, but to abolish

all Gods and Lords and Saviors amongst mortals.

8. For what is past, is past.

9. But whosoever, henceforth, heareth my word and the decree of my commandment, and continueth to make an idol of any name, save the Great Spirit, blasphemeth against his Creator.

10. But whoso crieth out in fullness of heart, saying: GOD, GOD! meaning thereby the Ever Present, the Creator, is not a blasphemer before me.

11. And whoso saith: ORMAZD, ORMAZD! meaning the Ever Present, the Creator, is not a blasphemer before me.

12. And whoso calleth any name in any language that signifieth the Ever Present, the Creator, is not a blasphemer before me.

13. But whoso saith: BRAHMA, BRAHMA! signifying a God in figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Ever Present, the Creator.

14. And whoso saith: BUDHA, BUDHA! signifying a God in figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Ever Present, the Creator.

15. And whoso saith: KRISTE, KRISTE! signifying a God in the figure and shape of a man, sitting on a throne in heaven, is a blasphemer against Jehovih, the Creator, the All Person.

16. And whoso calleth on the name of any other man or angel, worshipping such as a God, is an idolater in my sight.

17. Nor do I judge them less idolatrous than though they worshipped stone idols or graven images.

18. And whosoever saith: DEITY, DEITY! and DIVINITY, DIVINITY! and DIVINE LAW and NATURAL LAW, are adjudged in darkness.

19. For I proclaim my heavens open, and the way of understanding clear.

20. Jehovih is Ever Present, and doeth by virtue of His Presence, and not by any law.

21. And whoso saith that which will lead men to believe He is not Present, or that He hath gone away, leaving certain laws after Him in His stead, the same is adjudged a blasphemer against Jehovih.

22. And whoso saith: CALL THOU ON THIS SAVIOR, OR CALL THOU ON THAT SAVIOR, AND THY SINS SHALL BE FORGIVEN THEE; AND, IN THE HOUR OF THY DEATH, BECAUSE THOU HAST SO CALLED ON HIM, THOU SHALT ASCEND INTO A HEAVENLY PARADISE, the same is a falsifier of my kingdoms and a blasphemer against Jehovih.

23. And whoso saith: COME THOU BEFORE THE CHURCH, AND BEFORE THE PRIEST, AND MAKE PRAYERS AND CONFESSIONS, AND THOU SHALT BE ABSOLVED AND FORGIVEN THY SINS, the same are falsifiers of my kingdoms and blasphemers against Jehovih, the Creator.

24. Nor have I provided resurrection in this world, nor in my heavens above, save by good works done unto others; and this is serving Jehovih, the All Person; and not because of any worship or confessions done before any of the idols on earth or in heaven.

25. Nor is there any redemption in heaven to the Brahmans, nor to the Budhists, nor to the Kriste'yans, because of their prayers and confessions.

26. But wherein good works have resulted in affiliation; and in lifting the people up out of misery and crime, the same is adjudged as worship of the Great Spirit, Jehovih.

27. Wherein the Brahmans have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

28. Wherein the Budhists have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

29. Wherein the Ka'yuans [Confucians — ED.] have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

30. Wherein the Kriste'yans have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

31. Wherein the Mohammedans have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

32. Where beggary and vagrancy and all manner of darkness have increased in any of the cities or countries of any of these idolaters, my judgment is against them.

33. They shall not excuse themselves, nor escape my judgment, by saying: O the true Brahman, or the true Budhist, or the true Mohammedan hath not fallen. These, that fell, were such as embraced not our doctrine in fullness of heart.‖

34. Because my judgment is also against impotency. They have tried their respective religions hundreds of years. And they have not raised up one city of righteous people.

35. Wherefore, I have come to put these doctrines away, and give them that which shall prove itself potent in all the world.

36. That, which I proclaim, shall be proclaimed by the angels of the second resurrection, unto all nations and peoples.

37. My light is not to one people only, save to the righteous, who serve the Creator by doing good unto all men. In my sight, the nations of the divisions of the earth are as one people only, brothers and sisters.

38. I take from all of them their idols, their Gods; but I give them a greater, even the Creator.

39. I say to them: I suffered my children to have idols; but now, that ye are men, put away your idols, and accept Jehovih, Who is the Creator of all.

40. Nor shall any man more say: I worship the Brahman principle, or the Budhist principle, or the Ka'yuan principle, or the Kriste'yan principle, or the Mohammedan principle. For all of these have proved themselves to result in war and destruction.

41. None of them have faith in Jehovih, but faith in their armies of soldiers, and in their weapons of death.

42. But I give unto all people one principle only, which is to serve Jehovih. This is broad enough for the redemption and resurrection of all men. And I will have none other.

43. Seek, thou, O man, to believe in the All Person, Who is Ever Present, Whose eye is upon thee, Whose ear heareth thee; for He is the All One, Who is the password to the highest of heavens.

44. And thou mayest call on thy idol at the gates of my heavens, but the gates shall not be opened unto thee. For I will have no quarrel in my exalted kingdoms in heaven as to Gods and Lords and Saviors.

45. Till thou art washed clean of them; coming in spotless white, a servant of the Most High, thou canst not withstand the light of my kingdoms in heaven.

46. But thou shalt return in spirit to the earth, and abide in the church and temple of thy chosen God, wandering about, in stubbornness of heart, a prey to drujas and vampires and other angels of darkness.

47. Have faith, O man, in Him, Who created thee alive, about Him there can be no mistake. Glorify Him by righteous works, having faith, that even as He brought thee into life, so will He provide unto thee, according to thy just deserts.

CHAPTER IV.

THE NUMBERS OF THE JUDGMENT, IN THE WORDS OF GOD.

HEAR the words of thy God, O man; I am thy elder brother, the captain of heaven and earth.

2. Wherefore, declare I unto thee in this day, the same shall be testified to by millions of angels unto mortals ere one generation pass away.

3. Of Brahman angels in the lowest of heavens, as wanderers on the earth, there are this day more than four thousand million.

4. Of Budhist angels in the lowest of heavens, as wanderers on the earth, there are this day more than seven thousand million.

5. Of Ka'yuan angels in the lowest heavens, as wanderers on the earth, there are this day more than three thousand million.

6. Of Kriste'yan angels in the lowest heavens, as wanderers on the earth, there are this day more than three thousand million.

7. Of Mohammedan angels in the lowest heavens, as wanderers on the earth, there are this day more than two thousand million.

8. Of Jewish angels in the lowest heavens, as wanderers on the earth, there are this day more than thirty million.

9. And of other angels, idolatrous and otherwise, even on the earth, more than twelve thousand million.

10. And of all these angels not one is above grade five, in the first resurrection.

11. But of such as are below grade one, there are more than six thousand million, being mostly such angels as know nothing more than babes, though, for the most part, they were full-grown adults as to earth-life. Some are fetals, some engrafters (professional re-incarnators), who dwell with one mortal during his life-time, and then engraft themselves on another mortal during his life-time, and so on, calling themselves re-incarnated, and, in fact, knowing no other heavens, being disbelievers in the All Person and in my exalted kingdoms.

12. Such as are below grade one, thy God hath classed as drujas, being spirits that have not left the earth and are bound to mortals.

13. They inhabit mostly the oldest cities, and places of filth and indecency; nevertheless, they also inhabit the palaces of kings and queens and emperors and popes and priests and rich men.

14. Of grade one, there are hundreds of millions of angels strolling about on the earth,

crying out: I want to go to Brahma, I want to go to Budha, I want to go to Jesus, I want to go to Kriste.

15. And I send my hosts of high-raised angels to them, saying: Come ye to the kingdoms of Jehovih, and be clothed and fed, and learn to clothe and feed others, for this is the way of resurrection.

16. But they will not believe, but turn away in stubbornness of heart, even as ye of the earth, saying: Nay, I will rise only by prayers and confessions. I want to be changed in a moment, in the twinkling of an eye, and rise and sit on the right hand of God.

17. And there are hundreds of millions who, being dead, know not anything; but, through belief in a judgment day, went to sleep, and are waiting for the trumpet of Gabriel to call them forth.

18. And I send my exalted ones to them to awake them up, and call them up; but they are drunk with their faith, and they relapse again and again, for years and years, for hundreds of years!

19. Fulfilling Jehovih's mandate, that whatsoever is bound on earth shall be bound in heaven.

20. And, even as one drunken man on earth enticeth another to drunkenness, so are there hundreds of millions of idolatrous angels, who return to mortals and persuade them to their same doctrines and to their same debaucheries.

21. Hear the words of thy God, O man, and be wise in thy judgment: He Who created thee alive, gave to thee of His Own Being. Be thou steadfast unto Him, and thou shalt not err, but eliminate thyself from the chance of error.

22. He alone is unmistakably thy sure foundation, in Whom thou shalt not be tripped up.

23. Sufficient unto thee and thy resurrection is thy Creator. Wherefore, in thy soul thou shalt abjure all Gods and Lords and Saviors.

24. Neither shalt thou try to exalt His name by adding thereunto any name in the shape and figure of man, nor by any one of woman born.

25. Seek thou to attain to His voice in all things, and to obey Him for righteousness' sake. Be not stubborn in thy conceit.

26. In thy singleness of purpose thou shalt be ministered unto by the spirits of the first resurrection; but, as thou unitest thyself in a brotherhood on earth, in the name of Jehovih, so shalt thou be ministered unto by the light of my second resurrection.

27. But it hath been proved, and it shall be proved again, that all brotherhoods on earth founded on any of the idols in heaven, shall not stand.

28. Because, there is no second resurrection to minister unto them.

29. And all societies and constitutions and by-laws founded by men, not capable of the second resurrection, shall fail.

30. But whosoever establisheth, in the second resurrection, which is the abnegation of self to serve Jehovih, shall not fail.

CHAPTER V.

OF THE JEWS.

HEAR the words of thy God, O Israel. Shut not thyself up against the wisdom of thy elder brother, God of heaven and earth.

2. Nor magnify thou the ancient days above the present; nor feign and say, thy God is gone away to come no more forever.

3. Behold, thou hast gone forth as a little man to battle against a giant. With thy sling thou hast smitten him with thy ONE God, Jehovih!

4. Thou wast encompassed on all sides by a multiplicity of Gods; one by one, thou hast overcome them, and cast them out.

5. The giant of the great beast, the false Gods, lieth dead and cold at thy feet.

6. The nations of the earth cry out: There is but one Great Spirit, Jehovih!

7. And I declare unto thee, O Israel, the Voice of the I AM is not gone from the earth.

8. Through the seed of the Faithists have I held up the Father's kingdom; by the voice of my beloved founded Him in all the nations of the earth.

9. Thy enemy exulted, saying: Behold, they are a scattered people!

10. But thy God profited in thy footsteps, and in the words of thy mouth: There is but one Great Spirit, Jehovih!

11. And I have provided unto thee, after the manner of thy forefathers, a place to inhabit, where thou shalt not longer pay tribute to the Gods of the idolaters.

12. Come thou out of the darkness of despotism, and inherit the wilderness of this land. And they shall bloom as a new paradise before thy hand.

13. But, because thou hast accomplished the ONE EVER PRESENT, behold, thou shalt no longer be an exclusive people; but shalt suffer

thy sons and daughters to commingle with the Faithists of all the races and tribes of men.

14. And thou shalt forsake the ways of the world, and go, and live after the manner of thy forefathers, in colonies, without kings or rulers; serving none, but Jehovih.

15. And thy people shall hold all things in common, being neither rich nor poor; master nor servant. And thou shalt call out to the idolater, saying: Come into my house, and be one with me. Behold, there is but one Creator; thou art my brother.

16. And it shall come to pass unto thee, O Israel, the way of thy people shall be open, and they shall be delivered out of the bound kingdoms of the east.

17. Because, for two thousand years, thou hast not gone forth with the sword to possess any new country, and establish thyself, thou art glorified before thy God.

18. Because of thy long suffering, thou shalt find peace through the light of my kingdoms. Behold, a new cycle is upon the earth; thy people shall find proof of these my words.

19. My angels will come into the houses of thy people, and they shall talk with them, face to face.

20. Think not that this book is mine only revelation in this day; within thine house, O Israel, shalt thou prepare unto the voice of thy God.

21. For I will raise up many seers and prophets amongst thy people. And they shall testify to my words, on all sides.

22. Judge thou not, O Israel, who are apostates before thy God. I say unto thee: He, that forsaketh Jehovih and worshippeth mammon and the ways of the world, is an apostate in my sight. For, even though they maintain the rites and ceremonies, they have forsaken the spirit and truth of my commandments.

23. Whereas, many who have forsaken the rites and ceremonies in search of higher light, are more to the way of Jehovih.

24. Do they not, indeed, keep the rites and ceremonies, but drink to drunkenness, and eat to gluttony, feasting on flesh, wherefrom they have taken life?

25. And they engage in selling wine, and in dealing in stocks, after the manner of the idolater. Whilst thy forefathers were scrupulous to labor, and bring forth out of the earth, wherewith to feed and clothe man.

26. And they say: God prospered me!

27. Wherein they falsify me, and blaspheme Jehovih and His kingdoms. I say unto thee, they are prospered by satan; and their prosperity is the wages of bondage in heaven.

28. And because of their wickedness, they have led my people to disbelieve in my justice and the plans of my kingdoms.

29. For which reason, more are they apostatized in my sight, than such as are good, who say: There is no God.

30. Throw open thy doors, O Israel; my angels stand at the threshold. These, my words, which I have told to thee beforehand, shall be corroborated by hundreds of thousands of witnesses from my heavens.

31. Seek for the resurrection of thy soul, O Israel, that Jehovih may be glorified in thee, forever and ever!

CHAPTER VI.

OF RESURRECTION. IN THE WORDS OF GOD.

WHETHER on earth or in heaven, the same rules apply unto both:

2. He that serveth himself one-half, and serveth others one-half, shall stand grade fifty.

3. He that serveth himself three-quarters, and others one-quarter, shall stand grade twenty-five.

4. He that serveth himself one-quarter, and others three-quarters, shall stand grade seventy-five.

5. He that serveth himself only, shall stand grade one.

6. He that serveth others wholly, shall stand grade ninety-nine.

7. And whoso serveth accordingly, himself or others, shall stand in grade even as his works manifest.

8. To serve one's self is to work for one's self; to strive for one's self, to think of one's own self, as to what will profit one's own self only.

9. To serve others, is to do good unto others; to help them; to teach them; to give them joy and comfort. This is the service of Jehovih.

10. But there are some who are below the grades; who seek to do evil; who seek to make others unhappy; who delight in crime and pollution. These, if mortal, shall be called Druks, and if spirits, shall be called drujas [druj, singular — Ed.].

11. After such manner, in general, are the grades of my heavens of the earth, atmospherea.

12. Grade one is on the earth; grade fifty, midway betwixt the earth and the emancipated heavens, etherea.

13. Grade twenty-five is one-quarter way up

from the earth, toward etherea; but grade seventy-five is three-quarters way upward, toward etherea. And so on, relatively, grade and place of ascent intermediately.

14. But grade ninety-nine is the highest atmospherean grade, preparatory to entrance into the company of the all pure in spirit.

15. But good works alone are not sufficient to attain the highest grades, for they require knowledge and capacity to unfold others.

16. To accomplish which, those of the higher grades shall oft return to the lower, and learn to lift them up. For this is that which calleth the ethereans in the times of resurrections.

17. Wherein the righteous, who are yet mortal, begin at once lifting up their fellows.

18. Which labor is to the spirit as exercise is to the mortal body, that which giveth strength.

19. Judge, then, thyself, O man of the earth, as to the place thy spirit will rise in the time of thy death.

CHAPTER VII.

A MAN may be wise as to books and philosophy and mathematics and poetry and great learning, and yet be low in grade as to spirit.

2. A man may know little of all such knowledge, and may be poor withal, but by hardship and experience, developed in sympathy and good works done unto others, and be high in grade as to spirit.

3. So also may it be with spirits that manifest through you as great orators, who stand even in the lowest grade in heaven.

4. Let not thyself deceive thyself, O man, as to thy knowledge, or thy speech or professions.

5. Thou hast the scales in thine own hands, and shall, soon or late, weigh thyself justly, and take thy place, even as thou hast prepared thyself.

6. Nor flatter thyself that thou canst cheat heaven, or change the ways thereof.

7. Nor hide thyself behind doctrines, or behind the promises of Gods or Saviors.

8. Old things are done away, and none of these things shall avail thee on earth or in heaven.

9. Be thou king or queen or judge or servant, the same judgment shall stand upon all.

10. When the garment is gone, and the diadem and riches and the flesh withal, consider thou the grade of thy spirit and the bondage upon thee.

11. Thou shalt take that for which thou hast fitted thyself, according to what thou hast done.

CHAPTER VIII.

HEAR my words, O man, and be considerate of the justice of thy Creator.

2. These are my exhibits which I place before thee, that thou shalt not err:

3. And thou be a rich man, and adorn a city by donating unto it a park, with statuary and pleasure-walks, hoping to glorify thyself thereby, and be praised by men; therein thyself burieth thyself in the first resurrection. And the act lowereth thy grade instead of raising it.

4. For in whatsoever thou givest, thou shalt consider, first, the lowest of the low, whether they have bread to eat, and a place to sleep: And the sick, whether they have attendance and good provision.

5. And thou be a rich man, and contribute a house for orphans or for the helpless and aged who cannot help themselves, it raiseth thee in grade.

6. But so far as thou doeth this for the applause of men, thou detracteth from the rate of thy beneficence.

7. Neither doth such a good work help thee more than the poor man helpeth his own grade by assisting one poor orphan.

8. For thy resurrection dependeth not on the quantity thou givest, but as to whether thou givest according to what thou hast. Of which matter thou shalt judge thyself.

9. For he who giveth a penny may be raised up more by so doing, than he that giveth ten thousand.

10. A certain rich man, being converted from the desires of earth, went about casting his money freely in the streets, and in giving to those who asked him therefor.

11. And some gathered it up, and fed and clothed themselves; others took of it, and went and got drunk, and became worse than before.

12. The measure of righteousness of that man's behavior was not in giving what he had to the poor, but in the good and evil that came of it, being weighed, as to which outbalanced the other.

13. And where he lowered the grade of them that received this money, or where he lowered a greater number than he raised, there

his act of casting the money away was a judgment against him.

14. He who giveth, saying: Here, thou beggar! doeth a good corporeal act, but an evil spiritual act. He lifteth up with one hand, but injureth with his tongue. Such an act detracteth from the grade of that man.

15. A certain rich man, being converted to do good works, went and built a score of soup-houses to feed the poor gratuitously.

16. And all the poor people of that town went therein and were fed. But the next year, behold, there were twice as many poor. And the rich man built another score of soup-houses, and they were all fed.

17. But the next year, there were still twice as many poor people to feed; but the rich man had exhausted his means, and could feed none at all.

18. Judgment is therefore rendered against that man for his supposed benevolence.

19. For, whilst he did a little corporeal good, he did a great spiritual wrong, because he lowered the grade of manhood and womanhood in those that he fed. His benevolence promoted dependence.

20. A rich man founded a place of labor for the poor, who had nothing to eat and nowhere to sleep. And he said unto them:

21. The Creator hath given you hands to work with; come ye, be men and women.

22. And they went and worked and earned their living.

23. Judgment is rendered in favor of that man, for he raised the spiritual grade of the poor. This is a benevolence that extendeth into heaven.

24. Let thy charity be to the sick and helpless, but be thou wise in directing the able-bodied to help themselves.

25. For all charity tendeth to lower the self-respect of the receiver, and casteth him lower in the grades in heaven.

26. Certain ones depend on alms, not having either sickness nor yet strong bodies. Nevertheless, were they aroused, they could support themselves.

27. When thou givest them regularly, they depend upon thee. These become beggars in the lowest grades in heaven.

28. That which thou givest them accounteth against thine own grade. Better is it for thee and for them, that thou arouse them from their degradation.

29. To do this tenderly and mercifully, is a great virtue; to do it cruelly, is a great crime.

30. Consider not so much what thou shalt do to raise thine own grade, but what thou canst do to raise the grade of those within thy reach.

31. Remember, all men and women are thy brothers and sisters, and thou shalt labor to make them make themselves a glory unto the Creator.

CHAPTER IX.

REMEMBER thy Creator and the magnitude of His creations. Before Him thou art but an atom, and as only one small creature.

2. Nevertheless, a multitude of people make a nation, with cities and hamlets.

3. These are also graded by thy God, according to the ascendency or the declension of the whole.

4. If a city, then the grades of all the people shall be summed together in a scale of one hundred.

5. And if a nation, then the grades of the cities and hamlets, and of people of isolation, shall be summed together in a scale of a hundred.

6. And if half the people are above grade fifty, and half below fifty, the grade of that people shall be fifty.

7. If one-quarter only, then the grade of that people shall be twenty-five.

8. On the basis of individual grades, shall be the grades of a city and of a nation.

9. And the behavior of a city or a nation shall be graded in the same way, after the manner of an individual.

10. A certain nation built alms-houses and asylums sufficient for the needy, and, by its tyranny, made an equal number of needy ones. That nation raised not its grade for the good it had done.

11. Another nation built no alms-houses, but, by its wholesome laws, there were none needed. That nation raised its grade many-fold.

12. And yet another nation maintained a standing army, in order to maintain itself. That nation stood in grade one only.

13. The place of this last nation, in entrance into the es world, shall be grade one, which is the animal region, which is on the earth.

14. Whoso dwelleth in such a land, though he have a good individual grade, shall suffer deduction in the ratio of the grades of different nations of the earth.

15. But whoso dwelleth in a nation, high in

grade, shall be ascended in his own individual grade.

16. As these grades are on earth, so they correspond in the heavens thereof. In all cases depending on what one doeth for the resurrection of others.

17. If a city, or nation, or a kingdom in heaven do unto others in resurrection, then it shall be credited accordingly.

18. But, if there be no gain in the good that any of these do, they shall receive no grade.

19. But, if they increase in raising individual grade, then are such cities and nations rising in grade.

20. Consider thy nation, O man, one generation with another; and as the relative proportion of individual grades rise or fall, so shalt thou determine whether thy nation is ascending or falling in grade. Number its paupers and criminals as to increase or decrease.

21. Consider not its wealth, nor its ships, nor its armies, nor its great buildings. These all together are only one grade, and are of no value as to the spiritual grade of its people.

22. For the strength and life of thy nation depend on its spiritual grade. Pursue this, and thou shalt prophesy truly as to the growth or the downfall of a nation.

23. Pursue this also with regard to the nations of the earth, and thou shalt determine the relative place of thine own nation in the es world.

CHAPTER X.

THOU art remembered, O man, by thy God, and admonished and instructed for thy soul's sake that thou mayest become a glory to thy Creator and to thyself.

2. Hear, then, thy responsibility and the extent thereof, and consider the magnitude of thine own grade on earth and in heaven.

3. Which is in proportion to the power and the distance of thy reach. Which I have also graded unto all men on earth and in heaven.

4. If thy Creator give thee strength to carry four men on thy back, and thou wilt carry but one, thou shalt be one-quarter grade. But, if thou carriest the whole four, thou shalt be full grade.

5. One man hath wherewithal to feed one man; another hath sufficient for a thousand; and another for a hundred thousand. These are the distances of the reach and power of these men, which is the extent beyond which nothing more can be exacted of them, on earth or in heaven.

6. Yet, when they have all fulfilled these to the utmost, they shall be therein only equal in grade.

7. But, if they fail in their parts, the responsibility of one shall be a hundred thousand; and another shall be ten thousand, and the least shall be only one. These are the debts men owe the people of the nation, the city and the hamlet.

8. Consider, therefore, the darkness of the people of thy nation; the poverty and the crime; and judge thyself as to thine own responsibility.

9. And this rule shall apply both on earth and in heaven. And thy grade of responsibility in heaven shall begin even in the same place thou established it on the earth. Wherein thou wert short, thou shalt labor; wherein thou didst fulfill, thou shalt rejoice, and be without compunctions.

10. Also shall this rule be with the king and queen and emperor, and all rulers who have means and power; and the responsibility shall extend to all the people of the kingdom or empire.

11. Nor shall this responsibility be escaped by death; but the bondage in heaven shall be according to the avoidance of the trust imposed.

12. Consider, then, what thou shalt be encumbered with in the es world.

13. Pursue this philosophy, and thou shalt determine what shall be the labor of the king and the queen and the great ruler, after they have died, and entered the es world.

14. Find the grade of their respective dominions, and thou shalt determine, by the ascension thereof, the duration of their bondage in the first resurrection, whether it be fifty years or five hundred years.

15. But if such emperor's dominions be in declension instead of resurrection, then, on his entrance into heaven, he shall be at the mercy of the spirits of his kingdom, who shall be in wait for him, and he shall not escape them.

16. Some other heavenly kingdom shall deliver them; otherwise, they fall into anarchy and madness (hell).

CHAPTER XI.

REMEMBER thy Creator and the comprehension of His kingdoms; and be considerate of the words of thy God:

2. All men profess to desire resurrection;

they hope to ascend to exalted heavenly spheres.

3. Yet, many will not even try to exalt themselves.

4. One saith in one breath: To not eat the flesh of anything created alive, is the highest.

5. But, straightway, he feasteth on fish and flesh.

6. One saith: To return good for evil is the highest.

7. But he doeth evil even before the sound of his voice is hushed.

8. And yet, he will find fault with his Creator, if holy angels promise him not a high seat in heaven.

9. And there are others who constantly profess to have the higher light; but they go about tattling, and making evil remarks of their neighbors.

10. Yet, many of these do good unto others, giving to the helpless; verily are they both rising and falling, in regard to the resurrection.

11. The measure of the grade of such shall be by weighing the whole behavior as to its result in the community where he abideth. And this rule shall apply, both on earth and in heaven, to all such people.

12. There are men who do great good unto others, and are talented withal, but who are great liars; and much prone to exaggeration. So, that their good works are outbalanced by the shame of their tongues.

13. The grade of resurrection of such shall not be modified or benefited but little by their good works. But they shall be weighed as to such evil habit, whether it be increasing or decreasing; and the grade of such man shall be accordingly, and shall come under the rank of spiritual disease. Because it will be entailed upon them into the es world, and shut them out from the grade which they manifested.

14. When thou searchest for the grade of a city, therefore, all such persons shall stand as grade one.

15. There be some who say: I care not for the spiritual man nor the es worlds. One world at a time is sufficient for me.

16. And they may be good as to the way of the city, contributing alms to the helpless, and visiting the sick. Nevertheless, they utter truthfully their own resurrection, which shall stand grade one.

17. This is no crime in them, but an unfortunate imbecility of spirit. When such persons die, their knowledge, for the most part, dieth with them. And they enter the es world even as if they had died in infancy.

18. They shall stand grade one, because owing to their weakness of spirit, they must need be habited on the earth for many years.

19. There be others, who are forever talking of heaven, and consulting the spirits of the dead, who are, nevertheless, low as to good works, and low in holiness of heart. These shall be graded the same as liars and hypocrites.

20. For in prophecy [calculations — ED.], thou shalt estimate the sum of all the virtues and vices of thyself, and of thy neighbor, and of the whole city, or state, or even the world; and accredit the grade in ascension or declension, and thou shalt compare one generation with another, as to the increase or decrease of its spirituality.

21. And thou shalt know of a truth the standing of the whole world.

22. And from this, thou shalt also determine the time, when man came on the earth; how long the race will survive and bring forth; and the time he shall become extinct as to the earth.

CHAPTER XII.

O MAN, remember thy Creator and praise Him. In this, thou art graded by thy God.

2. Who see not Him, are weak in spirit; who see Him in all things, and hear His voice in the leaves, and in every herb, are strong in spirit.

3. These are the grades of the resurrection of the souls of men.

4. For what is the earth but a foaling nest, and the possessions of the earth but chains of bondage.

5. My heavens rest upon the earth; the place of the es'yan is in my keeping. And the places of the grades of my heavens have I adjusted, according to the inhabitants thereof.

6. I people the heavens of the earth with the spirits of the dead; according to their grade in their corporeal lives, so do I arrange them.

7. To provide them unto everlasting resurrection, and make them to rejoice in their being. These are the labors of thy God.

8. For the beasts of the field and the birds and fowls of the air, and for many animals that are companions to man, made I a place in heaven, where their spirits should survive for a season.

9. And this animal heaven I graded, one, in the order of my heavens.

10. For I saw that man on the earth had delight in them; and I provided unto him for his es'yan period, that he might rejoice in remembrance of finding his loves.

11. And I made the animal heaven to rest on the face of the lands of the earth even the same as the place of the es'yan in grade one.

12. Remember, O man, thy Creator gave to every animal a season on the earth; but He limited them to a time to become extinct. Even so, and of like duration made I a heavenly period for the spirits of animals companionable to man.

13. But for man I provided heavens above, where he should rise as to place, even as he riseth, as to goodness and knowledge.

14. Magnify thy perception, O man, that thou mayest comprehend the kingdoms of thy God. Behold the example thy Creator set before thee in the fashion of the earth.

15. In large bodies, He placed the lands; in large bodies, He placed the oceans. Not in little hillocks of land and little puddles of water.

16. Even larger than these are the divisions (plateaux) of the heavens of thy God; the heavens of the earth are separated by atmospherean oceans.

17. I fill not the air of the firmament with angels scattered about; but I give unto them regions habitable and home-like. And I grade them suitable to the resurrection of the spirits of the dead.

18. Consider the work of thy Creator, and the knowledge and symbols He placeth before thee. Thou holdest up a lump of salt, and it is solid and of dimensions; but cast it into water, and it is seen not, but dissolved and lost as to thy perception.

19. And thou beholdest the earth, which hath dimensions also; but the ethe, thou seest not. As water is to salt the solvent, so is ethe to corporeal things the solvent. By slow velocity holdeth the solid earth its form; yet, in ethe, external to the body of the earth, the swift velocity of corpor is magnified into dissolution. By vortices in ethe are these things accomplished.

20. In the atmospherean regions which rotate with the earth, behold, there are many plateaux larger than the earth, being habitable heavens belonging to the earth. Their component parts are like unto the earth, and they are adapted to the abode of angels even as the earth is for mortals.

21. And yet, O man, these are but the atmospherean heavens. These are the dominions given into the keeping of thy God. These are my kingdoms and my heavens for a season.

22. As thou, O man of the earth, sailest thy ships abroad over the ocean, and coming to a new land, going ashore, dost settle thy people thereon, and it becometh a new kingdom, even so doth thy God in the heavens of the earth, in the plateaux of this vortex.

23. Remember the magnitude of thy Creator's works and the symbols He set before thee: Where the clouds float high, it raineth not; where they drag on the face of the earth, it raineth daily.

24. Consider the habitations of the resurrections of the dead which are in the keeping of thy God.

25. Even as to the square of the distance away from the earth, so are the grades of my resurrections.

26. According to the exaltation of man's soul, so shall he inhabit the places I have made.

27. According to his own soul's growth and development, so shall he ascend in my kingdoms, outward away from the earth; grade unto grade adapted I them.

CHAPTER XIII.

O MAN, to know the creations of thy Creator, and the things He hath placed in thy reach!

2. To apply thy knowledge, and understand with reverence the work of His hand!

3. How considerate of thy little wisdom, and thy love of liberty, which He gave unto thee.

4. Even before He had perfected thee, He called out unto thee to behold His creations. And thou tarriedst not to learn, but ran away, half completed, to vent the exuberance of thy soul, which He gave unto thee.

5. Behold me, thy God; I am thy elder brother which He sent after thee. Come thou, and learn wisdom of thy God.

6. Thou tarriest in the grade; thou art not aroused to know thy Creator. Thou turnest thy back to me, and sayest: Behold, there is no God!

7. I beseech thee, turn about, and hear the wisdom of my words: I will teach thee to know thy Creator; to hear His voice, and to see His hand.

8. And thou shalt rejoice in thy life, and teach thy brethren to rejoice also.

9. Thou hast a corporeal body and a spiritual body: Hear me, and I will open thy understanding.

10. Thy spirit hath eyes and ears and judgment. Nevertheless, the beginning of thy two parts was, at the same time, quickened into a one person, because of the presence of thy Creator.

11. O man of the earth, would that thy spirit and thy corpor stood even in wisdom and power all the days of thy life!

12. But thou art so delighted in the earth, thou hast left thy spirit unfed. And it standeth within thee, as a spear of grass covered with a stone.

13. And thou seest not spiritual things; nor hearest the Unseen. For a stone lieth upon thy soul.

14. Yet, thou hast great learning as to corporeal knowledge; and great vigor as to corporeal judgment.

15. And thou ratest thy neighbor a fool, because, forsooth, in contradistinction to thee, he heareth and seeth spiritually.

16. And thy God weepeth for thee; because, in the time of thy death, thou shalt stand in heaven in grade one, even as the spirits of the beasts of the field.

17. Thy present knowledge shall be void, and thy vigor only as a newborn child. And my angels who are wise and strong shall take thee about, in hada, the heavenly plateaux that rest on the earth, and divert thee with things proximating betwixt the two worlds, that thou mayest be made to comprehend thyself and thy Creator's work.

18. As thy corpor was fed on corporeal substances, so, then, shall thy young spirit be fed on atmospherean substances, which thy guardians shall provide unto thee.

19. Consider the wisdom of thy Creator, Who sent me to fetch thee into places of delight.

20. O that I could take thee to the highest heavenly places! That thou couldst stand before me, and talk face to face!

21. But, even as a newborn child is unsuited to feed on corn and nuts, thy spirit is as a starveling in high heaven. And I take thee to the nurseries where I have provided for thee according to thy weakness.

22. Thy mother was provided unto thee before thou wert born; and my heavens arranged before thy spirit entered therein. Thou shapedst not thyself in thy mother's womb; and, behold the perfection of thine every part.

23. Trust thou in thy Creator, but seek thou also to go with Him, and thou shalt attain easily to the highest places He created for thy glory.

24. O that thou hadst not contaminated thy corporeal part by the flesh of the beast and the meat of His living creatures! This is as one of the stones that covereth up thy soul, and blockadeth thy way to the upper grades.

25. Thy young spirit must remain within the atmosphere of the animal creation for a long season; like unto like, hast thou fashioned thy spirit to the flesh of thy body.

26. According to the atmosphere of things, as to the purity and sweetness, behold, thy Creator hath fashioned them in relative ascent above the earth. That which is impure resteth on the earth; that which is pure, is upward and high.

27. Consider the place of the hells of the spirits of the dead, and the weapons of warfare in their hands. As the corporean is to corpor, so is the spirit as to the atmosphere of the earth.

28. O man of the earth, consider what thou puttest into thy mouth, for the atmosphere thereof is the food of thy spirit. And the habit thereof will be entailed on thy spirit for a long season after thy mortal death.

29. If thou hast been a gross feeder on flesh, thy spirit will seek to linger in the atmosphere of gross feeders still dwelling on the earth. The slaughter-house and the cook-house and the eating-house shall be the places of thy spirit's resort.

30. And thy spirit shall feed therein and thereon; and thy companions shall be millions and millions of drujas [like vultures that flock to a dead carcass]; and thou canst not away; like a loadstone, are these haunts to the spirits of darkness.

31. O man, I have heard thee, in thy fullness, say: I must have my flesh-food; I must have my wine and beer and tobacco and opium.

32. I say unto thee, if thou hast not strength in this day, neither shalt thou have strength to-morrow. What strength shalt thou gain by the loss of thy corporeal body?

33. Consider thy corporeal body as a ship, in which thy spirit is sailing across a wide sea of water. Better that thy spirit learn to acquire strength whilst it hath a corporeal body to ride in. After death, it floateth in the direction thou hast shaped it. Neither hast thou power to go against the current.

34. Remember, O man, these are the lessons

of thy Creator, which he gave unto thee, to learn to master the elements of thy surrounding.

35. Stretch forth thy hand unto thy Creator, and swear thou unto Him, thou wilt conquer every passion that is unclean, and every habit not conducive to the purity of the growth of thy spirit.

36. This is the beginning of thy resurrection; and thou shalt be thine own judge and master.

37. Neither shalt thou call out: God, God, exalt my soul! or, O Lord, save me and raise me up!—until thou hast first begun to do something for thyself.

38. O, that thou knew where the virtue of prayer beginneth! And that he that practiceth the All Highest he knoweth, hath the ear and the hand of his God! Wherein the prayers of the righteous accomplish, whilst the prayer of the ungodlike is void as the wind.

39. Certain men were down in a deep well, and they laid down and shut their eyes, and prayed to be taken up, yet, they would not even raise their eyes to look upward. And others, at the top of the well, let down ropes, and they called down to them beneath to look up, and catch the ropes, but they would not. And, in course of time, they at the bottom said: Alas! our prayers are not answered!

40. O man, that thou wouldst put thyself in the way of thy God! To put away the uncleanness of the body first, and the uncleanness of thy spirit afterward.

41. To seek for things that are pure and good, instead of criticisms and philosophies, that rise up out of thy contaminated flesh-house.

42. Whoso desireth resurrection, let him begin to resurrect himself.

43. Make not thy confessions, which are betwixt thee and thy Creator, before men; but covenant thou with Him, within thine own soul, saying nothing of this for the laudation of men.

44. Thy spirit is as a seed of a beautiful tree, which thy Creator planted; give thou it good light and a clean soil, that the blossoms and the fruit thereon may glorify thy Creator and thee.

45. Such is the resurrection of the spirit of men. Wait not for a Savior to save thee; nor depend thou on words or prayers; nor on hearkening to good sermons, flattering thyself, thou hast done well; but begin to save thyself:

46. By purifying thy flesh, by purifying thy thoughts, and by the practice of good works done unto others, with all thy wisdom, love and strength.

47. For through these only is there any resurrection for thee, either in this world or the next.

CHAPTER XIV.

OF the foundations of the resurrections of thy God, there are two kinds; one, which dealeth with those already born, and the other, with such as are not yet born.

2. For, after thou hast purified thyself as to flesh and spirit, two conditions are open to thee, celibacy and marriage.

3. To such as are by nature inclined to celibacy, let them rejoice; for, in not having offspring, they shall have less bondage after death to remain in the lower heavens, and to return to the earth, to their kindred.

4. It is a great glory for them to make themselves Brides and Bridegrooms to the Great Spirit, to be His for righteousness' sake.

5. But, as to thee, who desireth marriage, pursue thou the same course as to purity and holiness of person, as to thine own resurrection.

6. For, in this, thou shalt be graded also, according to what thou dost.

7. The delight of thy God, who hath dominion over both the earth and her heavens, is to witness the birth of such as come from the pure in flesh and pure in spirit.

8. In likeness of the father and mother are all children born into the world; and every child is a new creation, quickened into life by the presence of the Creator, Who is the All Life.

9. If thou art pure in flesh, thy child shall be pure; and, if thou art pure in spirit, thy child shall be pure in spirit.

10. If thou art a flesh-eater, a drinker of strong drink, and a user of narcotics, thy child shall come forth with thy contaminations upon it.

11. Consider, then, what thy grade shall be, which shall be according to thy heirs, as to their grade in the place where they are born. As to whether thou encumberest the world with progeny lower in grade, or liftest up the world by progeny of an exalted grade.

12. Be wise as to the selection of thy partner, as to purity and righteousness. But be not deceived by such as eat not flesh merely, for the purification of the corporeal body is

but half the matter. Look for one who is pure in spirit.

13. Whoso is pure in flesh and in spirit shall bring forth heirs unto resurrection, which shall be little or no bondage to the spirit, after death.

14. But, whoso marrieth for the earth only, shall bring forth heirs of bondage. And profligacy and debauchery and sin shall come upon the heirs of that marriage.

15. The spirits of such fathers and mothers shall fall in the grades in heaven; and long will be their bondage in hada.

16. Flesh-eaters seek their partners according to the impulse of the flesh, as to the temptation thereof, or according to riches, or caste, all of which are earthly considerations and for themselves only, and in no regard as to what their heirs will be.

17. And their offspring come forth in darkness; they are void of su'is, void of heavenly aspiration, and dumb as to the voice of the Creator.

18. They go about, saying: I see no All Person! I hear not the Unseen! Nay, I believe not that any man hath seen or heard Him!

19. Herein was it revealed to thee of old: Some are born of the beast, and some are born of the spirit. Which I declare unto thee, O man, is the interpretation of all the poverty and crime and war and licentiousness there is in the world.

20. This is the fountain-head, which thy God would bring to the understanding of all people. But there are many, even hundreds of millions, that cannot be made to appreciate this.

21. Nevertheless, the kingdom of peace and righteousness shall not cover the earth over until this is understood by all men and women.

22. Whoso understandeth this, let him wed accordingly; and let such people be as societies to themselves. In this day, no mark of circumcision is required; but men and women shall converse on the ways of the Creator understandingly.

23. And, when thou hast children born unto thee, thou shalt more consider the place of thy habitation, as to temptation, than thy dominion over them.

24. To dwell in a city, which is full of iniquity, thou shalt be a tyrant over thy heirs, restraining them from liberty, in order to keep them from vice.

25. And in this, thou wilt be a sinner also.

26. But dwell thou in a place of purity, and give unto them liberty and nobleness. They shall not be thy slaves.

27. In this matter, thou takest upon thyself a new grade, according to thy heirs and thy God-ship over them.

28. Be cautious in thy proceedings. He, who created thee alive, gave thee no sinful desires.

29. Because thou art not yet a completed man, these things are.

30. Thou shalt find joy in thy talents, and profit in the wisdom of thy God.

31. To perfect thyself is a great glory; to raise up sons and daughters who are also perfect, is a ten-fold greater glory.

32. For, it is the fullness of the life thy Creator gave into thy keeping; which is the glory of heaven and earth.

CHAPTER XV.

OF the abundance of thy Creator's creations be thou appalled, O man!

2. Consider the inhabitants of the whole earth, and the number of a thousand millions brought into life every thirty-three years.

3. Compute thou the number for a thousand years, and for ten thousand years.

4. And, yet, the earth is not full.

5. And the heavens of the earth are yet even as if scarcely habited. Thousands of plateaux there are, with no angels to dwell thereon.

6. But to induce the spirits of the dead to rise up from the earth, this is the work and the glory of thy God.

7. To make them put away earthly desires, to become pure and wise and strong and adapted to the sublimated spheres, what an endless labor for thy God and his exalted angels.

8. As thou, O man of the earth, holdest to the desire for earthly things, thou entailest thyself in heaven, and canst not rise upward. Even so is it with the great harvest, the thousands of millions of angels born of the earth.

9. If thou stand a pyramid before thee, wide at the base, equal to the height, such is the manner of the proportions of the spirits of the dead on their entrance into the es world.

10. Consider, then, O man, how sparse are the settlements in the upper kingdoms of the earth's heavens, compared to the numbers in the lowest grade. And remember thou, the percentage of inspiration that cometh to thee, from this grade, which is doubly degraded in the cities and great capitals.

11. Know thou, O man, that all cities built by men, soon or late, fall into destruction.

Search into the generations, as to the grade of mortals, and thou hast a type of the spirits of that city, chiefly as to the lowest grades. But, remember, the highest grades of angels go away, whilst the lowest remain. As the spirits of one generation are to the form of a pyramid, so, not so will be the spirits of that city in the next generation.

12. But, in proportion to the increase of the mortal city, and in proportion to the raising up of the second, third, fourth and fifth grades, so will be the relative increase in the proportion of drujas that dwell in that city.

13. And, in time, all holiness passeth away therefrom; and, when thy God abandoneth that city for a day, taking hence his holy angels, the people fall into anarchy, or run with brands of fire, and burn down the city.

14. And the hundreds of millions of drujas lose their anchorage on the earth, and thy God and his exalted ones march them away.

15. Find thou the grade and the rate of declension of the mortals of a city, and, when the whole number, with the spirits therein, hath fallen to one per cent., thou shalt prophesy the time of the fall of that city.

16. Be thou fearful of the abundance of drujas about thee; and search out thine own imperfections and uncleanness and thy passions, lest drujas fasten upon thee in a way thou knowest not of.

17. Call not upon the spirits of the dead to come to thee; but call thou on thy Creator for wisdom and light and truth and purity; and, if it will be well for thee, He will send unto thee such spirits as are best adapted to thee for thy resurrection.

18. Whoso consulteth the spirits as to earthly things, or profit, or great undertakings, or marriage, or war, or riches, is already in the hands of drujas. Woe be unto him in the hour of death.

19. When thou sittest in communion with angels, do so reverently to thy Creator; and the members of thy circle shall pray unto Him, or sing songs of praise and glory unto Him and His works. Nor shalt thou habit thyself to sit with such as do not this reverence to Jehovih. And, when the angels appear and converse with thee, remember thou that even the least of them hath passed the bars of death.

20. Be not long-faced or melancholy with doleful songs; but rather cheerful, like the birds that sing unto the Creator. And let thy speech be respectful, and relating to spiritual things. Learn thou from them of the places they inhabit in heaven, and the manner of their occupations.

21. And if thou inquire of them as to earthly things, let it be as to how thou mayest help the poor and distressed.

22. For, if the angel that talketh with thee be a druj only, thy discourse shall, in this way, awake him to see his own shortness.

23. And if they be high-raised angels, they shall understand the working of thy soul, and they will provide unto thee for thy everlasting exaltation.

24. Be upright before thy Creator and thy God, who know thy weakness. Emulate them in all thy doings, for this is the way of resurrection, worlds without end.

CHAPTER XVI.

O MAN, weigh the words of thy God, thy elder brother, of tens of thousands of years' experience.

2. Wherein thy soul perceiveth a ray of light, follow it in truth, and not in words merely.

3. It hath been said of old: Thou canst not serve both, God and self. And many go about preaching this, but they themselves labor for self every day.

4. To serve thy God, is to work for others, especially the sick and helpless, and not for thyself. Thy prayers and confessions to me are but the waste of thy breath.

5. There be such as preach for money, and withal are graduated from the colleges and called learned priests; but they have not yet learned not to serve mammon, save in words.

6. I say unto thee, that a poor man, who cannot read a line, that goeth into the house of the afflicted, giving what little he hath, and, with a willing heart, cleaneth the floor and garments of the bed-ridden, is more learned in my kingdoms than are these graduated preachers.

7. The word, labor, or work, is easily understood.

8. Suffer not thyself to be deceived by them whose trade is preaching and praying. They profess to be laboring for the spiritual man; and, according to the number of their converts, who are also taught words and prayers and confessions, instead of works, so are they called great workers unto the Lord.

9. But I say unto thee, all these are but the

subterfuges of satan (self), to palm off words for works.

10. All such preachers and priests and converts are still tarrying in the depths, — grade one.

11. Hear thou thy God, and weigh his words in the balance, and be not blinded by the tricks of satan.

12. A preacher, receiving a good salary, giveth half his money to the poor, and the other half to the church; and his people say: O what a good man!

13. And straightway they raise his salary, and they present him a good house, where he feasteth sumptuously every day, thanking God for his own prosperity.

14. Now, I say unto thee, that that preacher contributed nothing to the poor. The money, he gave away, was not his, but the fruit of false doctrines.

15. Because he practiced not labor; but as a beggar and a vampire obtained his money, not for work, but for words, he was false before Jehovih.

16. To serve thy God, or to preach and practice the words of thy God, require not great oratory or education. I require not colleges to brace me up; nor preachers, that serve not the Creator.

17. One crieth out: Come to God! or: Make thy peace with the Lord! But he himself would not share his house with the poor of his own church.

18. I say unto thee: All such are either hypocrites, or deceivers of their own souls.

19. Except thou usest thy hands, and bendest thy back in practice, and in producing something in the world, and contributing it unto others, thou art none of mine, nor knowest the way to come to me, nor to make peace with me.

20. It hath been said of old: Do unto others as thou desirest should be done unto thee; also, to return good for evil, and to sell all thou hast, and give to the poor, and love thy neighbor as thyself.

21. And these words are well known; but who is there that practiceth them?

22. Wherein the words are impotent and of non-effect.

23. In place of which, many practice serving themselves by their labor; but in Jehovih's service, their practice is by prayers and confessions: words, words, words!

24. Saying: It is not possible, in the present condition of society, to do these things!

25. Did thy God limit thee, saying: Do thou this, in the present condition of society? The way was open for another condition; but thou soughtest not to find it. Thou wouldst not give up thyself, and live in a brotherhood. Under the name of liberty, thou heldest fast to satan and his haunts, saying: I am willing to serve the Creator, but I will not sacrifice my liberty.

26. And thou sellest thyself to self, which shall follow thee into the next world.

27. Know then, O man, that whoso would rise into my organic kingdoms in heaven, shall teach himself the first lesson of liberty, which is to free himself from self.

28. He shall not say: I want this; or I must have that; or, I cannot have self abridged; or, I will suffer no dictation.

29. I say unto thee, all such men are already in the bonds of drujas and the throes of hell.

30. But thou shalt say: Here I am, O Jehovih, Thy servant! Appropriate Thou me whichever way I can do the most good unto others! Myself is no longer any consideration.

31. This it is, to be a Faithist in the Father.

32. If an exalted man marry a woman beneath him, he can lift her up.

33. But if an exalted woman marry a man beneath her, he will pull her down.

34. Even so is it with the righteous man, that weddeth to the world and liveth therein: soon or late, it will pull him down.

35. But, if the righteous man go with his fellows into a separate place, and wed himself to Jehovih and His ways, then shall that righteous man be lifted up. And, moreover, he shall be a power to lift up the world.

36. Shall a bride not live with her husband? And they that choose the Creator, live with Him?

37. I say unto thee: If thou do not live in a brotherhood on earth, thou shalt not soon find one in heaven.

38. But thou shalt unite thyself with such as are compatible with thee; with whom thou shalt live equal in all things, wherein thou canst do unto them as thou wouldst be done by, loving them as thyself, returning them good constantly.

39. Being willing to make any sacrifice of thine own self's desires for sake of founding the Father's kingdom on earth.

40. Remembering, thou wert born in darkness [the world — Ed.], and art not the same as will be the generations who come after thee.

who shall be born in these communities, His kingdoms.

41. Even for them that are yet unborn shalt thy sacrifice be.

42. In which shalt thou consider that it is for the resurrection of others, and not for thyself, that thou art chosen of Jehovih.

43. For herein lieth the key of all resurrections; which is to labor for others; to induce them to assimilate unto Jehovih, and with one another.

44. The words of thy God are not for the glory of any man under the sun, or for any angel in heaven, but for Jehovih.

45. Thou hast had revelation sufficient since thousands of years; and sacred books with most holy doctrines. And, yet, many that know these well, come into the es world as low as drujas, and as wandering spirits.

46. Thou shalt judge thyself; thy spirit is as a manuscript in thine own handwriting; thou art daily writing thy grade and the place of thy abode in heaven.

CHAPTER XVII.

REMEMBER the words of thy God, O man, and be reasonable in thy understanding.

2. Whithersoever thou buildest a city, and it increase in inhabitants, it equally increaseth in pauperism and crime. Neither hast thou any doctrine under the sun to provide against this.

3. But I have now opened the book of knowledge before thee. The place of my habitation and of the line of my light and of my holy angels I have made plain.

4. Thou mayest travel a thousand other roads, but none other shall be blessed with the light of my countenance.

5. As thou sayest at the door of the college: Young man, neither prayers nor confessions shall graduate thee in my house, to be companion to such as have passed on before thee.

6. So say I at the gates of my exalted heavens, unto the inhabitants of the earth: Only by knowledge and righteous works, done unto one another, shall ye be able to endure the light of my kingdoms.

7. Now, it shall come to pass, early in the kosmon era, that many shall be gifted to heal by laying on of hands. And they shall say: Behold, the lost gift is returned! Have I not done a good thing in the world?

8. But I say unto thee, O man, that these also mistake the coming of Jehovih's kingdom.

9. The healing of the sick may be compared unto giving alms to the poor, and saying: Have I not done a good work?

10. I say unto thee, these things were of the past cycles. They shall now consider what shall be done to prevent sickness. This is better than to heal. They shall now consider what shall be done to prevent poverty. This is better than giving to the poor.

11. I have not come to heal and treat the diseased in flesh or spirit; nor to re-establish any of the ancient doctrines or revelations.

12. I am not a patcher-up of old garments.

13. I am not an apologizer for ancient revelations, nor have I anything in common with what is past.

14. Neither their doctrines, nor sacred books, nor their Gods, nor Lords, nor Saviors are anything before me.

15. I am not come to captivate the ignorant and unlearned. Nor am I come to call sinners to repentance. Nor to convert the debauchee, nor to convert the profane man, nor to convert the harlot.

16. Sufficient have been other revelations unto all these.

17. Nor have I come to say: Behold, this is my book! And there shall be none other!

18. But, behold, I come to found Jehovih's kingdom on earth. I come to the wise and learned. And not to one man only; but to thousands.

19. That which I am uttering in these words, in this place, I am also uttering in the souls of thousands, and I will bring them together.

20. I do not command, saying: Thou shalt believe, because I, thy God, hath said it, or revealed it in this book.

21. I come as thy elder brother, in the name of Jehovih. I show thee how thou canst live without the governments of man. And how thou shalt live, in order to join in my resurrections.

22. Let not the Faithist of this day say: I will purify the government! I will leaven the whole mass!

23. I say unto thee, thy God laboreth not in such method. The cure is, come thou out of Uz, and be thou clean.

24. Whoso hath more faith in Uz, let him remain in Uz; whoso hath faith in Jehovih, let him come into His kingdoms.

25. To know thy Father in heaven, O man, who hath learned this? They profess Him in words, but they belie Him in their behavior.

26. Renounce them, O my beloved; gather

up thy household, and follow my voice, which I speak into thy soul from the Almighty. Follow thou thy highest knowledge, and make thyself a glory in Jehovih's kingdoms, forever and ever.

CHAPTER XVIII.

HEAR the words of your God, O ye priests and preachers and rab'bahs, and all ye that set yourselves up before men, professing to hold the key to salvation and the places of my resurrections in heaven.

2. Hearken to the words of your elder brother, God of these heavens and the earth; behold, I will set you in judgment over yourselves; and the powers of Jehovih within you shall cry out for truth and justice.

3. Take your chosen of the congregation of your church, and make manifest whereof ye preach.

4. And prove that you have a good and sufficient doctrine for the salvation of souls.

5. Choose ye the best of your flock, and show before your God an example of all such as serve not mammon, but Jehovih. Seal up their mouths; for ye shall judge them, not by words, but by what cometh of the soul.

6. And ye shall divide with one another your earthly possessions, being as brethren. And ye shall cast it upon the altar of your church, saying: We give it to the poor!

7. Or, if ye have houses, ye shall say to the poor: Come and dwell herein!

8. Persuade not yourselves, O men of darkness, that ye are not graded by the angels above; or, say to yourselves: Jehovih seeth not, nor heareth.

9. Nor say: When we are dead, our souls shall turn suddenly good, and ascend to the right hand of God.

10. Nor flatter yourselves, saying: We did the best we could under the circumstances.

11. Verily, I say unto you: Ye have not fulfilled the first law, which is to make clean your own corporeal bodies. Because ye have stuffed yourselves with carnal food, my holy angels cannot approach you; neither can your understanding approach the place of my kingdoms.

12. How much less, then, have ye purified your souls? Wherein ye will not put away flesh, because ye love flesh, even so will ye not put away self-righteousness. Because ye shun the practice of labor, showing to the world, ye love words, and the renown of men and caste, making preferences in your churches, having rich and poor therein, which is itself your condemnation. For ye should divide with one another; putting in practice your doctrines.

13. What one of you hath a congregation who have given up all, and who make themselves alike and like, rich and poor?

14. Say ye, my kingdoms in heaven are after such manner?

15. I say unto you: Ye shall be bound in the first resurrection, in hada, to all these whom ye have professed to lead; neither shall ye rise in heaven until the lowest of your congregations of spirits have put away uncleanness and selfishness; which is the first labor. And, after this, they shall learn to practice fellowship in union, for the resurrection of others.

16. Flatter not yourselves, that, because ye wear fine cloth, and ye preach, that ye are not responsible also. Nor hope, that when ye become spirits, ye shall ascend suddenly into places of delight. Ye are marked by your God!

17. Your souls are being written upon with your deeds and works and words; and ye shall see yourselves as in a mirror, and of your own accord shun my kingdoms of light.

18. Because ye have learned words, and practiced only in words, behold, I come in this day to command practice in works. Not for a pittance, but for all ye have.

19. Behold, O ye destroyers of religion, ye perverters of the word of your God.

20. I come to give ye a religion wherein all men can be as brethren.

21. Even the infidel shall accept the Creator and good works. For he, being the fruit of your behavior, is even in the foreground in the march of my armies.

CHAPTER XIX.

GOD GIVETH A NEW RELIGION.

GOD said: Hear the words of your God, O ye preachers, priests and rab'bahs; seek not to gainsay my words.

2. In times past, I had such representatives, and I said unto them: Go ye, preach my doctrines unto the inhabitants of the earth; make them understand the way of the Almighty.

3. And ye shall take neither money, nor scrip for your labor, but be an example of faith in the promises of God.

4. So, your predecessors went forth fulfilling my commandments.

5. But alas, how different ye are this day! Ye patronize the man of wealth; ye boast of the riches of your congregations!

6. Ye receive salaries, and ye dwell in fine houses; my doctrines ye sell as merchandise! Ye have fine temples and fashionable audiences, and ye curry favor with those who are in affluence.

7. Ye go not to the drunkard's den, nor to the unfortunate woman; these ye take not in your arms, saying: My brother, my sister, come with me, I will show you the kingdom of God! ‖

8. Behold, I have come to you in spirit and in truth, but ye put me off, saying: Is not the first duty to one's own household? Is not self-preservation the first law?

9. Now, I answer you: These questions spring from the beast, and not from the spirit.

10. Neither availeth it you one jot or tittle, to rise at break of day and recite prayers all day, nor to say: God help the poor! or: Blessed art thou, my God!

11. When ye cannot purchase one another by flattery, how hope ye for the favor of the Almighty, by praise and prayers and flattery?

12. Behold, the selfishness of man hath made the world a place of wretchedness. The people are in misery and want.

13. Go, then, quickly, to them, and provide a remedy. This is the new religion I give unto you: Demanding sacrifice of you, and your congregations, of all ye have, that is not in use and actual need.

14. And ye shall judge the limit thereof, remembering that whosoever is bound on earth, is bound in heaven.

15. I have drawn aside the veil of death, your sons and daughters, your fathers and mothers, the dead and the living, stand face to face.

16. And the angels are testimony unto you, that your doctrines, as ye practice them, are a blasphemy against the Almighty.

17. Ye persuade yourselves and your congregations, that, after death, the soul shall go far away, and to an exalted heaven. But, behold, they that are dead are with you. They testify unto you by the thousands, and by tens of thousands, that ye led them astray with false doctrines.

18. The evidence of the work of heaven is at your door. Ye stand accused before Jehovih, that ye practice not what ye preach; that ye fare sumptuously, and connive at sin; that ye preach what ye cannot prove; by the angels of your own blood and kin, are ye accused.

19. Ye have no personal knowledge of heaven, and, in stubbornness of heart, ye dispute with my seers and prophets, who can prove before you, they have power to see unseen things, and to hear that which ye cannot hear.

20. Ye study spiritual things with your corporeal senses; neither have ye capacity to see and hear the spirits of the dead. How much less, then, shall ye presume to interpret Jehovih and His kingdoms?

21. Now, behold, I come in this era, not only to declare to you, that the time of preaching is at an end, save wherein it is practiced in deed as it is spoken in word, but also to prophesy to you, that many of you will give up your calling, and preach no more.

22. And your temples and churches and meeting-houses shall be turned into consultation chambers, to find remedies against poverty, crime and debauchery.

23. And the congregations shall be enrolled, and, at the meetings, they shall be inquired after, to see if they are in need. And they shall have volunteers, who shall go about seeking out the helpless and distressed, and providing for them.

24. So, that, instead of the congregations sitting to hear your sermons, they shall come as co-workers for Jehovih's children.

25. This is the new religion, which I give unto you; and, moreover, let it be a prophecy to you of the words of your God. For there is no such congregation this day in all the world; and yet, ere this generation pass away, this shall be proven before you.

CHAPTER XX.

GOD DECLARETH A DAY OF JUDGMENT, AND ALSO HE BEQUEATHETH LIBERTY UNTO ALL MEN.

GOD said: There shall be a day of judgment unto thee, O man. Soon or late, thou shalt take the matter into thine own hand; and thou shalt look into thine own soul to judge thyself. This is unto all men; none can escape it.

2. Such, then, is the judgment day. Let no man complain against the judge; thou shalt be thine own judge.

3. And every one judgeth against himself, and, soon or late, crieth out: O Jehovih, I have

sinned against Thee; in my youth I tried to find excuses for my behavior, but now I am broken down utterly.‖

4. After judgment, reformation and resurrection within man begin as a new tree of life.

5. But, whether thou shalt judge thyself in this life, or wait till thou art dead and risen in spirit, the matter is in thine own hands.

6. Yet, better would it be for thee, if thou wouldst sit in judgment on thyself every day of thy life.

7. But touching the matter, as to how thou shalt judge thyself, hear thou the wisdom of thy God, thy elder brother, and profit thou accordingly.

8. Because of the Ever Presence of Jehovih, thou wert quickened into a conscious being. As thy earth-body is of the earth, so is thy spirit of Jehovih. Nevertheless, different from corporeality; for the latter cometh to an end; but the spirit is the man with everlasting life.

9. Thy spirit groweth by cultivation, which is by the practice of wisdom, truth, virtue, benevolence and affiliation unto others.

10. Think not, that the soul groweth by prayers or confessions unto this God, or that God; for, in whatsoever God thou firmly believest, him mayest thou worship, for he is thy choice. Nor shall any man prevent thee in this thy liberty. But, remember, the same rule holdeth unto all in this day, no God, Lord nor Savior shall exalt thee for words without works.

11. For, behold, I have cast out the Gods, Lords and Saviors on the earth and in the heavens who promised otherwise.

12. And, when the spirits of the dead come to thee in sar'gis, saying: Behold me! I am thy Savior! I am thy Lord! I say unto thee: All such spirits are drujas.

13. Nevertheless, if thou worship a God, or Lord, and he be as a figure unto thee to cast thine eyes into thine own soul, to purify thyself in the sight of thy Creator, it shall not be accounted as if thou worshipped a man.

14. In such respect, it is no sin for thee to worship any good ideal, whom thou shalt emulate in thy behavior.

15. Yet this also shalt thou prove: That, whosoever of the ancients were great, or whatever Gods were well known, that thou settest thy soul on to love, behold, familiar spirits will come to thee to deceive thee, professing to be such ancients or Gods.

16. And, because of this, when thou art dead, and thy soul risen from the dead, behold, some deceiving spirit will come to thee to use thee; neither shalt thou discover for a long season that thou hast been the dupe and slave of an unscrupulous master.

17. This day in the lower heavens there are millions of false Brahmas, millions of false Budhas, millions of false Kristes and millions of false Gabriel-Gods.

18. Whosoever bindeth himself to these names whilst on earth, becometh a fit subject for drujas to fall upon when he entereth heaven.

19. Think not that great wisdom cometh suddenly by dying; in thy early entrance into the es world, thou shalt be easily deceived.

20. For which reason thou shalt school thyself every day of thy life, that thy Creator only is thy God; and that Him thou shalt never see as thou seest a man or an angel; but that Him also thou canst see every day in the glory of His works.

21. With this faith in thy soul, thou shalt die and enter heaven fearlessly; and, when a pretended God or Savior cometh to thee asking tribute, thou shalt know of a truth he is false.

22. Now, therefore, when thou judgest thyself, to determine the balance of thy good and evil deeds, and thy good and evil thoughts, let thy Creator stand as the light of thy soul, and, through Him, judge thou thyself, but not as to thy worship, but as to thy works.

23. Neither shalt thou judge thyself by any God, or Lord, or Savior, or other idol, or by any man or woman; for thou standest thyself second to Jehovih in thy attributes. It behooveth thee to make a God of thyself, in thy behavior and in thy words and deeds.

24. Neither shalt thou judge thyself by any sacred book, or any bible, in all the world; nor by the words within them purporting to be my words, or the words of any God, Lord or Savior.

25. For I have abolished all such sacred books and bibles and words and sayings contained in them, purporting to be my words and the words of any God, Lord or Savior.

26. Neither shalt thou bind thyself by them, nor judge thyself by anything that is written or printed in them.

27. But, behold, I declare a greater glory and judge unto thee in place thereof, which is Jehovih, thy Creator.

28. By Him and through Him shalt thou judge, and be judged.

29. Books are maculate; but Jehovih, is the Immaculate.

30. Neither shalt thou, henceforth, swear by any book under the sun; nor by any God, nor Lord, nor Savior, nor spirit, nor idol, nor image. But thou shalt swear by Jehovih, thy Creator.

31. To Jehovih only shalt thou covenant thyself, and this shalt thou do in thine own way only, and not according to any book, or bible, or priest, or church, or spirit.

32. Behold, the olden times are passed away; and thy God setteth aside the bondages of the olden times also.

33. Sufficient were they for the times they were created. A man shall not be bound as a child; neither shall the judgment of man be bound by the things that were intended for man before he attained judgment.

34. Hast thou not beholden the signs of the times? What I here give in words, Jehovih manifesteth over all the length and breadth of the world.

35. None can stay the hand of the Almighty or gainsay the words of thy God.

CHAPTER XXI.

GOD DECREETH AGAINST INFIDELITY.

GOD said: Hear the words of thy God, O man. In the ancient times, I came as a father to a child, dictating unto man.

2. Now, that thou hast attained to comprehensive judgment, Jehovih hath inspired thee to liberty, and to think for thyself, and to consider what is best for thee.

3. And thy God cometh not now as a dictator, but as thy elder brother, with ample experience.

4. And I say unto thee, after the manner of thy professors in the college to their graduated classes: Behold, thou art free; go thy way, and no longer hope to hold thy God accountable for thy behavior.

5. For, with thy freedom, thou also attainest to responsibility.

6. Think not, because I emancipate thee from the God and Lords and Saviors of the ancients:

7. And from the bibles and sacred books of the ancients; and from the ancient commandments and injunctions, that, as a consequence, thou art not bound in fidelity to thy Creator.

8. More art thou bound now than before; for thou shalt not, henceforth, throw the responsibility of thy conduct on to this man, nor that man, nor this God, nor Lord, nor Savior, nor holy book, nor bible, nor priest, nor church decree.

9. So, that thy fidelity to thy Creator and to thy fellow-man, in righteousness, love and good works, shall be the most sacred study of thy life.

10. And thy example from day to day shall be a perpetual register of thy accountability: verily shalt thou be a living sermon before men and before Jehovih.

11. And, wherein thy behavior detracteth from the grades of thy fellow-men, thou shalt be bound in the behavior of those that copy after thee, and, for the shortness thou bringest them into, thou shalt suffer for them in time to come.

12. Beware, O man, for this rule applieth unto all the generations of men: That, by sudden emancipation from an old condition, man runneth into another extreme, from which spring libertinism and licentiousness.

13. For which reason, rather shalt thou proclaim before the multitude the responsibilities of the new condition, than try to win their applause by proclaiming their emancipation from the old.

14. Because I have opened the heavens, the spirits of the dead return to thee, and commune in thy household; flatter not thyself that the whole of the Father's kingdoms are revealed to thee, and that the angels who converse with thee, can make plain the dominions of the higher heavens.

15. Many of these shall return to thee, saying: There is no hell, no satan, no God, or Lord, nor anything in this world to make thee afraid. For, of a truth, the hell they looked for, they found not; nor found they a God, nor Lord, nor Savior, such as they had hoped to find. And, for this reason, such angels are jubilant for the time being.

16. Nevertheless, a time shall come to them also, when they shall tire of dwelling on the earth, in the places of their mortal kin; and they shall seek resurrection into more exalted places, where wisdom and purity dwell. Then, indeed, shall they begin to comprehend the ways of the kingdoms of the Almighty.

17. And they will cry out in pain; pleading for pity, compassion and help. And after that, when they come to thee, they will also proclaim, even as thy God now doth: That the commandments must be fulfilled:

18. To love the Creator above all else;

19. And thy neighbor as thyself;

20. Sell all thou hast, and give to the poor;

21. Return good for evil;
22. Do good unto others, with all thy wisdom and strength;
23. Abnegate self in all respects;
24. Making thyself a servant to thy Creator;
25. Owning or possessing nothing under the sun;
26. And look into thy soul, to judge thyself constantly, to discover where and how thou shalt do the most good;
27. Complaining not against Jehovih for anything that happeneth;
28. Making thy neighbor rejoice in thee;
29. Making thyself affiliative;
30. Without self-righteousness above any one;
31. Being a producer of something good;
32. And learn to rejoice in thine own life, with singing and dancing and with a jovial heart, paying due respect to rites and ceremonies, that all things may be orderly before Jehovih.‖
33. Remember the words of thy God, O man, when angels or men advise thee against these commandments, they have little to offer thee that will promote the harmony of the state.
34. Consider, therefore, that whatsoever promoteth the greatest harmony and wisdom within the state, hath also been discovered and is in practice in the higher heavens.
35. And, wherein it hath been proven to thee, that a state divided against itself cannot stand, even so are the heavens above not divided, but as a unit.
36. Judge, then, O man, when one spirit cometh to thee preaching one thing, and another spirit cometh to thee preaching another thing, their words are proof that they have not yet entered the harmonious heavens of thy God.
37. And it is because of the inharmony of thine own soul, that thou art open to these conflicting messengers. This is infidelity against the All Person, Jehovih. And such conflicting spirits deny the Person and the Unity of the Almighty.
38. Let not thy emancipation from the bondage of the doctrines of the ancients lead thee into infidelity against Jehovih.

CHAPTER XXII.

THE FATHER'S KINGDOM ON EARTH.

GOD said: I have heard thy prayer, O man: Thy kingdom come on earth, as it is in heaven.
2. Hast thou considered thy words? And art thou prepared for it? Hast thou fulfilled the commandments? And lovest thou thy neighbor as thyself? And hast thou done unto the least, as thou desirest thy Creator to do unto thee?
3. Now, behold, Jehovih hath sent me, thy God, to answer thy prayer.
4. I demand of thee, that thou hast no favorite doctrine above thy neighbor;
5. And that thou art servant to no God, nor Lord, nor Savior, nor church, unacceptable to any man in all the world.
6. But, that thou servest Jehovih with all thy wisdom and strength, by doing good unto thy fellow-men with all thy might.
7. That, because thou art strong, or wise, or rich, thou understandest, that thou shalt use these excellences for raising up such as have them not, believing, that Jehovih so provided thee to that end.
8. Consider, O man! Thou hast a kingdom [government — Ed.] already. Wouldst thou have two kingdoms?
9. Behold, the kingdom of man hath its power in armies and ships of war.
10. The kingdoms of thy Father have not these, but love, wisdom, righteousness and peace.
11. I demand of thee, that thou shalt give up thy army and navy. Art thou prepared to say: To whom smiteth me on one cheek, I turn the other to be smitten also?
12. Is thy faith still more in weapons of death, than in the Voice of Everlasting Life? Esteemest thou thy army and navy more to be depended on, than Jehovih?
13. Art thou willing to sacrifice thy time and money and self-interest for sake of Jehovih's kingdom?
14. Use thy judgment, O man. Since the time of the ancients till now, the only progress towards the Father's kingdom hath been through sacrifice.
15. What less canst thou expect?
16. If thou sellest what thou hast, and givest to the poor, behold thy neighbors will imprison thee for a madman.
17. If thou abnegate thyself and labor for others, they will persecute thee, and revile thee.
18. If thou shouldst profess to love thy neighbor as thyself, they would mock at thee.
19. Therefore, I declare unto thee, O man, in the land of Uz[1] the Father's kingdom cannot be.
20. But thou shalt go hence; and, behold, I will go with thee, and with thy neighbor, and show thee how to build, even as a kingdom in heaven.

CHAPTER XXIII.

GOD JUDGETH UZ, COMMONLY CALLED THE WORLD'S PEOPLE.

GOD said: I am not come in this era to judge the drunkard, the harlot and thieves and murderers; these are known unto thee, O man.

2. I am not come to repeat former judgments against whom all men understand to be sinful; for, behold, I gave governments into the hands of men, to deal unto such themselves.

3. But I am come to the leaders of men; to kings, queens, emperors and presidents; and to philosophers and men of learning, priests, rab'bahs, cardinals and popes; and to merchants, bankers, manufacturers, farmers, shippers and hucksters.

4. Such as pass unscathed before the laws and governments of man, and are reckoned passably wise and good before the world.

5. And not even to such of these as are bad men in disguise, who escape condemnation before the courts, by cunning and stratagem.

6. But I am come to the best of all of them, be they true Brahmans, true Ka'yuans, true Budhists, true Kriste'yans, or true Mohammedans.

7. Therefore, O man, hear the judgment of thy God against them: They are not united and affiliated as brothers.

8. But the best of all of them are as so many individual entities pulling in different ways, every one for himself.

9. The Brahmans are not communal; the Ka'yuans are not communal; neither are the Budhists, nor the Kriste'yans, nor the Mohammedans; neither the philosophers, priests, merchants, nor any one people in all the world.

10. There is no fullness of heaven amongst any of them. They are divided into thousands of ideas and projects.

11. Now, hear me, O man, and consider the wisdom of thy God: Satan is wiser than any of these I have named.

12. For satan hath made armies of soldiers communal. He hath discovered the power of affiliation and discipline.

13. Behold, a thousand soldiers are more efficient than ten thousand men, unorganized.

14. Judgment is rendered against the best of men in all the world, because they are inorganic for righteousness, and for establishing the Father's kingdom.

15. This, then, is what befalleth the nations and peoples of the earth: Alike and like the angels of heaven minister unto mortals (save wherein thy God and his Lords provide especially otherwise), the inorganic heavenly regions to the inorganic inhabitants of the earth.

16. Now, behold, I said unto thee, in the olden times, try the spirits, and see, if they be of God.

17. For the angels, who wander about on the earth know not my kingdoms, and they deny me, and deny all order and system and discipline in heaven and earth.

18. And each and all such angels, coming to mortals, do so on their own account, assuming any form and name they may find acceptable unto men.

19. Such angels have not yet passed the first resurrection; nor belong they to any disciplined kingdom in heaven.

20. And all mortals, such as I have named to thee as the best and highest of mortals, enter the es world (after death), only into the inorganic regions of heaven.

21. Neither can they enter the second resurrection until they abnegate self and learn affiliation.

22. Therefore, after death, they remain, for the most part, in their former places: The merchant in his counting-house, the banker in his bank, the shipper in his place, the pope in his place, the king in his, the farmer in his.

23. Neither have they power or wisdom to go to any other place; and they stroll about, like one that hath lost his master. Neither will they affiliate with other angels; but, in stubbornness and moroseness, persist in working out an individual identity, until they are broken down in sorrow and darkness, which may be in a few years, or it may be hundreds of years.

24. And, then, my holy ones come to them, and carry them away to my es'yan schools.

CHAPTER XXIV.

GOD SHOWETH HOW TO KNOW THE KIND OF ANGELS THAT MINISTER UNTO MORTALS.

GOD said: One rule have I given unto all men, whereby it may be known what kind of angels minister unto them; that rule is a mortal's own manifestations and behavior.

2. Whoso manifesteth serving himself chiefly, hath little light from my organic kingdoms; but whoso serveth Jehovih by laboring for others, with all his wisdom and strength,

is attended by the light of my organic kingdoms.

3. Judge thyself, O man, as to thyself, who and what angels attend thee.

4. Behold, one man will say to thee: I have a band of wise and most ancient angels who attend me! Another will say: I have very Gods who attend me!

5. Judge them not by their words, nor by the names professed; but judge them by the work they accomplish. Nevertheless, hold thy peace in regard to them.

6. This rule do I also give unto thee, in regard to the angels who attend mortals.

7. As, for example, thou knowest that a soldier is not permitted to go away from his regiment, and pursue other employment.

8. The soldier belongeth to his regiment; he is one with the regiment; he moveth therewith; the affairs and business of the regiment are his affairs and business also.

9. Even so is it with my organic heavens, wherein es'yans become volunteers to accomplish resurrection.

10. And, thereafter, they apply themselves not to isolated development, but to affiliation, for attaining to the higher kingdoms.

11. The least of my organic plateaux containeth half a thousand million angels; and many of them contain five thousand million.

12. These are composed of thousands of branches, suited to the various talents created with all; so, that all who enter find a delightful adaptation.

13. When thou wert taught of old, to say: May Thy kingdom come on earth as it is in heaven, it was instruction given thee to lead thee in the method of my dominions.

14. As to wandering spirits, they have not yet passed the first resurrection; but, such as have enlisted in my organic kingdoms, are called es'yans, whilst learning the rites and discipline, and are said to be in the first resurrection. And such as have become organic workers are in the second resurrection, and this is a kingdom of heavens.

15. This rule is also uniform in all my heavenly kingdoms: That, after entrance to the second resurrection, none of the angels return as individuals, to commune with mortals, save as hereinafter mentioned, or save when especially commissioned by me or my Lords.

16. Think not, that my discipline is less systematic than that of a mortal general's army, or that the heavens of thy God are permitted to run at loose ends, and without order or concert of action.

17. Be reasonable, O man, weigh these things according to thine own observation and judgment, for there is not, in all the heavens, any wide departure from what thou hast in some form a counterpart-resemblance on earth.

CHAPTER XXV.

GOD SHOWETH HOW AND WHEN THE SECOND RESURRECTION MANIFESTETH UNTO MORTALS.

GOD said: In the cities and country places, I have innumerable Lords, apportioned to districts and to the mortals and angels thereof.

2. And my Lords know the rates and grades of their people, their occupations, their aspirations, their labor, their behavior, private and public.

3. Now, behold, I have said unto my Lords: The era of dictation is past; man hath arrived at kosmon. Declare ye the light of my heavens unto man; but let man judge himself, and labor to save himself, that he may have honor and glory thereby.

4. And I further said unto my Lords: Man hath prayed, saying: Thy kingdom come on earth as it is in heaven. Now, this I give unto you: That, where men abnegate self, and affiliate into a communal brotherhood, after the manner of my heavenly kingdoms, then shall ye affiliate my organic angels with such mortals, and make them one with my second resurrections.

5. And ye shall surround such communal brotherhoods with the light of my kingdoms, thereby controlling the angelic intercourse with mortals, so that drujas and vampire spirits cannot molest them.

6. And these brotherhoods shall be taught to question not the spirits and oracles on personal matters, but for light and truth as to what will contribute to meliorating the condition of man, and as to light and truth, regarding the higher and lower heavens; and as to attaining spiritual gifts and great wisdom.

7. And such mortals shall have times and places for worshipful matters; and these times shall be in concert with my Lord of that district; and the light of his throne shall be given unto such a brotherhood.

8. The members of such a brotherhood shall not desire a leader; neither will any one of them desire to be a leader. For, if one should

so desire, he would not be of the God-head, but of himself.

9. Moreover, none of the members of such a brotherhood shall go off, of his own accord, to minister as an individual to the inhabitants of Uz. But each and all in the brotherhood shall concentrate their profits and force unto one end and object.

10. Even so, O man, are my organic heavens; all the members of each heaven being as a unit with the whole, they waste not their strength and time in isolated endeavors.

11. Whereby, when a prophet foolishly boasteth to thee, as to having some high-raised angel, with a loud-sounding name, as his special guardian and guide, know thou such prophet is in the hands of drujas, who have not entered my heavenly kingdoms.

12. Neither hath it ever happened on the earth with any individual man, raised up by me or my Lords for a specific work, like Moses, or Ka'yu [Confucius — Ed.], or Sakaya, or any other, that they knew of or boasted of any especial angel over them; but all of them experienced the light, which was as a pillar of fire.

13. Even such is the manifestation of the second resurrection through my Lord and his Holy Council.

14. And the manifestations are not like those of a mere magician; but the accomplishment of something that embraceth nations, empires and mighty peoples.

15. For this reason, O man, I declare unto thee that the Father's kingdom is now being founded on earth, and the mortal manifestation thereof is near at hand.

16. But it shall not come in this era, as in the past, through any one great leader-forth; but it shall appear as a spontaneous light, permeating the soul of thousands; and they shall come forth, establishing Jehovih in truth and fullness.

17. Now, therefore, O man, consider the judgment of thy God against all such as are called the best of men, the wisest of men, the greatest of kings or queens or popes; for none of these have even passed the first resurrection in their own practice.

CHAPTER XXVI.

GOD JUDGETH THE ASCETIC.

GOD said: There are such as shut themselves up in colleges (convents and nunneries), and such as retire to the forests, devoting their lives to prayers, confessions and rites and ceremonies, being most systematic in routine, and in being shut away from the Uzians [world's people — Ed.].

2. And they allot certain ones as leaders and overseers, making themselves inquisitors over one another, in hope of purifying their thoughts and aspirations, constantly trapping one another for shortness, and, then, submitting to petty punishment and inflictions, hoping thereby to check evil thoughts, words and actions.

3. Judgment is rendered against all such people, be they mortals or angels.

4. For these are the methods of the imprisonment of mind. All such mortals are preparing themselves for the bondage of drujas on their entrance into the es world.

5. Yea, even in that same college (convent and nunnery), shall they be immured after death, by thousands of drujas who inhabit the place, who profess to have some scheme of projected salvation.

6. All such people are the manifestation of darkness instead of light. Jehovih created man with capacity for developing talent to do good unto others.

7. Now, behold, these ascetics labor for themselves in these foolish proceedings; they do not these things in order to meliorate the condition of their neighbors. Neither have they shown, in a single instance, where a benefit resulted to the state in consequence of their practices.

8. They call their initiations sacred, but I declare unto thee, they are a blasphemy against Jehovih. They are as a snare for the imprisonment of the mind and the soul.

9. And, after death, these people are prevented by their drujan masters from entering heavenly places of resurrection, becoming, instead, slaves in the es world, to pursue such calling and practice as may be put upon them.

10. For the same rule holdeth on earth and in heaven, as regardeth the bondage of the mind. If, by imposing rites and ceremonies, and by the stratagems and cunning of mortal priests, they can be captured on earth, even so can they be retained in bondage in heaven.

11. And it happeneth with them, that even as they honestly believe they are right on earth, so will they persist they are right in heaven, even willingly submitting to cruelty and to torture, in order to prove their fidelity.

12. Be considerate, O man, of the words of thy God: He, who created thee, gave to thee

one star of light whereby thou mayest determine truth and wisdom.

13. Whatever doctrine showeth self as the chief consideration, even if it be for obtaining wisdom or supposed purity for self's sake, is not of Jehovih.

14. The aborigine, that roveth foolishly in the forest, standeth higher, therefore, before thy God, than doth the nun or the ascetic. For though the former liveth for self only, yet he is not bound in spirit.

15. In all things, thou shalt weigh the object and end aimed at, and the final result; and, wherein self standeth as a part, or whole consideration, know thou such matter is not of Jehovih, but of satan.

16. It is not sufficient for the apologist of satan to say: O we dwell in the colleges (nunneries and convents), in order to pray for Uzians.

17. But thou shalt weigh their prayers also, and thou shalt estimate the value thereof by what is accomplished. And thou shalt prove whether their prayers provided harvests of wheat and corn, and food and clothing for the poor, and education for the unlearned, or any other thing that was good.

18. Be thou not put off by the cunning of satan's words in the mouths of priests or popes; but look matters in the face, and be thou a God thyself in discerning things that meliorate the condition of man.

CHAPTER XXVII.

GOD JUDGETH CHARITIES.

GOD said: A certain man built a dam across a river, using only stones, but no cement. And the water ran through the crevices, rendering the dam worthless.

2. Then came certain neighbors to him, saying: Thou shalt apply cement to the crevices.

3. So, the man went to the lower side, and applied cement; but, lo and behold, the result was only temporary, for the water washed the cement away.

4. Again his neighbors said unto him: Apply thou the cement at the upper side, and the water will carry it into the crevices, where it will remain with good effect.

5. And the man did so, and, behold, the dam was a complete structure.

6. After such manner, O man, consider all charities. Thou mayest apply thy riches, and thy estates for charity's sake, but of no profit under the sun.

7. When the man applied the cement, where it was not self-sustaining, the waters washed it away.

8. Wherein thou appliest charity, and it be not self-sustaining, judgment is rendered against thee.

9. When the man applied the cement toward the fountain, it became self-sustaining.

10. Wherein thou appliest charity, and it be self-sustaining, judgment is rendered in thy favor.

11. When thou meetest thy neighbor on the road, and he hath fallen down, and broken his legs, and cannot stand, consider how foolish it would be, to lift him up, and, then, let him fall again. Flatter not thyself, that such would be charity.

12. And yet, how much of the so-called charity of the world is of that kind.

13. Thou mayest feed three drunkards' families, and flatter thyself thou hast done charity worthily; but, if thou hast not done that which will make them no longer in need of charity, thou hast done little.

14. Another man may not feed them, but he may reform them, and put them in the way to be self-sustaining. Such a man will have done a hundred-fold greater charity.

15. To open the way for employment and industry, this is the greatest of all charity. For, by these avenues, charity will not be needed, even for the aged, nor for orphans.

16. Consider, then, how little any people have to boast of for charity's sake. Even their asylums and poor-houses and homes for the aged and helpless are so many witnesses of condemnation against the people who built them; because some great wrongs and evils existing within the state were also built by the people in the first place.

17. They are as paint and plaster, hiding and redeeming them, in some measure, for the sins of a wicked people.

18. And, when such a city saith: Behold us! what a charitable people we are! I say unto thee, that that city understandeth not the kingdom of thy God.

19. Yet, thou shalt avoid going to the other extreme, doing nothing, which is worst of all. But thou shalt go to the root of the matter; thy charity shall be directed to prevent the causes of such ill-fortunes.

CHAPTER XXVIII.

GOD SHOWETH HOW TO DO CHARITY.

GOD said: O man, consider the folly of individual effort! One will say: I help my family and my neighbors; let others do so, and all will be well.

2. This is his philosophy and doctrine! Now, I say unto thee, this is just what hath been tried for thousands of years, and it hath resulted in impotency all the while.

3. It hath been said: Sell all thou hast, and give to the poor; but I say unto thee, thou shalt not do this.

4. Though that opened the way to salvation in the ancient days, it is not sufficient in this day. Neither shalt thou hope, that, by giving to the poor, thou shalt escape condemnation.

5. But thou shalt go to the foundation of things, and go systematically.

6. Thy efforts shall not be single-handed, but thou shalt unite with others; and, together, ye shall provide a remedy against poverty.

7. Remembering, it is wiser to accomplish with the young than with the aged. For the mature will be dead in a few years; and, in that day, those that are children will be mature.

8. Better is it, that ye provide a way unto ten fatherless children, than for forty people that are grown.

9. But, even in this, ye may err toward the children. For, to provide them an asylum in infancy, saying: Behold, what a good work we have done! showeth that ye measure not as your God measureth.

10. For it is not sufficient that ye feed and clothe little ones; but ye shall teach them a trade, and occupations, and give them learning, so that, when they are grown, they can sustain themselves.

11. But, even yet, your work is not the highest; but ye shall so provide them, that they will not only be self-supporting, but, that they shall be willing and capable of rescuing others, as they were rescued.

12. After this, ye shall see to it, that all things are so provided, that, after your death, your institution be not liable to fall into disuse or perversion.

13. This is founding the Father's kingdom on earth; and, whoso laboreth thus, shall be ministered unto by my heavenly kingdoms for the glory of Jehovih.

14. Therefore, let your charity be not for a year, nor for a hundred years; but, be ye the corner-stones, founding places on earth where shall rest perpetually a system that will provide a new race, where poverty and crime and helplessness cannot enter.

15. Ye thus become, even in mortality, members of my second resurrection in heaven.

CHAPTER XXIX.

GOD JUDGETH THE MISSIONARIES.

GOD said: In the olden time, I commanded thee, saying: Go forth into all the world, preaching my doctrines, chief of which was: There is but ONE, even the I AM; Him shalt thou love with all thy heart and thy mind and thy soul, and love thy neighbor as thyself, having faith in Jehovih through righteousness and good works.

2. Moreover, I declared unto thee, that whosoever fulfilled my commandments, believing in Jehovih, certain signs should be given unto them, whereby they might be known unto men.

3. And thou wentest forth, and, behold, my signs went with thee, and thou didst accomplish service unto Jehovih.

4. But it came to pass, in course of time, thou didst forsake thy Creator, setting up Lords and Saviors of thine own, worshipping them instead of Jehovih.

5. And I looked down upon thee from my holy place in heaven, and I saw that thou hadst become obsessed with evil spirits, thousands and millions of them, who professed to be the Lords and Saviors whom thou worshippedst.

6. And I said unto my Lords: Behold, man hath erected an idol in heaven, go ye to them that preach in my name, and take from them the signs and miracles which I gave.[2]

7. And my Lords came unto thee, finding thou wert gone abroad over all the world. And my Lords cut thee short of signs and miracles.

8. For this was the judgment of thy God against thee, because thou hadst turned against the I AM, teaching another God than Jehovih.

9. And I made this, my edict, manifest on the earth; for I withdrew my holy angels from thee, and, from that time forth, whithersoever thou hast gone, behold, I have given thee none of the signs whereof I had been liberal before.

10. And I measured the work of thy hand in the places of thy mission, and I found that thou wert impotent to establish good works.

11. And, following in thy path, whithersoever thou hadst gone, thousands and millions of drujas followed thee; and thy people went with weapons of destruction, slaughtering those

Jehovih had created alive, in order to establish thy idol-God.

12. And my Lords numbered all the places of thy missionaries in all the earth, and behold, there was not one place, which thou hadst established, which was not given up to sin and blasphemy against Jehovih.

13. Neither hadst thou raised up any member, or members in all them, that practiced even the first commandments.

14. And I said unto thee: Behold, thou hast not the signs and miracles; give up thy preaching, and go thou amongst the barbarians teaching them how to plant, to sow and reap and clothe themselves, and to live in houses.

15. But this was untasteful to thee in thy hypocrisy; and thou madest of thy occupation a scheme to live in worthlessness on the contributions of thy neighbors.

16. And, behold, thy doctrines have not prospered in any place in all the world to work righteousness for the glory of the Almighty.

17. Flatter not thyself that thou hast done a good work, because thou hast taught the ignorant to say: Brahma, Brahma! or, Budha, Budha! or, Lord, Lord! or to sing anthems in praise of thy idol-God.

18. Thy God measureth thee and thy converts according to such purification as addeth to the glory of everlasting life, as well in heaven as on earth. And such purification manifesteth not only in words, but in good works for the glory of the Father.

19. And when it hath come to pass that thy mission brought about a war afterward, behold, that war is also upon thy head.

20. I measure not a little good that happeneth for a moment, and there an end. I comprehend the lapse of scores of years and hundreds of years; and I weigh the whole matter, and render judgment in the aggregate.

21. Neither judge I by man's inventions or mechanical contrivances. My judgments are in reference to man's comfort and joy in life, and to his resurrection in my heavens.

22. According to a man's, or a people's, ascending grade in approximating Jehovih, so shall a man and a people be judged.

CHAPTER XXX.

GOD JUDGETH DOMINIONS.

GOD said: Now, behold, a certain rich man coveted his neighbors' children, and he went about and captured many of them. And withal he was mighty above his neighbors, and none of them could regain their offspring.

2. And a certain rab'bah inquired of Jehovih concerning the matter. And Jehovih answered him, saying: Whatsoever he coveted and hath taken, suffer him to keep. What he hath taken exultingly shall be a bondage unto him in sorrow, in time to come; for he shall provide according to law.

3. And it so happened that a famine came upon that land, and, according to the laws, the rich had to provide unto the kin of their own households.

4. And, behold, the rich man's possessions were consumed by the neighbors whom he had robbed, and great sorrow came upon him.

5. Such, O man, is the way of the dominions of men. A mighty king stretcheth forth his hand to possess his neighbor's kingdom, and Jehovih giveth it unto him.

6. And that king exulteth, saying: Behold my possessions and my power!

7. Hear, now, the judgment of thy God, O man: Soon or late, all things answer unto Jehovih in a way man imagineth not. Whoso coveteth and receiveth, is bound unto Jehovih.

8. And, when a king possesseth himself of a new country, he not only receiveth its riches but its misfortunes also. The profits and losses are all his.

9. And the sins of the people are his, and are henceforth upon his head.

10. And, when a famine cometh upon that country, the king shall be responsible therefor.

11. And he shall supply every want of the people, or judgment shall be upon his head.

12. And for all of the newly acquired subjects, who may be in sickness or distress, the king shall be judged.

13. Moreover, judgment shall pursue that king into the es world; and the subjects he took unto himself on earth shall be his in heaven to redeem, and provide for, and educate.

14. Neither shall he have exaltation in my heavens faster than the lowest of his subjects.

15. Behold, I not only bequeath the glory and joy of the Father's kingdom on earth, but I reveal also the responsibilities which shall be hereafter known to mortals.

16. Man shall not only perceive the justice of my judgments, but he shall realize the power of my hand upon kingdoms and empires.

17. I show man not only the way of liberty, but the way of bondage. He shall know un-

derstandingly the ways of my dominions, and the judgment that is upon him.

18. For every one whom the king causeth to be slain, in order to possess a new country, the king shall mete out retribution until all his enemies do pardon and forgive him.

19. ‖ Behold, I have revealed the grades and rates; and such king shall perceive, that his bondage cannot be less than six generations, but may be twenty or forty generations, ere he reacheth beyond the second resurrection.‖

20. And the same rules shall apply to every king and queen and emperor, and every other ruler in all the world.

21. The resurrection in heaven of each and every one of them shall be with, and no faster than those they ruled over on earth.

22. And they shall be responsible to all their subjects for deaths resulting from wars, wherein the subjects were used for the glory and power of the king. And for all famines, pestilences and all other injuries that come upon the multitude through any shortness in the king's government.

23. And for the poverty of the people, and for their ignorance and crime; nor shall the king escape retribution for any good thing he might have done, but did not accomplish.

24. And for all the profit and service the king receiveth on earth from his subjects, he shall render back to them an equivalent profit and service, either on earth or in heaven.

25. Let not the king or other ruler, any longer flatter himself that death effaceth the bondage of man unto his subject and neighbor.

26. Behold, by opening the gates of heaven, I have given you the glory thereof; and, with it, I also give you the responsibilities.

27. I have brought the angels to your door; they bring you news of great joy, and bring you also the afflictions ye cast upon them.

28. I told those of the olden time, that sword should answer sword; war should answer war; and peace receive in peace.

29. Such, then, is the judgment of thy God upon dominion; and this shall be ratified in time to come by every ruler on the face of the earth.

CHAPTER XXXI.

GOD JUDGETH THE MAN OF PROMISE.

GOD said: Consider the judgments of God, O thou man of many promises.

2. Behold, I have heard thee say: O God, if I were rich; or, if this undertaking hold good; or, if I am spared, then will I do something handsome for the Father's kingdom!

3. And thy vows have been registered in heaven, over and over again.

4. And my angels have labored with thee to fulfill thy promise. And, yet, thou dost not regard thy word. But thou holdest to thy earthly possessions, saying: Wait yet a little while.

5. Hear thou, then, the judgment of thy God, for it is that which thou shalt put upon thyself after thine entrance into the es world.

6. Which is, that thou shalt be bound in heaven till thou shalt accomplish what thou mightst have done, but failed to do.

7. And this is the penalty for neglecting, on earth, to fulfill the light that was given unto thee: Thou shalt, in heaven, accomplish without money, what thou couldst have done with money. And the difference it requireth to do a thing without means, as compared to what might be done by one with means, is the extra bondage and duration that shall be upon thy head and soul.

8. To all men, who set out with a promise to accomplish charity, or any good for the resurrection or melioration of man, and fail to do it, the same judgment shall be upon them in heaven. Nor shall they rise above the first resurrection until they have fulfilled the same in all particulars. Thus shall they judge themselves in heaven.

9. It is not sufficient for thee, O man, to say: I saw not my way clear as to the best method of doing a thing, and so I waited.

10. The commandment of Jehovih is upon thee, to do what thou canst, according to thy highest light and ability to accomplish. In this respect, then, thou shalt find no excuse, because thou knewest not the best way.

11. Neither mattereth it, the amount of thy riches being less than another man's riches.

12. Nor shalt thou find an excuse, in saying: I did more according to my means than did my neighbor.

13. One man shall not be judged by another; but all shall be judged according to the light of Jehovih in them, and according to what He hath given unto them.

CHAPTER XXXII.

GOD JUDGETH AGAINST WAR.

GOD said: Now behold, O man, I have declared my first and second resurrections unto thee. And in like manner is the

third resurrection, but still higher. And so on are all the heavens of Jehovih, higher and higher, until the inhabitants thereof and therein become very Lords and Gods.

2. Nevertheless, hear thou, O man, the wisdom of thy God, and be appreciative of the way of resurrection being opened up unto thee.

3. Now, I declare unto thee, there are angels lower than the first resurrection; being incapacitated, from various causes, from knowing who they are, whence they came, or whither they are going. Yea, many of them know not words of speech, nor signs, nor tokens; but are as destitute of knowledge as young babes.

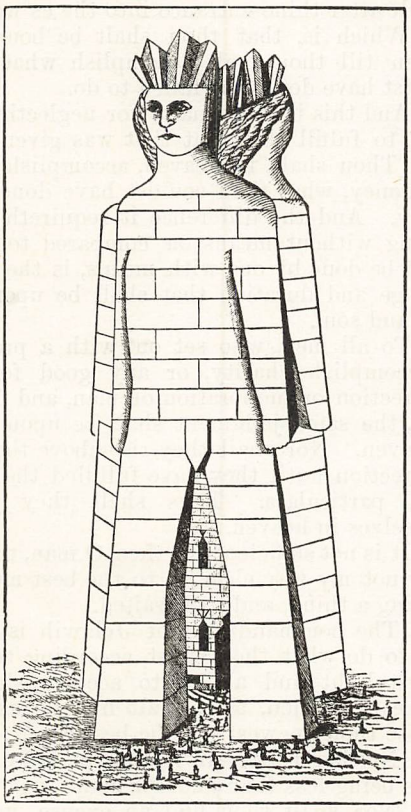


PLATE 95.—GALL.

4. Many of them died in infancy; some of them were killed by abortion; some of them were idiots, and some of them deranged.

5. Many of these live by fetal. And that thou mayest know what fetal is, behold, Jehovih hath given thee testimony in mortality, whereby, when a young child sleepeth with a very old person, that child is devoured of its substance. In such case, the old person is fetaled on the young child; the old person is said to live by fetal.

6. Now, hear thou, O man, the judgment of thy God: Half the people, born into the world, including still-births and abortions, die in infancy. Therefore, there are a thousand million angel infants fetaled on the earth every thirty years.

7. These angels never obtain objective knowledge of the corporeal earth, but are compelled to learn subjectively earthly things through mortals upon whom they are fetaled.

8. Judgment is rendered against all nations and peoples on the earth for this great darkness, these early deaths. And, because these angels are thus bound to mortals, and cannot go away from them until such time as mortals die, mortals are responsible, and bound to train them up by examples of righteousness and good works.

9. Now, aside from such angels, there are such as are slain in war, whose minds are in chaos, who, dying in the heat of passion and fear and anger, become wild and bound on battle-fields, or, mayhap, stroll away into deserted houses and castles, and are lost, bewildered and unapproachable.

10. Of these, there are hundreds of millions; and they are in all countries and amongst all peoples in the world.

11. They are distracted and tormented with their own fears and bewilderment.

12. Judgment is rendered against all nations and peoples in the world who engage in war, thus bringing these afflictions upon the angels of heaven.

13. Judgment is rendered against every nation and all people in the world who carry on war, or who are accessory to war, whereby any man, created alive by Jehovih, is slain, in defence of any king or other ruler, or in defence of any country or government in all the world.

14. And, whether war be offensive or defensive, my judgment is against its aiders and abettors, and against the kings and queens, or other rulers who are parties to war, willingly, knowingly, or otherwise.

15. And I judge him guilty also who is general, commodore, captain, sergeant or private that engageth in war or taketh part therein, aiding, abetting, or otherwise, whereby any man, created alive by Jehovih, is slain or caused to suffer death.

16. And yet, aside from angels who are in chaos, there are hundreds of millions who are in declension, instead of resurrection. Such angels are those who in mortal life were whipped and tortured in prisons, or, mayhap, were hanged, or otherwise put to death.

17. These angels take delight in evil instead of good. Sometimes they go about singly, and sometimes in gangs of hundreds and even thousands.

18. In olden times, the false Gods used such angels to fulfill curses on mortals; and to carry poison in the air, and inoculate mortals with foul diseases.

19. Behold, in this day, my angels have shown thee that they can bring flowers and ponderous bodies; even so could the false Gods with their trained warrior angels, who delighted in evil, cast mortals in death by poisons and suffocation.

20. Judgment is rendered against all nations and peoples who use prisons as places for whipping and torturing prisoners; and against all nations and peoples who put to death, by hanging, shooting, or in any way whatsoever, any prisoner, or any person whom Jehovih created alive.

21. Judgment is rendered against the judge and the jury who condemn to death any man; and against the law-makers who make, or have left in force, a law authorizing death as a penalty against any person Jehovih created alive; and against any sheriff or executioner that putteth to death, willingly or knowingly, any person Jehovih created alive.

22. And this is the bondage I put upon all such as obey not my judgments, and conform thereto: They shall not rise above the first resurrection in heaven, whilst war remaineth upon the earth. Even though their bondage be a hundred years or a thousand years, yet this, my judgment against them, shall not be put aside.

23. Neither shall any king, nor queen, nor any other ruler in all the world, impress as a soldier any man who is unwilling to engage in war. And whosoever obeyeth not this my judgment shall not rise above the first resurrection in heaven whilst war remaineth on the earth.

24. Neither will I more consider the prayers of any king, or queen, or any other ruler, or any nation or people in all the world, who engage in war, offensive or defensive, or who aid or abet war in any way whatsoever.

25. But I will abandon all such people; and my Lords shall abandon them; and my holy angels shall abandon them.

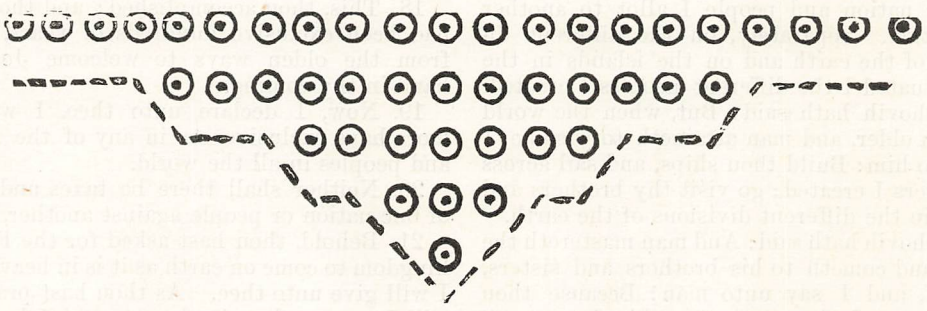


PLATE 96.—RATES.

26. And they shall be abandoned unto their own harvest of evil spirits, and to all manner of drujas.

27. And they shall be afflicted with assassinations and intriguers and despoilers, and with anarchy and riots and destruction.

28. For they shall be made to understand that whomsoever Jehovih created alive is sacred upon the earth; and that whosoever heedeth not these, my judgments, sinneth against the Almighty.

29. Behold, it is not sufficient apology for them, to say: O, an evil king will come upon my country and possess it!

30. I say unto thee, O man: All countries are Jehovih's. Be thou His servant unto peace and righteousness, having faith in Him.

31. Behold, thy God hath come to put away old things, and to give unto you the kingdoms of Jehovih, as they are in His exalted heavens.

32. Heed thou the judgments of thy God; thou canst not stay the hand of the Almighty.

CHAPTER XXXIII.

GOD JUDGETH AGAINST EXCLUSIVENESS.

GOD said: Hear the judgments of thy God, O man; look thou upon all the world with the eye of a God.

2. Be thou comprehensive in judgment over all nations and peoples upon the earth.

3. Jehovih hath said: Out of My very self created I all the living; brothers and sisters made I them, from the members of My body.

4. Jehovih hath said: In the early days of a world, behold, I provided unto man different continents and islands, separated by mighty waters, that man, in one division of the earth, might not interfere with man in another division of the earth.

5. Jehovih hath said: Behold, one nation and people I allot to one civilization, and another nation and people I allot to another civilization. Separately, on the different divisions of the earth and on the islands in the seas, situated I the different peoples I created.

6. Jehovih hath said: But, when the world groweth older, and man attaineth to wisdom, I say unto him: Build thou ships, and sail across the waters I created; go visit thy brothers and sisters in the different divisions of the earth.

7. Jehovih hath said: And man mastereth the ocean, and cometh to his brothers and sisters, afar off, and I say unto man: Because thou hast mastered the ocean, let this be a testimony unto thee, that there shall be no barrier, henceforth, between all the nations and peoples I created.

8. Jehovih hath said: In kosmon I come, saying: Be ye brethren upon the face of the earth and upon the waters of the earth; these are the legacies I bequeath unto My children.

9. Jehovih hath said: Be ye a help and a profit unto one another, judging wisely of the differences which circumstances and places of habitation have developed in the races of man.‖

10. Now, I, thy God, O man, declare this judgment unto thee: Inasmuch as thy wisdom hath surmounted the corporeal barrier, the ocean, betwixt thee and thy brother, it is meet and proper, that thy soul surmount the barrier of prejudice against thy brother.

11. And that, instead of making laws against him, thou shalt do the opposite of this, and throw open the place of thy habitation, and thy soul, and thy love, to receive thy brother, godlike, and with open arms.

12. Flatter not thyself, that thou canst turn aside, or set backward, the seasons of the Almighty.

13. Wherein thou dost this, affliction shall surely come upon thee.

14. Behold, I have made the heavens of the earth universal; and established heavenly roadways around about the earth, that the angels of the different nations and peoples may be as angels of universal heavens, to help one another.

15. Wilt thou make a law to incite the enmity of the spirits of the dead against thee? And open the door for still more aggressive wars.

16. Shall the laws of man interdict the march of Jehovih?

17. Now, behold, when kosmon came, I said unto thee: Come with thy God; peacefully shalt thou knock at the doors of Chine'ya and Japan, and they shall open unto thee.

18. This, thou accomplished; and those who had been exclusive hundreds of years, turned from the olden ways to welcome Jehovih's hand in thy coming.

19. Now, I declare unto thee, I will not more have exclusiveness in any of the nations and peoples in all the world.

20. Neither shall there be taxes and duties of one nation or people against another.

21. Behold, thou hast asked for the Father's kingdom to come on earth as it is in heaven, and I will give unto thee. As thou hast prayed, so will I answer thee, in the name of Jehovih.

22. Thou shalt not serve both, Jehovih and mammon. Neither shall the light of my heavens be with thee, save thou heedest my judgments.

23. I will have all the ports open and free, nor shall there be partisan taxation, in favor of one nation against another, nor of one people against another people.

24. It is not excusable for thee to say: Lo, the poor foreigner will come and consume my riches!

25. Thou shalt say the opposite: Welcome, my poor brothers and sisters! Whatsoever is mine, is yours also. Come ye, and dwell within my country; it is ample, and Jehovih will provide unto us.

CHAPTER XXXIV.

GOD JUDGETH THE GOVERNMENTS OF MAN.

GOD said: When a man hath young children, he maketh just laws, in order to teach them discretion, justice, harmony and consideration, in regard to one another.

2. But, when his children attain to be men and women, man no longer holdeth a law over them, for they are become his equals, as brothers and sisters.

3. Even so, in the ancient times, provided I thee, O man, with governments and laws for different nations and peoples.

4. Nevertheless, I said unto thee: Let thy government be as a father over the people, and not as a separate matter against them.

5. But thou hast disobeyed my commandments; thy government is as one thing, and thy people as another thing. That which should be one entity, thou hast made into two.

6. Thy government hath become a separate self from the people; and the people are as servants, supporting the law-makers, who trade in projects and schemes for their own profit and glory.

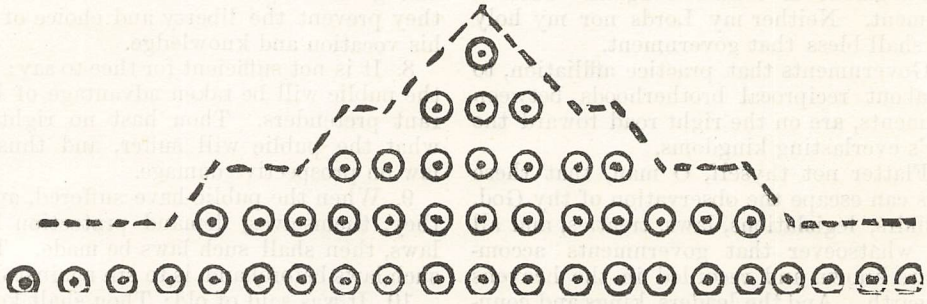


PLATE 97.—GRADES.

7. Since the earliest days, all the governments of man have drifted into this.

8. When a government no longer filleth the grade, according to the advancement of the people, behold, thy God withdraweth his heavenly protection from that government. And, straightway, the people run into anarchy.

9. Lay not the blame of anarchy and revolution and assassinations on the people; my judgment is against the government in all cases. These conditions of vengeance are but the fruit resulting from the government's divergence from the will of Jehovih, and the march of His light.

10. ‖ As, for example, the offspring of inharmonious parents, or of parents wrapt up in selfishness, are lower in grade than their predecessors, even so do the subjects of a king decline in grade in proportion to the prevention of liberty and the neglect of general instruction. ‖

11. Judgment is rendered against government wherein it provideth not liberty to the people, and neglecteth providing means for the development of the talents created with all.

12. In these respects, O man, governments are measured and graded by thy God. And, whenever a government setteth up itself to enforce and strengthen itself by violence against justice unto the multitude, behold, I turn away from that government; and I call away my Lords and holy angels.

13. And, thereupon, drujas come upon that people, and the people fall upon their government, and destroy it.

14. If a government be a king only, and he have no holy council [parliament — ED.], then the responsibility of the shortness is wholly his.

15. But, if the king have a holy council, then the responsibility for shortness lieth partly with the king and partly with the council.

16. Judgment is rendered against them, not only in this world, but in the es world. And each and every member of such council shall be bound in the first resurrection until he hath made amends unto all his people for the shortness he manifested on the earth.

17. Hear the wisdom of thy God, O man, and consider the way of righteousness in the governments of mortals:

18. The nearer the twain are to being one, that is, the government and the people, the nearer they are like unto my heavenly kingdoms.

19. The more diverse the government is from the people, the farther it is from the kingdom of thy God.

20. Let this be a guide unto thee, O man, in prophesying the change and the overthrow of governments: According to the square of the distance a government is from Jehovih (which is Righteousness) so is the quickness of its coming change or destruction.

21. Think not these matters are governed

by chance or accident: Jehovih is Perfect Righteousness; the all Everlasting.

22. He is All One. For a people and their government to attain to be all one with each other, this is great strength, with a long existence and internal peace.

23. This, also, shalt thou consider, O man: All governments are tending toward oneness with one another. This is the march of Jehovih. None can stay Him.

24. Consider, then, what is wisdom between governments: To make themselves reciprocal toward one another.

25. A government that setteth up itself for itself, and against other governments, is a selfish government. And thy God rateth it the same as a selfish man, being diverse from Jehovih and His kingdoms.

26. Judgment is rendered against such a government. Neither my Lords nor my holy angels shall bless that government.

27. Governments that practice affiliation, to bring about reciprocal brotherhoods between governments, are on the right road toward the Father's everlasting kingdoms.

28. Flatter not thyself, O man, that these matters can escape the observation of thy God. The affairs, legislations, laws, treaties, and all things whatsoever that governments accomplish, are known and recorded in the heavens of the earth. And the leaders, kings and councils, shall, soon or late, face them; and they shall judge of their own fullness or shortness in serving Jehovih in righteousness and wisdom.

CHAPTER XXXV.

GOD DECLARETH AGAINST THE GOVERNMENTS OF MAN.

GOD said: Whoso liveth with Jehovih is free from Jehovih. These need no man's government; for they practice righteousness, peace, love, industry and wisdom, with due regard to one another.

2. Such is the Father's kingdom on earth. In which there shall be no laws made by man; neither shall there be leaders or rulers.

3. The progress of man is toward this; the progress of the governments of man should shape toward such a consummation.

4. The time was, when laws were requisite unto all things, even to the manner of a man coming in and going out of a house; and to every occupation that man followed; with licenses and taxes regulating them; the time of apprenticeship to a barber, to a weaver, to a lawyer, to a preacher, to a physician, to a smith, and to all other trades and occupations, with examinations and passports [diplomas — Ed.] to practice within the king's dominions; with rates for fees and rights and privileges.

5. But these laws and governments were for the past eras; they were righteous in the first place, for they shaped man's judgment, toward perfecting himself.

6. But, behold, a new time is in the world; from the acquisition of knowledge a new liberty hath been born into the world. And it crieth out on every side: Throw open the doors unto all trades and occupations; behold, the multitude are sufficiently wise to judge themselves as to whom they shall patronize.

7. Judgment is rendered against the laws and governments of man in all cases where they prevent the liberty and choice of man to his vocation and knowledge.

8. It is not sufficient for thee to say: Behold, the public will be taken advantage of by ignorant pretenders. Thou hast no right to say what the public will suffer, and thus base a law on prospective damage.

9. When the public have suffered, and when they, themselves, demand protection by such laws, then shall such laws be made. To make such laws beforehand, is to sin against Jehovih.

10. It was said of old: Thou shalt keep holy the Sabbath day. And it was defined what a man should not do on that day.

11. Judgment is rendered against that law; nevertheless, I put not aside the practice.

12. But the time hath now come when man shall judge himself as to whether he will or will not keep any day sacred.

13. Moreover, man shall not, henceforth, be accountable as to whether he keep or not keep any day as a sacred day. Yet, this accountability shall be unto all men, whether they fulfill in wisdom and righteousness their utmost capacities.

14. There was a law of circumcision; but I render judgment against that law also, for it hath fulfilled its time. This law, I put aside in practice. But I give it as a permission to the adult, that he may or may not fulfill the circumcision according to his own judgment.

15. Judgment is also rendered against infant baptism; and I put aside this law also, and I make it an abomination before Jehovih.

16. Nevertheless, when a child hath attained to fourteen years of age, and it choose of its own accord to be sprinkled with water, to con-

form to the rites and ceremonies, then that child shall be thus baptized in the name of Jehovih, but not in the name of God, nor any Lord, nor a Savior, nor an angel.

17. This is wisdom, O man, to have no law or government between man and wife.

18. This is ignorance, to have a law between man and wife.

19. Yet, because there are bad men and bad women who do marry, it hath been found necessary to have a law between man and wife, as regardeth their duties.

20. But consider how wrong it is to have a law between a good man and good wife, as regardeth their duties. Better is it for them to be thrown upon their own love and judgment.

21. After such manner gave I governments and laws unto all peoples. To the bad and evil-minded, rigid laws, with many details; but to the wise and good, I come now as an emancipator, saying: Go ye, without laws and government, fulfill your destinies according to your own judgment, that ye may be an honor and glory to Jehovih.

22. In kosmon, man shall not be longer driven in yoke and harness, he shall stand upright before Jehovih, practicing his highest light with rejoicing, being a free man, and a brother to his God!

23. Behold, the Uzians have a custom of eating bread, and drinking wine, saying, after the manner of the worshippers of Baugh-ghan-ghad, of old: Eat of this, for it is my flesh; and, drink of this, for it is my blood, signifying, that that they do, was commanded by me, God of heaven and earth.

24. Judgment is rendered against this custom, with abhorrence; moreover, it shall be, henceforth, known as blasphemy against Jehovih.

25. Thy God hath never commanded man to eat flesh and blood, nor pretended that bread and wine were flesh and blood, nor commanded them to be eaten in remembrance of the flesh and blood of any man born of woman.

26. Also have they a custom of decorating and draping themselves in crape, and characterizing the same as a sign of mourning for the dead.

27. Judgment is rendered against such custom, but without prohibition.

28. Jehovih createth alive, and Jehovih taketh life away, for all things are His.

29. Remember thy Creator with wisdom; and neither in thy dress nor habit shalt thou censure Him for what hath been.

30. Neither curb thou the full sorrow of thy heart and thy soul, because thy brother or sister, son or daughter, or father, or mother hath passed away.

31. But remember, Jehovih is over all His works, and provideth wisely unto the living and the dead.

32. Jehovih hath said: To man I gave an earthly body that he might learn earthly things; but death I gave to man that he might rise to the inheritance of My heavenly kingdoms.

33. He appointeth a time unto all; to some an hour, to some a year, and to some a hundred years; every one fulfilleth to result in wisdom and happiness, and for the glory of the Almighty.

CHAPTER XXXVI.

GOD SHOWETH HOW HE HATH WROUGHT.

GOD saith: Behold the work of my hand, O man: As thou findest an old house, no longer habitable, thou sendest workmen to pull it down, and, then, thou sendest laborers to clear away the rubbish.

2. And, afterward, thou bringest builders, and they lay a new foundation, larger and broader than the old one, and, thereon, they build thee a new edifice, adapted with new improvements unto the increase and requirements of thy family.

3. Even so, hath thy God labored, for hundreds of years, to prepare unto the generations of this day.

4. For I saw, beforehand, that man would circumscribe the earth, and that all the nations and peoples thereof would become known to one another.

5. And I beheld also, that, in the coming time, which is now at hand, the old edifices of doctrines and creeds and religions, as of the Brahmans, Budhists, Jews, Ka'yuans, Kriste'yans and Mohammedans would not fulfill the requirements of man.

6. And now, behold, O man, the wisdom of Jehovih previously: He had permitted corruptions and contradictions to creep into the sacred books of all of the said great religions, purposely and with design, so as to make easy the work of thy God.

7. And when I saw that the coming together of nations and peoples would require a new religious edifice, I perceived, also, that the old ones must be cleared away.

8. And, behold, I, thy God, went to work

systematically, inspiring man to accomplish even what man hath accomplished.

9. I raised up scholars and infidels against these religions; inspiring them to attack the corruptions and contradictions in the sacred books of all these peoples.

10. And, in the same time, that I sent infidels against the Jewish bible, I sent infidels against the Hindoo bibles, and against the doctrines of Brahma and Budha and Ka'yu, and against the Kriste'yans and Mohammedans.

11. And I made the beginning of the work of these infidels and scholars to correspond with the discovery of Guatama by Columbo, and I kept them at their work for three hundred years, which was up to the time of the establishment of the republic of Guatama, which I, thy God, provided to be untrammeled by an established religion.

12. After my workmen, the scholars and infidels, had thus undermined the old edifice, behold, I sent laborers, under the name of merchants and traders, to commence clearing away the rubbish.

13. And, because of their desires in money-getting, they considered not the religious edifice of any people, and they provided comity relations whithersoever they went.

14. For a hundred years, these, my laborers, have been at their work, stripping off and clearing away the prejudice of nations and peoples against one another.

15. And then, behold, I came with my builders, and I prepared a new foundation, broader and wider and firmer, for an edifice adapted to all the nations and peoples in the world.

16. First, I sent my miracle-workers forth into every quarter, saying unto them: Whatsoever was done by the ancient Gods and Saviors, do ye even so, and greater. For I will show, unto all the world, that no man nor God is worthy to be worshipped because of miracles.‖

17. And they went forth at my command, and my angels went with them, doing wonders.

18. They healed the sick, by the laying on of hands; they restored the blind to sight, and made the deaf to hear, and have brought the supposed dead to life.

19. They have caused writing to come on stone tablets, and on paper, in the light of day, by unseen hands.

20. They have caused ponderous bodies, without mortal contact, to move, and to beat time to music.

21. A child hath lifted eight full-grown men with her little finger.

22. They have passed full-blown flowers and plants through boards and tables, unbruised and uninjured, and, yet, there was neither hole nor opening in the boards and tables.

23. They have made stars of light that spake with audible voices; they have made pillars of fire by night, and pillars of cloud by day.

24. They have caused the spirits of the dead to appear as if in flesh and blood; and, whilst thus appearing, talking face to face with their mortal kin, who saw them, heard them, and, by the subject of the discourse, proved them to be the very angels of heaven, returned to their earth-kin and friends.

25. For the time of one generation thy God hath thus kept open the gates of heaven; working through mortals, by the angels of heaven.

26. My testimony and my witnesses are hundreds of thousands. I hide not the work of my hand and of my angels in a corner; I extend them abroad over the earth; I manifest in the cities and country places; I prove unto all peoples, that common men and women can do the miracles for which Gods and Saviors have been worshipped.

27. Yea, I give these powers unto good and bad men, and unto good and bad women.

28. For I show miracles in order to break down the worship of miracle-workers.

29. For I will have none worshipped but Jehovih. And I have inspired angels to this end, and to the end that good works and wisdom shall be, henceforth, the means of resurrection in heaven.

30. And I have shown also, that only by harmony and the union of many, can any great good come unto the generations of men.

CHAPTER XXXVII.

GOD REVEALETH HIS METHOD OF WORK.

GOD said: Think not, O man, that thy God goeth about a work without system and order.

2. Verily, these are the first of my considerations.

3. First, I send my loo'is, my masters of generations, down to the earth, to the nations and peoples where I design to build my edifice.

4. And my loo'is, by inspiration, control the marriages of certain mortals, that heirs may be born into the world suited to the work I have on hand.

5. For many generations, my loo'is labor to this end, raising up thousands and tens of thousands of mortal heirs according to my commandments.

6. So, O man, since four hundred years my loo'is shaped mortal births to bring about the armies of thy God.

7. And now, when the time of kosmon had come, behold, I sent my Lords and my numerators, to receive the harvest and the records of my loo'is.

8. Thus, O man, thy God knew beforehand what part and what place each and every one of his mortal laborers was adapted to.

9. And through my Lords and generals and captains of my angel hosts, I commanded them to fall to work on my building.

10. Some to heal the sick, some to work signs and miracles, some to lecture, some to write, and so on, every one according to the work of his adaptation.

11. And all of this is to one purpose; not to build up or exalt any man, nor God, nor religion, but to found Jehovih's kingdom on earth.

12. To give man the system of universal peace, love, harmony and kosmon, adapted to all nations and peoples in all the world.

13. And I commanded my Lords and angels, generals and captains to this end; and I, furthermore, commanded certain angel registrars to accompany and be with mortals in this, the kosmon era, to observe them at the work I provided them.

14. And whoso doeth a good work in truth, righteousness, wisdom and love, my holy angels are commanded to extend their sphere of usefulness and light.

15. I said unto my angels: Go ye with these proofs before mortals, with signs and miracles; go to the rich and the poor, to the learned and to the unlearned. And ye shall observe them, as to what use they make of the new revelations.

16. For some shall appropriate these things to money-making; some, to personal fame; some, to evil purposes; but a few, to the glory of the Almighty, and the exaltation of mankind.

17. Try ye all mortals, and make a register of them and their behavior, and preserve the same in my heavens.

18. And it shall come to pass that many of my seers shall have great poverty and great hardships, for they will be unsuited to serve mammon. Nevertheless, they shall convert the rich, proving my truths unto them. And my seers shall go to them in distress, and the rich shall deny them, and refuse them.

19. Make a record of these also. For, in course of time, and, because of the hardness of their hearts, I shall withdraw my holy angels away from such rich people, and they shall be left to fall into the obsession of drujas.

20. And their families shall be obsessed, their wives, or husbands, or sons, or daughters.

21. And the drujas shall divide the families, turning a man against his father, and a daughter against a mother, and a daughter-in-law against her mother-in-law.

22. For, whoever goeth away from me, paying tribute to satan (self), I will not follow after.

23. And the drujas shall say: Think not we are come to send peace on earth, we come not to bring peace, but to bring a sword.

24. And families of the unrighteous, being obsessed with drujas, shall keep secret their convictions, and they shall say: This is lunacy, meaning derangement.

25. Others, being asked, if they belong to the new dispensation, shall say: Nay, we know nothing of it; behold, we are good members of the church!

26. And now, accordingly, all such matters were recorded in my heavens, and such mortals became known to me.

27. And such as consulteth the spirits in regard to money-making, or to earthly matters for self's sake, also became known to me.

28. And I commanded my holy angels to withdraw from all mortals who were not working for Jehovih's new kingdom, who were of no profit in the resurrection of man; and, behold, this was also done.

29. And it came to pass, that many to whom I had offered the exalted work, fell into the hands of drujas. And they held conferences, and were divided, man against man, and woman against woman; full of boasting and short-sighted wisdom, seeking the applause of the multitude.

30. And so my angels sifted them and sorted them, in order to find such as were willing to sacrifice self for the sake of the Father's kingdom.

31. These I drew aside, and I said unto them: Ye, that choose to serve Jehovih, behold, Jehovih hath chosen you also.

CHAPTER XXXVIII.

GOD SHOWETH THE MISTAKES OF MAN'S JUDGMENT.

GOD said: I said unto thee, O man, pursue thy wisdom after the manner of thy God.

2. I go to the beginning; I labor not so

much to convert adults, as to prepare the minds of the young.

3. Now, behold, because I told thee this, thou sought to have children born unto thee after the manner of Gods.

4. Thou saidst: I understand the new kingdom; I have the solution for raising up a new generation on the earth. I have chosen me my women, who also comprehend, and, behold, our offspring will be very Gods!

5. But I admonished thee, saying: Thou openest the door for adultery; thou shalt surely go down.

6. Thou wouldst not profit by the wisdom of ages. I had holden up my hand, and said: One wife, one husband!

7. Now, hear me, O man: In a new cycle man ever runneth to the extreme opposite of the old errors, and thus bringeth upon himself new ones, that he knew not of.

8. I say unto thee: The new edifice shall be of all that was good of the past, of things proven in heaven and on earth.

9. Also, I say unto thee, it shall be of the young, and not of the adult.

10. Because thou hast attempted to beget offspring for the new kingdom, thou, of all men, art the most unfit.

11. My laborers shall not have desire to be either fathers or mothers. Nor shall they seek in any way things that belong on the earth; nor have passions that belong only to the earth.

12. Nevertheless, they shall be the founders of the Father's kingdom on earth, and with the young.

13. They shall gather up orphans and castaways in infancy, and take them into colonies, hundreds and thousands of them.

14. And these infants shall be fed and clothed and raised up, not after any man's whim or conceit, but according to the accumulated wisdom collected from all the different nations and peoples in all the world, as to how to make the best corporeal and spiritual men and women.

15. Behold, it hath been proven in the warrior and pugilist how to raise a savage man, by flesh diet and inharmonious surroundings; and in nations and tribes of peace, how to raise a virtuous and industrious man, on herbs and fruit diet.

16. These are things for thee to learn, O man, going at the subject systematically, to find the best way to make the best man and woman out of the infants entrusted to thee.

17. Not only as to diet, but as to clothing, and as to comfort and cleanliness; and to avoid disease; and as to strength and suppleness and swiftness; and as to virtue and modesty; and as to education, practical and theoretical; and as to industry and quick perception; and as to willingness to work for one another; and to trades and occupations; and as to pastimes, amusements and recreations, singing, dancing and playing with great joy and delight; and as to worship, to rites and ceremonies; and as to acquiring seership and prophecy and signs and miracles, in su'is and sar'gis; as to communing with angels, and as to the value of angels as teachers and instructors by tangible presence and audible voices.

18. And yet, above all things, thou shalt preserve liberty unto all, with pleasant and enjoyable discipline for everything, after the manner of my heavenly kingdoms.

19. Remembering, that every faculty in every one shall be cultivated to the utmost.

20. Teaching them, from the first, that the eye of Jehovih is upon them, and that His hand is stretched over them, to bless them, according to their goodness, purity, love, gentleness and wisdom.

21. And that they shall not own nor possess individually; but that all things are Jehovih's, and they, themselves, are angels in mortal form, created by Jehovih to rejoice and to help one another forever.

CHAPTER XXXIX.

GOD PROVIDETH FOR INCREASE.

GOD said: When thy educational colony of infants shall have grown up to manhood and womanhood, they shall understand that, as they were once homeless and fatherless, and ye gathered them up, and provided unto them, even so shall they go, and do likewise, gathering up from the Uzians other orphans and castaways, and raising them in other colonies, after the same manner.

2. And it shall come to pass, that many will desire to marry, and it shall be granted unto them to choose amongst their own people, and marry whom they will.

3. But it shall be a law that no man nor woman shall marry more than one time.

4. Whether the partner die, or whether they divorce themselves, yet, to none other shall either ever wed more.

5. Also it shall be a law, that, at maturity, if any one desireth to leave the colony, he shall do so without hindrance or prejudice.

6. Though it shall be inculcated into them, during their youth, that, at maturity, they are supposed to swarm out, after the fashion of bees, becoming too numerous for one hive, and go and form a new colony; that in all things they shall be taught not to do anything for self's sake, but for the good of man and for the honor and glory of Jehovih.

7. And these things shall come to pass with these people:

8. They shall abjure war;

9. They shall be non-resistants;

10. They shall have su'is, and shall see without their mortal eyes, and hear without their mortal ears.

11. My angels shall appear before them, and walk with them, talking to them, and teaching them of my kingdoms.

12. And angels of the I'hin race will come to them; and of the I'huans, and of all other peoples whereof mention is made in this Oahspe.

13. And mortals shall recover, from the libraries in heaven, things that have been lost on the earth, as to languages and histories of tens of thousands of years ago.

14. And mortals shall prophesy truly of things in heaven and on the earth.

15. And many shall attain adeptism, and, in spirit, go out of their mortal bodies, and appear hundreds of miles away, and there make themselves known; and they will return again to their mortal bodies, unharmed.

16. All these, and even greater things, shall my angels teach them.

17. Flatter not thyself, O man, that these things can come in Uz, or that they can come suddenly. They can neither come to Uzians, nor can they come suddenly.

18. It is not the work of thy God in this cycle to raise up any man to become worshipful because of such wonders; it is my work to show man how he shall attain to these things himself.

19. For this reason, I come not, in this day, to call sinners to repentance, nor to gather up the lost sheep of Israel.

20. I come now to the wise and pure, who have fulfilled the former commandments.

21. I come to give them a new lesson, which is, to show them how to build the Father's kingdom on earth.

22. I come to raise up a new people in the world, greater than hath ever been.

23. Those that I sent have cleared away the old edifice. I come not as a destroyer; I come as a builder.

24. Into thy hands, O man, I give the key to the heavenly kingdoms. Remember, the password which admitteth thee to the all highest kingdoms is, JEHOVIH, THE I AM.

END OF THE BOOK OF JUDGMENT.

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[1] Uz, "World's people."

[2] It is a remarkable coincidence, that as soon as the Brahmans began to preach Brahma, instead of Ormazd (the Creator), they lost the signs and miracles of the ancients. The same thing came to the Budhists, as soon as they began to preach Budha, the signs and miracles left them. And the same thing happened to the Christians; as soon as they made an idol of Christ, signs and miracles left them. The Roman catholics have frequently pretended to have the signs, but it is only a pretence. Manifestations, like those at Lourdes (even if true), are but the tricks and games of drujas, as the results show.



BOOK OF INSPIRATION.

CHAPTER I.

THESE are the words of Tae, in kosmon: I am Light; I am Central, but Boundless, saith Jehovih.

2. I give thee of My Light; and when thou hast received, thou criest out: Behold, I am wise!

3. Thy corpor I made, in which to localize thee; to mature thy entity.

4. Without Me, thou hadst not come to life. Thou art as the end of a ray of light from My Person.

5. And thou art focalized in thy corporeal body.

6. I am to thy spirit, as is the sun to a ray of light. I am the Light that illuminateth thy soul.

7. The ray of light that goeth out of Me, taketh root in mortality, and thou art the product, the tree.

8. Thou wert nothing; though all things that constitute thee, were before.

9. These I drove together, and quickened.

10. Thus I made thee.

11. After the manner I made thee corporeally, so made I thee spiritually, intellectually.

12. As out of corpor I made thy corporeal body, so, out of My Light, which is My Very Self, I built thee up in spirit, with consciousness that thou art.

13. Thou canst not add one jot or tittle to thy corporeal self, of thine own will and exertion.

14. It is by and through Me, that the process of absorption by the blood addeth unto thee.

15. Thy blood floweth in thy veins because of My quickening power upon thee.

16. When I withdraw My hand, thou diest. Life and death are of Me.

17. All thy corporeal part is, therefore, of Me and through Me.

18. Even so is thy spirit of Me also.

19. And as thou canst not add a fraction to thy corporeal self, neither canst thou add a fraction to thy spiritual self.

20. Out of Myself groweth thy spirit.

21. Neither canst thou, of thine own self, manufacture or acquire or take unto thyself, one new thought, nor idea, nor invention.

22. All thought and knowledge and judgment which thou hast, I gave unto thee.

23. As the whirlwind gathereth up dust, and driveth it toward a centre, so is the plan of My universe.

24. Thou art as a centre; all things come to thee from without.

25. Thy knowledge, as well as thy corporeality, came to thee from without, from that which was external to thyself.

CHAPTER II.

THOU art of inspiration made, saith Jehovih.

2. I made thee a corporeal body, and I wrote upon it. The result thou art.

3. And I made thee susceptible, so all things external to thyself could write upon thee.

4. The sum of these is thy knowledge.

5. As it is with thee, so is it with all men, and with all the living which I created.

6. Nor is there any knowledge in the world, but what I gave.

7. All of it is My inspiration.

8. ‖Man said: By certain measurements, I teach my son mathematics.‖

9. I am back of all, saith Jehovih.

10. I taught thy father's father and all who were before him. The sum of all of man's knowledge is but man's capacity to perceive My Light.

11. I made thee My servant, to teach thy son by certain measurements. This was the road I made to reach thy son's soul.

12. ‖Man said: I know more than did my

father; and yet my father knew more than did his father. We reason, we digest, we compound from one another.‖

13. I am the All External; from Me are smaller lights focalized, saith Jehovih.

14. A man holdeth a condensing lens to the sun, and he lighteth a fire thereby, but yet the lens contained not the heat.

15. After such manner hast thou accumulated knowledge; yet, no knowledge was of thine own begetting, but all came from Me. I gave it all.

16. The increase in knowledge now upon the earth, with all the races of men, is only the increase I gave. Man of himself created none of it.

17. Neither canst thou create one thought, nor idea, nor impulse.

18. Thou canst only gather together from My harvests, or from Me in Person.

CHAPTER III.

THE eye of man I made to obtain knowledge by light; but the ear of man I made to obtain knowledge from darkness, and within darkness, saith Jehovih.

2. The power of touch I gave to man, whereby he might learn of things their adaptability and compatibility and incompatibility with himself.

3. These are the corporeal doorways I gave unto thee, O man, whereby thou mightest receive knowledge from Me and My creations, consciously to thyself.

4. Through these, thou art constantly impregnated; through these, thy soul accumulateth knowledge of My works.

5. Whatsoever is charged upon these doorways of thy soul, is inspiration.

6. When thou seest bread, thou art inspired to eat; when thou seest a horse, thou art inspired to ride; when thou touchest a nettle, thou art inspired with pain.

7. Yet, in all cases, thou must have practice before thou canst comprehend the inspiration that cometh to thee from these external things.

8. ‖ Man saith: To-day, I remember my friend whom I saw not for many a year.‖

9. Jehovih saith: I made thee as a storehouse, and as a book that was written before.

10. And I gave to thee power to re-read thy stores and thy book, within thy soul.

11. This was the accumulated inspiration which I had previously given thee.

12. When thou art fevered, or entranced, or in diverse action from thy usual bent, thy soul turneth into these stores, and thy memory cometh forth wonderfully.

13. This is the manifestation of inspiration which I had previously given thee.

14. I made thee that thou shouldst receive inspiration, not only from the world external to thyself, but inspiration from the members of thy body.

15. My impression upon thee is inspiration; but thou must realize My inspiration, in order to know Me.

16. An idiot holdeth fire in his hand, and it giveth him pain, but yet, he knoweth not the cause, nor whence the origin of the pain.

17. So, also, I come to thee, and give thee inspiration, but thou discernest not Me.

18. Another man discerneth My Presence, and My inspiration. He heareth Me speak; he seeth My Person.

19. Yet, I am with both alike.

20. One man openeth his mouth to speak, and, behold, My words come forth.

21. And yet another saith: No man knoweth Jehovih; none have heard Him.

22. One man is sensitive, as a plate for a picture, and he catcheth My Light instantly, and knoweth it is from Me.

23. Another one saith: A sudden thought struck me! But he discerneth not whence it came.

CHAPTER IV.

WHEN the infant is young, My Light is its first knowledge, saith Jehovih.

2. It seeth Me and heareth Me; and it seeth and heareth My angels.

3. By the pressure of My Light upon its corporeal eyes and ears, it learneth to see and hear corporeally.

4. This is the beginning of two senses, which I created to grow parallel to each other, and equal in strength.

5. But the infant, being in the corporeal world, heedeth more the things that appeal to the corporeal senses than such as appeal to the spiritual senses.

6. So that one person groweth up, forgetting Me and My angels. He is a skeptic.

7. But another person groweth up, remembering Me and My angels. He is a believer.

8. And, behold, thou, O man, inquirest of them: Whence came the idea of a Creator, an All Person?

9. And one of them answereth thee: It is inherent; it is natural.

10. But the other answereth: It is folly; it came from darkness.

11. But I say unto thee, O man: Darkness cannot create an idea; not even darkness would be known but for the light I make beside it.

12. Thou canst not imagine any animal under the sun which I have not created.

13. ‖ Man said: I imagine a horse with a fish's head and fins. ‖

14. Whatsoever thou inventest, saith Jehovih, thou but takest the parts of one of My creations, and puttest them to another.

15. Let this prove unto thee, if thou canst not invent a new living creature, that thy forefathers did not do so either in regard to Me.

16. Nevertheless, thou hast a thought, and an idea of Me and of My Person.

17. And thou hast a thought, and an idea of the spirits of the dead.

18. By My Presence and inspiration upon thee, I taught thee I am the I AM, a Person.

19. By the inspiration and presence of My angels, I taught thee of them also.

20. My inspiration upon the bird causeth it to sing; by My Presence I teach it to build its nest.

21. By My Presence I color one rose red, and another white.

22. Proof of My Person is in the harmony of the whole, and of every one being a person of itself, perfect in its order.

CHAPTER V.

TWO kinds of voices have I, saith Jehovih: The silent voice and the audible voice.

2. All men I created susceptible to one or the other of My voices, and many to both.

3. One man heareth My voice in the breeze, and in thunder, and in music.

4. Another heareth My voice in the flowers of the field, and in the scenery of the mountains.

5. And yet another feeleth My inspiration; and he skippeth up the mountain side, and tireth not on the way.

6. He that neither seeth nor feeleth My inspiration, goeth up the mountain in great labor.

7. In proportion as man is clear in his corporeality and in his spirit, so discerneth he My inspiration

8. And if he have great purity as well, then he shapeth My Light into corporeal words.

9. These I taught man to call My revealed words.

10. Nevertheless, no corporeal man created I perfect; neither can any man reveal My words perfectly.

11. But I created the way open unto all men, to try to reveal Me.

12. According to man's approximation to perfect manhood, so reveal I unto him, by My Presence and My words.

13. According to man's imperfection in manhood, so doth not My inspiration manifest on his senses.

14. Perfect manhood created I possible, in equal corporeal and spiritual senses.

15. Strong corporeal senses and weak spiritual senses detract man from My Presence, and make him infidel to My Person.

16. Such a man denieth My inspiration and the inspiration of My angels. He is little more than a forest tree, which hath a trunk and many branches, but moveth not from its place.

CHAPTER VI.

I AM One Spirit, saith Jehovih.

2. My quickening power is upon all the living; because of this, they live and move.

3. According to the different structure of the living, so is My inspiration manifested by them.

4. One, as the hare, runneth away in cowardice; another, as a lion, is ferocious; another, without judgment, as the serpent.

5. And as to man: One is inspired to music; another to mathematics; another to seership, and so on.

6. To all of these I am the One, the Universal Inspirer that moveth all of them.

7. According to their organic structure, so do they manifest My inspiration.

8. The lowest of living creatures made I the serpent, for I gave to him an element capable of destroying himself.

9. When the earth was encircled with poisonous gases, I created poisonous vines and weeds and trees and all kinds of herbs, rich-growing upon the earth.

10. Thus, from destroying gases and from earth-substance created I the vegetable world. And, in that day, all growing things upon the earth which I had created were poison as to animal life.

11. Then, I created the serpents; of all sizes created I them. And they were poison also.

12. And the serpents I created were carnivorous, feeding upon one another. Self-impregnating created I them.

13. Thus drove I the poison of the air down into vegetation, and thence into the animal world; thus I purified the air of heaven.

14. This was the first creation I created on this world.

15. Then I overcast the earth with falling nebulæ, and covered up the poisons growing upon the earth, and they were turned to oil and coal.

16. Then, I made a new creation; giving feet and legs and bones to the animals I designed for the earth.

17. And when the earth was ripe for man, then I created him; male and female created I those of the second creation.

18. And man was dumb, like other animals; without speech and without understanding, even less than any other creature which I had created.

19. Nevertheless, I had given to man, and thus made him, out of the dissolved elements of every living thing that had preceded him.

20. And man partook of the first and the second creations. After the manner of every animal on the earth, so created I man; with all the characteristics of all of them, so created I him, male and female created I them.

21. And man was unconscious of his creation, not knowing whence he came; nor knew he which was his own species.

22. And I sent angels to man, to teach him who he was, and to rouse him up to his capabilities, for which I created him.

23. And my angels drew, from man's side, substance, and thus took on corporeal forms; and the angels dwelt with man as helpmates, to make man understand.

CHAPTER VII.

I CREATED man, even from the first, that he should learn to be an independent being, saith Jehovih.

2. And when My angels had taught man speech, making man name all the animals in the world, after the names the animals called themselves, I commanded My angels to come away from man, for a season.

3. To My angels I said: Behold, of all the animals I created in the world, to man only gave I capacity to transmit knowledge to his brethren by words.

4. And to man only gave I capacity to comprehend an idea of Me, his Creator.

5. Nevertheless, I inspire all living animals which I created; but they know it not.

6. I inspire the spider to make its net; the bird to build her nest; the wild goose to fly to the south, before the winter cometh; the mare to neigh for her colt; the ant to lay in its stores; the bees to dwell in a queendom; and so on, every living creature do I move and control by My inspiration upon them.

7. Males and females I inspire to come together at times and seasons; and then to live apart during gestation. These I keep before man as a lesson of the wisdom of My inspiration.

8. To man I give liberty to acquire wisdom by observing the method of My work, as I manifest in other living creatures.

9. I have also given man capacity to attain to know My inspiration in contradistinction from the inspiration he receiveth from his surroundings.

10. To no other creature gave I this capacity.

11. What cometh of Me, is without pain or injury to any one, and with liberty unto all. Such are My inspirations.

12. When man witnesseth a battle, he is inspired to battle; when he witnesseth peace and love, he is inspired to peace and love.

13. What moveth man in consonance and wisdom, and to life, is My inspiration.

14. What moveth man in dissonance and folly, and to death, is inspiration from man's surroundings.

15. I inspire the serpent to bite to death; for thus created I it. This is no sin, for it fulfilleth its labor; it is the remnant of poison of other eras.

16. Man I created not to destruction, but to life, wisdom, peace and love toward all.

17. When man practiceth virtue, wisdom, truth and love unto all, his inspiration is from Me direct.

18. When man practiceth destruction and selfishness, his inspiration is indirectly from Me, through the conflict of his surroundings.

19. And thus becometh he evil, instead of good.

20. By direct inspiration do I move upon all the animals I created.

21. This I also created possible unto men, separate from indirect inspiration.

CHAPTER VIII.

ALTHOUGH all inspiration goeth from Me to all the living, directly, yet I also created man susceptible to indirect inspiration from all My creations.

2. Whatsoever receiveth from Me direct, is in harmony with Me.

3. The lily and the rose I created perfect in their order; the female bird I inspire to build her nest in season, perfect in her order.

4. Even so is it with all My created beings, save man. All the rest err not, in the order I made them; and they all fulfill the glory for which I made them.

5. But because I made man capacitated to receive inspiration from all things, he manifesteth both, evil and good; according to his birth and surroundings, so is man good or bad.

6. Nevertheless, I created man with capacity to comprehend this also; for, I designed him, from the first, to work his way up to the Godhead, understanding all below him.

7. And I sent My angels to man, teaching him how to distinguish the difference in the inspirations upon him, that he might govern himself accordingly.

8. And My angels said unto man: Become thou one with thy Creator; these are His direct inspirations:

9. ‖ To love thy Creator above all else, and thy neighbor as thyself.

10. To give delights only, and not pain.

11. To kill not.

12. To do not violently against His creatures.

13. To be considerate of the liberty of all the living.

14. To interdict not the happiness and hope of others, only where thou canst return a transcendent glory and hope in place thereof.

15. For these are direct inspirations from thy Creator.

16. But these are thy evil inspirations, O man, these come from thy birth and surroundings, formerly called satan:

17. To kill.

18. To slander.

19. To punish.

20. To destroy Jehovih's created beings.

21. To strive for thyself, above another.

22. To gratify thy flesh at the expense of purity or wisdom.

23. To be false to Jehovih.

24. To be false to thyself.

25. To speak falsely.

26. To covet another's.

27. To cohabit in the gestative period.

28. To engage in strife, or to aid and abet conflicts, which are the fruit of carnivorous food, transmitted in birth.‖

CHAPTER IX.

MAN I created with capacity to distinguish My direct from My indirect inspirations, saith Jehovih.

2. And My angels gave him rules, whereby he might make manifest the difference betwixt the two.

3. Man has said: Behold, any man may say: Thus saith Jehovih! One killeth his neighbor, saying: I was thus inspired of Jehovih. Another practiceth all goodness, and his words are wisdom and comprehension, and he saith: I was inspired by Jehovih!

4. I say unto thee, O man: In this I also gave thee liberty; therefore, judge thou, thyself, which came from Me, and which from his surroundings (satan).

5. Thou shalt be thine own judge in all things.

6. Behold, I sent My God to judge thee; but thou shalt also judge the judgments of thy God; and, afterward, thou shalt judge thyself in the same way.

7. A perpetual judge created I thee, not only to judge thyself and all the world beside, but thou shalt judge Me, thy Creator.

8. I have given thee many sacred books, and I said to thee:

9. Save thou judgest them, thou shalt be caught in a snare; I charge thee, thou shalt accept nothing from men, nor angels, nor Gods.

10. But thou shalt rely on thine own inspiration from thy Creator.

11. Such is My word which I speak to thine own soul.

12. What cometh to thee from a man is indirect inspiration; what cometh from an angel is indirect; and what cometh from the Gods is indirect.

13. No direct inspiration of Me can come to thee from a book, nor a sermon, nor from anything in all My creations, but only from Me, thy Creator.

14. Though one man receive direct inspiration from Me, and he write it in a book, yet, when it cometh to thee, it is indirect inspiration, and is not binding upon thee, only so far as My direct inspiration upon thee moveth thee to receive it.

15. Yet, not all men created I with the same clearness to perceive Me, and to frame My wisdom in words.

16. Few only will turn away from the inspiration of the world, and come unto Me.

17. Many profess Me in words, but they do not fulfill My inspiration in practice.

18. My words come easily to the pure in heart; and My wisdom showeth itself in the frame of their speech.

19. For I give them words, even as I give to the animal inspiration to do perfectly and wisely the parts for which I created them.

20. Behold, I show the dumb spider how to weave its geometrical net; is it greater wonder for Me, to give words of wisdom to a righteous man?

21. Or to put him in the way of receiving My revelations?

22. Or to show him the harmony and glory of My creations?

CHAPTER X.

IN the first creation none heard Me, or saw Me, saith Jehovih.

2. And, even to this day, many men deny Me and My Person.

3. To teach thee, O man, that thou shouldst be considerate of thy brother's talents, behold, what a labor for My Gods and ministering angels!

4. To show thee that no two men see alike anything I created;

5. To make thee cautious, that, because thou canst not hear Me, thou shalt not judge thy brother who can hear Me;

6. To induce thee thus and thus, without interfering with thy liberty;

7. To make thee watchful, to learn by thine own inspiration from Me;

8. To make thee skeptical to others' versions of My words, and yet make thee try to discover My words and My Person, of thine own self, to see Me and hear Me.

9. Now, behold, in the olden times, only here and there one, in all the world, could be made to comprehend Me.

10. As thou mayest say to the beast in the field, or to the dog, the most knowing of animals: Jehovih! Jehovih!

11. And they will not hear thee understandingly:

12. So was it with nearly all the world, in the olden time.

13. To-day, I have quickened many.

14. To-morrow, the whole of the people in all the world shall know Me.

15. This is the progress I created possible unto thee; this road shalt thou travel.

16. Thou hast blockaded the way against Me on every side.

17. Thou hast put Me away, and said: Natural law! Moral law! Divine law! Instinct! Reflection! Intuition! Second sight!

18. I say unto thee: I have abolished all these things. I will have them no more, forever!

19. I have no laws; I do by virtue of Mine own Presence.

20. I am not far away; behold, I am with thee.

21. I gave no instinct to any creature under the sun. By My Presence they do what they do.

22. I give no tuition by intuition; I am the Cause to all, and for all.

23. I am the most easily understood of all things.

24. My Hand is ready to whomsoever will reach forth unto Me.

25. My Voice is ready and clear to whomsoever will turn away from other things, and away from philosophers and ambiguous words, serving Me in good works.

26. My Light is present, and answereth unto all who follow their all highest knowledge.

CHAPTER XI.

SEEK not to force My gospels, and entice followers unto this, or that, saith Jehovih.

2. Neither go about preaching, saying: Thus saith Jehovih!

3. Let all men hear Me in their own way.

4. No man shall follow another.

5. I will have no sect.

6. I will have no creed.

7. I am not exclusive; but I am with all My living creatures.

8. To those who choose Me, practicing their all highest light, I am a shield and fortification against all darkness, and against all evil and contention.‖

9. Thou shalt not establish Me by man's laws, nor by the government of man, saith Jehovih.

10. Nor establish by man's laws or government any book or revelation, saying: Behold, this is Jehovih's book.

11. To keep man from interfering with man, this hath been great labor.

12. To teach man to comprehend liberty, especially as to thought and as to knowledge, this hath been a great labor.

13. For he falleth easily under the inspiration of his surroundings, and falleth under the teachings and persuasions of his brother.

14. Because he cometh from My hand into the world in innocence, a helpless infant.

15. And his elder brothers take advantage of his innocence, and teach him their own knowledge, instead of directing him to Me.

16. And his elder brothers were in darkness themselves, and their elder brothers before them.

17. I said unto man: Be free! Learn to know liberty! Think for thyself! Study thy Creator in all things, and in thyself in particular!

18. Turn thou away from thy elder brothers; come thou to the All Highest Fountain.

19. Be not confounded with abstruse reasonings; cut all things short, Godlike; learn thou of the Creator and His creations, there is nothing more.

20. Thou art one of the seeds of Jehovih, and wert planted by His Hand. Be thou free from all the world.

CHAPTER XII.

MAN only, of all My created animals, created I not perfect in his order, saith Jehovih.

2. The most devoid of knowledge, and the most helpless of animals, created I man.

3. I gave not to the bird to improve her feathers; nor yet to improve her species; nor gave I her a book as to the manner of building her nest, nor as to her behavior with other birds.

4. Nor said I to the hare: Beware of foxes, or go thou, teach thy young to depend on their fleetness.

5. And yet, both, birds and beasts, move by My inspiration, perfectly in the order I made them; the bird doeth her work, and the hare fleeth from the fox.

6. But the child of man will put its finger in a serpent's mouth, and the child will also eat any deadly poison.

7. Thus differently created I man from all other things on earth; but I gave him the foundation whereon he might attain to perfection in all the attributes of My other living creatures.

8. And I said to man: Be thou observant of what thou shalt eat and drink, and where thou shalt dwell by day, and sleep by night.

9. For all things shall write upon thy soul the character and kind whereof they are made.

10. If thou wilt be gentle, like a lamb, and non-resistant and docile, so thou mayest obtain great knowledge, feed thou upon herbs and fruits and cereals.

11. And thy blood shall be pure and cool, and charged with food for thy spirit, in peace and love.

12. But if thou wilt be ferocious, like a carnivorous beast, then thou shalt feed upon flesh and fish, and thy blood shall be hot, and thy spirit shall be stirred with passion and anger and contention and tattling and war and jealousy and love of vengeance.

13. For whatsoever thou chargest thy blood with, shall be charged upon thy spirit.

14. Because thou canst not feed on fish nor flesh but through destruction unto death, even so, destruction unto death shall come upon thy soul.

15. From thine own blood shall thy spirit be inspired, even according to what thy blood containeth.

16. As through corpor thy corporeal part is nurtured, so through the gaseous, atmospherean part is thy spirit nurtured.

17. ‖ Woman said: Behold, I kill not any lamb, nor bird, nor fish. Others kill them, but I eat them.‖

18. To kill My lambs and birds, and whatsoever I created alive, is a simple act, saith Jehovih. Let no man waste much speech because of such destructions.

19. It is the contamination of the blood of man by carnivorous food, whereon thou shalt ponder.

20. Like unto like created I all the living. Whosoever maketh himself carnivorous, cannot escape conflict and contention within his own members, soul and body.

21. Until the earth was circumscribed, I gave man carnivorous food; to-day, I make it poison to him.

22. And man shall turn away from it; and the smell of it shall sicken him; and the sight of blood shall fill him with horror.

23. The butcher shall be ashamed of his vocation; his neighbors shall say to him: Thou stinkest of blood!

24. Because thou gavest us flesh, we also drank to drunkenness.

25. Because thou gavest us flesh, we also did smoke and take narcotics.

26. Because thou gavest us flesh, we are rotten with catarrh, and wasted in the lungs.

27. Because we feasted on flesh, Jehovih answered us in corruptible flesh.

28. Lo, we stink from the sole of our feet to the crown of our heads.

29. And our offspring are born into the world so helpless and corrupt that half of them die in infancy. ‖

30. Jehovih said: When I command the nations of the earth to peace, behold I raise My hand above the carnivorant's head.

31. As there was a time when I created every animal perfect in its order; so also shall such a time come unto man.

32. And now is the dawn thereof. Hence, I named it kosmon.

33. As the spider learneth to build her net without a book, and the bees to dwell in a queendom in peace and industry without books and written laws and instructions as how to do this and that, even so, now is a new birth to the generations of My people.

34. By My direct inspiration upon them shall they learn to do all things perfect, in the order of man for which I created him.

35. Man shall know how to do things easily, and without the long labor of books, and without showing, or explanations.

36. As of old, I commanded thee to have dominion over every living thing I created; so, now, I command thee to take the earth and the waters of the earth and the air above the earth into thy dominion also.

37. And thou shalt rule over them; to drive away the heat, and bring the cold; to drive away the cold, and bring the heat, as thou wilt, for the benefit of all the living.

38. To accomplish which, thou shalt now, first of all, adapt thyself to thy Creator, according to My highest Light upon thee:

39. To put away thine own inharmony in thy blood and flesh, and in thy soul.

40. Opening the way for My inspiration to come direct to thee, that thou mayest be one with Me.

CHAPTER XIII.

MAN saith: If I cannot add one jot or tittle to my corporeal body, and it is all built up by Jehovih, then, indeed, it is His.

2. Neither am I accountable whether it be well made, or well preserved.

3. And if I cannot make one new thought nor idea, then are all my thoughts and ideas Jehovih's, given by Jehovih, or by His creations.

4. Neither, then, am I accountable for my thoughts, nor behavior, whether they be good or bad. Verily, then I am not responsible for anything, neither what I am, nor what I do, nor for what becometh of me. I am but an automaton; I, myself, am nothing.

5. Jehovih saith: Because I gave thee liberty, thou art responsible for all thou art, and for all thou makest thyself, and for all that shall come to thee, and for thy peace and happiness, both in this world and the next.

6. Liberty I gave thee as to what thou shouldst eat, and shouldst wear to cover thyself, and where thou shouldst abide.

7. I gave thee liberty to build thy house in thine own way; but, behold, such liberty I gave not to the bird, as to her nest, nor to the beaver, nor to the ant, nor to any other living creature.

8. Liberty I gave thee as to whether thou should eat herbs or flesh. But such liberty I gave not to any other living creature.

9. To the sheep and the horse I said: Eat ye of herbs; to the tiger and lion: Eat ye of flesh.

10. To thee I gave liberty to make thyself carnivorous, or herbivorous, or omnivorous.

11. Whatsoever thou didst put in thy mouth, and it united with thy blood, and entered thy body, behold, it was by My labor and by My power it was accomplished.

12. Verily was I thy workman.

13. All that thou didst in the matter was to choose. Thou wert, in that respect, the master, and I thy servant. And, behold, I made not the servant responsible for the master's behavior.

14. Because thou madest thyself carnivorous, the fault is thine own. I placed before thee the herbivorous animals and the carnivorous animals; and I gave thee eyes to look upon them as to their behavior, whether ferocious and destructive, or peaceful, patient and docile.

15. And I spake unto thy soul, saying: Look, judge for thyself as to what thou shalt eat; behold the order of My creations and the result upon the living.

16. Hence, thou art accountable unto thyself, and responsible unto all the world for having made thy corporeal body as thou hast.

17. I give thee liberty to receive thy in-

spiration from drunkards and harlots and fighters; or from men of wisdom, or the innocence of childhood, or the virtue of a virgin.

18. Even so, in regard to thy spirit, thy soul, thy mind, thy ideas and thy thoughts, I gave thee liberty in the same way.

19. To behold a city of corruption, or the country, with pure air and trees, and flowers and mountains and valleys.

20. And I spake unto thy soul, saying: Choose thou what thou wilt to be the inspiration of thy mind and spirit and soul; behold, I, thy Creator, am thy servant to impregnate thee with thoughts and ideas. All thou hast to do, is to choose.

21. Yea, I said: I will even take thee to whichever place and condition thou mayest choose.‖

22. And, now, because I gave thee this extreme liberty, and thou hast chosen, behold, thou art accountable to thyself for thine every thought and idea; and for thy spirit and soul, and in thy behavior to all the world.

23. With liberty I bestowed responsibility also.

24. I am the Power, the Light and the Life.

25. In one thing, thou art not responsible nor an automaton, and that is thine own entity, thine own self, thine own I Am.

26. Thyself I gave to thyself, and even at the zero of thy entity, I said: Go thou, make thyself. All other animals I created perfectly with Mine own hands, but to thee I gave liberty to make thyself, even as thou hast. Yea, even in this, I said: Choose thou, and I will do the labor Myself for thee.

27. So that, choice and liberty were the sum total which I gave to thee.

28. Now, therefore, O man, as I gave choice and liberty unto thee, so shalt thou give the same unto thy neighbor and associate.

29. Without these, there is no responsibility; with these, all responsibility.

30. Choose thou thine own food, and raiment and thine house; and choose thou the place, and provide the way for whatever inspiration thou mayest, still thou shalt be responsible in all; whether the result be good or evil according to thy choice, whether thou fawn upon satan, or emulate thy Creator.

CHAPTER XIV.

THESE are Tae's revelations of Jehovih's times and seasons, appointed unto the chosen:

2. The shortest day on the northern line of the sun shall be the end of the year, and shall be called old year's day, saith Jehovih.

3. And the first day thereafter, when the sun on his southern course starteth towards the north, shall be the beginning of the year, and shall be called new year's day.

4. These are My times of the end and the beginning of a year, which I created; and I made the earth and the sun as My written testimony thereof.

5. And I blessed and sanctified the old year's day and the new year's day, and I appointed them to be holy days, that men might remember the order and the system of My works.

6. And I said unto man: From one new year's day until the succeeding one shall be called one year, for it is one completed oscillation of the earth, and of her revolution in the orbit where I placed her.

7. Therefore, what thou hast completed within a year shall be remembered by thee, that thou mayest judge thyself therein.

8. And, on the old year's day, thou shalt render up in full forgiveness in all things against all people.

9. And with the setting of the sun on that day, thou shalt be purged of all animosity and claims against every man, woman and child, in all the world.

10. And thou shalt make acknowledgment of this in words and songs and prayers, and in tokens, of no intrinsic value, to whomsoever thou shalt have offended during the past year.

11. Tae said: For which reason the old year's day shall be named, the Most Holy Sabbath Day. Behold, it is in accord with His heavenly kingdoms. And it shall be with thee a day of spiritual communion, and of praise to Jehovih and His creations; with music and oratory, and ceremonies, and processions for thy youth, orderly and well disciplined.

12. And, on the new year's day, thou shalt rejoice and sing and dance; mingling together, old and young, even as the old year and the new year are joined together, side by side.

13. The seventh day of the new year shall be thy next sabbath day, and it shall be a day of rest and of spiritual communion and praise to Jehovih and His creations, with singing and oratory.

14. So also shall every seventh day be a sabbath day; for which reason seven days

shall be one week, being six days for labor, and one for rest and worship.

15. For this hath been proven in all the world to be good for man.

16. These, then, shall be the moon's days (months):

17. The first new moon's day after new year's day shall be the beginning of the first month; and the completion of the fourth quarter of the moon shall be the completion of the first month, and it shall be named First month.

18. The next four quarters of the moon shall be the second month, and it shall be named Second month.

19. And the next completed four quarters of the moon shall be named Third month. And so on, to the completion of the year.

20. Such, then, shall be the months in any and every year, for these are the moon's times as Jehovih created them.

21. Neither shall it matter or not whether the months overlap a new year's day; as they are created and moved by the Almighty, even so shall man compute and register them.

22. (‖ For example, a new year's day may come upon the twentieth day of the Twelfth moon or on another moon's day, still, as they fall, so shall they be numbered in truth.‖)

23. As the moon's time differeth to different continents, so shall the months' times of the inhabitants of different continents be locally unto them.

24. But, in the intercourse between different nations on different continents, the month times shall not be enumerated.

25. But, in all such cases, the year and the days thereof shall be named.

26. (‖ As, for example, the seventieth year and the ninety-sixth day.‖)

27. And it shall come to pass that the sabbath days all around the world shall be the same day unto all people, even with the travel of the sun.

28. Whereby, Jehovih's heavenly kingdoms shall be in concert with mortals, as to times and seasons in all things.

CHAPTER XV.

HOLY COMPACT DAY.

AS Jehovih, through His God, bequeathed to the children of Guatama a government unfettered by the name of God or Lord or Savior, so Jehovih sanctified the day of the ratification and the signing and sealing of His compact (American Constitution), as the DAY OF THE HOLY SEAL.

2. And the sign thereof He made, A HAND HOLDING A QUILL.

3. Which shall be the master's sign of salutation in the lodge on the day and evening commemorating the same.

4. And Jehovih made the answer to the master's sign, THE HOLDING UP (by the member of the lodge) OF A PIECE OF PAPER, signifying, CONSTITUTION.

5. Therefore it was said: The master saluted on the sign, DAY OF THE HOLY SEAL, and the lodge answered in the sign, CONSTITUTION.

6. And Jehovih said: Remember this day, and keep it holy, to the end of the world, for hereat was the beginning of the liberty of man!

CHAPTER XVI.

ES DAY.

AS Jehovih, through His God, pulled aside the veil of heaven,[1] saying:

2. Let My angels forth; together shall converse the living and the dead.

3. So sanctified He the day when the angels of heaven were made known to mortals. (March 31, 1848.)

4. And Jehovih said: Remember this day, and keep it holy, to the end of the world. For, without books and without arguments, behold, I have proven unto you the continued life of the soul of man!

CHAPTER XVII.

FREEDOM'S DAY.

AS Jehovih, through His God, delivered into freedom Guatama's slaves, and, thus, to general slavery dealt the final blow, so Jehovih blessed that day, and sanctified it.

2. Jehovih said: Remember the day of proclamation of freedom, for it is My day, which I bequeath unto you as a day of freedom in all righteous jollification, which ye shall keep every year, and commemorate, to the end of the world.[2]

CHAPTER XVIII.

HOLY KOSMON DAY.

BESIDE the above, Jehovih gave one more holy day, Kosmon Day, which He also commanded to be kept in commemoration of

another matter, which Jehovih commanded to be secret with the Faithists for a certain period of time, the which time hath not expired to this day. Therefore, the day of kosmon is still a secret with the Faithists.

2. And Jehovih said: That mortals and angels may live and labor in concert, behold, I have given certain days, whereby large congregations on earth may be met by My organic heavens, in reunion, mortals and angels, for the happiness of both, and for the glory of My works.

3. Now, behold also, as by My Presence I inspire thee, when thou laborest with Me, and thou art doing righteously, and with purity and love, so also is it with thee, in regard to My angels.

4. When thou makest and keepest thy corporeal body pure and clean, My angels, who are pure and clean, come to thee to aid thee, and to enlighten thee.

5. And when thou puttest away all unclean thoughts and all selfish desires, and seekest to obtain wisdom, and to learn how best thou canst help thy fellow-man, behold, My angels of light and wisdom come to thee, and, by virtue of their presence, which thou seest not, they inspire thy soul in the light of thy Creator.

6. Man hath said: I will not be a seer, nor a prophet, nor a su'is, nor sar'gis; verily, I will not have angels with me to teach me, or to give me any light or knowledge under the sun.

7. Whatever I can attain, it shall be mine own. Wiser is it for me to attain to know, and to do things of myself, than have angels come and give to me, or manifest through me.

8. Verily, I will not be used, by man nor angel, for it would be prostituting my flesh and my spirit to others.

9. Behold, my body was given to me for mine own use and profit, to establish and develop mine own soul unto eternal happiness in individuality.‖

10. Alike unto all people is My Presence, saith Jehovih. I am unto the just and the unjust; I am everywhere, both, in darkness and in light.

11. Because thou art in darkness, thou beholdest not Me.

12. Because thou art imperfect in flesh and spirit, thou deniest Me.

13. Because thou art confounded with inharmony, thou believest not in Me.

14. He, who hath not an ear for music, discovereth not a tune; even as he that is discordant denieth My Person.

15. To the pure there is no selfishness, neither for earthly things, nor for their own flesh and spirit.

16. A pure man is as a clear glass; he can see out of himself, and, so, perceive My angels and Me.

17. Through the pure man, pure angels can see mortality as well as spirituality. Their presence inspireth him to understand all things.

18. As much with the man that is not a seer, or a su'is, are the angels, as with those that are seers, or su'is, or sar'gis.

19. Because thou seest not, nor hearest angels, only proveth thy darkness, but proveth not the absence of angels.

20. To the dark, come the dark; with the dark, abide the dark, both, angels and mortals.

21. More is the man of darkness ruled by angels, than is the man of light.

22. Behold, I created thee not to fill any place in all the world for thine own self's sake.

23. Neither gave I thy flesh nor thy spirit to be thine only.

24. These, also, shalt thou relinquish, saying: To Thee, O Jehovih, I give all; my flesh, my spirit, my mind, and all my service, to be Thine forever.

25. Thou shalt say: Appropriate Thou me, soul and body, in whatsoever way Thou canst, that I may do the most good unto others, mortals and angels.‖

26. Until thou attainest this, thou shalt not hear My Voice, nor see My Hand.

27. As I gave away Myself, and thus created all things, so shalt thou follow in My footsteps, in order to become one with Me.

28. Herein lieth the secret of wisdom, truth, love and power, time without end.

END OF BOOK OF INSPIRATION.

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[1] And Jehovih gave the sign, A HAND HOLDING ASIDE A VEIL, signifying, HEAVEN UNVEILED, as the master's sign in the lodge on the day and evening commemorating the same. And He gave to the members of the lodge to answer in the sign, THREE CLAPPINGS, signifying, ENDLESS JOY!

[2] And Jehovih gave to man as the master's sign in the lodge, A HAND POINTING TOWARD A PEN, signifying, I HAVE PROVED THIS MIGHTIER THAN THE SWORD. And He gave to the members in the lodge to answer in the sign, CLASPED HANDS, AND LOOKING UPWARD, signifying, IN THY PRAISE, JEHOVIH!

BOOK OF JEHOVIH'S KINGDOM ON EARTH,

WHICH CONTAINETH WITHIN IT

THE BOOK OF SHALAM.

ALL OF WHICH IS ANTE-SCRIPT.[1]

CHAPTER I.

IN the early days of the kosmon era, after the revelations of the Father's kingdom on earth had been published, and was known abroad over all the world, there went forth many, in Jehovih's name, to accomplish unto the resurrection of man, and for the glory of the Almighty, the new kingdom.

2. Foremost, amongst the many, there came out of Uz[2] one who was esteemed wise and good above all others; and because he was a representative man, the people named him, Tae.

3. And Tae prayed unto Jehovih for light and knowledge as to how best he could accomplish good unto the resurrection of the race of man.

4. And Jehovih answered Tae, saying: Go, bring My people out of Uz, and found them in a place by themselves; for now is the beginning of the founding of My kingdom on earth.

5. Tae answered, saying: Behold, O Jehovih, I have gathered together many men and many women, and they all profess a desire to found Thy kingdom.

6. One desireth to be a teacher; another, to be a superintendent; another, an overseer; another, an adviser.

7. And they are all learned and wise and good in their own way; but, alas, they are neither workers nor capitalists, the two chief of all that I require.

8. Now, I pray Thee, O Father, what shall thy servant do?

9. Jehovih answered Tae, saying: Go, seek, and bring out of Uz orphan babes and castaway infants and foundlings.

10. And these shall be thy colony, which shall be My new kingdom on earth.

11. Tae inquired: What can a man do with babes? How shall I feed them? Moreover I have not money to hire nurses.

12. Jehovih said: Have faith in thy Creator; in a good work done unto My little ones, behold, I will provide.

13. Whatsoever thou dost unto them, even so dost thou unto Me, wherein thou shalt not fail.

14. Neither shalt thou strive to teach any adult man or woman who is without faith in Me. Behold, My people are infants in this era.

15. Deal thou with them, and with such only as are willing to serve them; for as much as they are served, even so am I served also.

CHAPTER II.

SO, Tae gathered together orphan babes and castaway infants and foundlings, a great number.

2. And a woman named Es,[3] heard of Tae and his work, and she came to him, inquiring:

3. How can a man attend babes? Now, because I have heard of thy work, behold, I have come to thee to labor for our Father in heaven.

4. Tae said: Whoso would labor for our Father in heaven, let her do unto these little ones.

5. Es said: Even for that I am before thee; I beseech thee, put me to work.

6. Tae inquired: Knowest thou the care of infants? And she answered him, saying:

7. In such labor, alas, I have had no experience, but I know Jehovih will guide me aright; otherwise, He had not inspired my soul unto the work. All wisdom is possible through Jehovih.

8. Tae said: Such being thy faith, thou art the first chosen woman in the Father's new kingdom. Go, therefore, and fulfill thy part, and may the Father be with thee.

9. So, Es went to work, accomplishing what was required unto the infants.

10. And Tae went again unto Uz, and brought hence more infants; many more than were possible unto the care of one woman.

11. So Tae issued a call, to wit:

12. Wanted, fifty men and women, who are Faithists in Jehovih, and are willing to take part in founding the Father's kingdom on earth as it is in heaven!

13. And there came, in answer to Tae's call, thousands and thousands of men and women.

14. And Tae cried out: O Jehovih, what shall Thy servant do? Behold, I asked for fifty men and women, and here are come thousands and thousands.

15. Jehovih answered Tae, saying: Try them My Son, and see if they be worthy. As many as are prepared, thou shalt accept; as many as are not prepared, thou shalt not accept. Behold, there is room for millions!

16. And Tae spake unto the multitude, saying: I called for fifty men and women, and, lo, here are thousands, willing to take part in founding the Father's kingdom on earth.

17. Now, behold, when I saw your great number, I cried out: O Jehovih, what shall Thy servant do? I did ask for but fifty, and there are come here thousands and thousands.

18. And Jehovih answered, saying: Try them, My Son; as many as are prepared, accept; as many as are not prepared, accept not. Behold, there is room for millions.

19. Now, therefore, how say ye: What is the founding of the Father's kingdom? Who here knoweth the way, and how to take part therein?

CHAPTER III.

IT came to pass that many of the multitude answered Tae; and of all that thus spake, the following were the chief words, to wit:

2. Sutta said: To do what I am willing to do, is to take part in founding the Father's kingdom; therefore, hear me:

3. To adjust capital and labor, that each shall contribute to the advantage and glory of both.

4. That the capitalist shall receive good profit on his capital; and the laborer high and uniform wages.

5. To adjust them that they can live side by side, equally, and neither above nor under the other.

6. That they may have extensive domains and beautiful parks; excellent factories; virtuous and industrious people.

7. The part that I am capacitated to fill in this great work, is to reveal the key and the plans; to explain all things to both, the capitalists and laborers.‖

8. After that manner, Sutta went on at great length, and he was followed by several others, who had similar plans, but each one doubted the other's capacity, as being qualified for the work.

9. Aborn spake next. He said: I have heard Sutta's project. It is a farce. Capital and labor cannot harmonize.

10. And even if they could, it would be a worldly basis. It would not be the Father's kingdom.

11. In His kingdom there shall be neither buying nor selling; neither servant nor master.

12. Now, behold, I say to you all, men and women, as such, cannot harmonize together. They are diverse in all their ideas and general knowledge.

13. The only way to accomplish the Father's kingdom is through infants, to raise them up in the way they should go.

14. But, even with these, failure will result, save their pre-natal condition is provided for.

15. Therefore, the part I am capacitated to accomplish is, to become father to innumerable offspring, by most exalted and enlightened women.

16. Also, I have great knowledge of physiology, mentology and psychology, and I would be willing to be examiner and dictator as to prospective parents.‖

17. Thus spake Aborn at great length; and others spake in like manner, but each one preferred himself as the prospective father of the offspring.

18. Next spake Thurtis. She said: This it is, to found the Father's kingdom on earth; hear me, that ye may understand.

19. Behold, all things shall be possible through woman, especially as to raising up a new generation on the earth.

20. During the period of gestation, man should not approach woman.

21. Nay, in that period, woman should be treated as a very Goddess.

22. Her every want and whim and notion should be gratified to the utmost.

23. When she spake, or raised her finger, during the gestative period, every man and woman and child should run to do her service.

24. And she should be surrounded by cultured and exalted companions, and charmed with sweet music and delightful entertainments.

25. Yea, as a very Goddess should all men do her reverence.

26. When such a woman hath a child born, behold, there will be one child for the Father's kingdom.

27. Now, behold, give me the choice as to who shall father my children, and such a part shall be my part, to help found the Father's kingdom.

28. After Thurtis, then spake many of the women after the same manner, and each one doubted the other's capacity to fill the place, but recommended herself.[4]

29. Amos spake next. He said: I have heard all these beautiful systems; I am ready for any of them. Behold, I am a landscape gardener.

30. The part I can do is to lay out the grounds; for plots of flowers and grass and ornamental trees.

31. But ye shall provide laborers for me. I work not with mine own hands; I plan and design; my capacity is in my talent and in my education.‖

32. After Amos, then spake five hundred physicians, each one offering himself, to be the physician for the Father's kingdom. Then spake an equal number of lawyers in the same way.

33. Next spake a thousand teachers of the piano, each one offering to teach the young for the Father's kingdom.

34. And now, with slow and solemn aspect, rose up and spake five hundred priests of Brahma.

35. They said: We have heard; we have seen. Behold, the Father's kingdom is none of these.

36. It is the second coming of Brahma. He shall come in flames of fire, from the east and west and north and south.

37. By the magic touch of his wand, the different castes of men shall be sorted; and the dead shall come forth from their graves, and Brahma shall judge them.

38. The sky shall be filled with holy angels, the spirits of the saints, with wings of fire and with tails a mile in length.

39. And the elect of the earth shall rise in glory, and be immersed in Nirvana forever, even at the feet of Ormazd.

40. This it is, to found the Father's kingdom on earth. After which, all flesh shall come into life free from sin; the corruptible shall turn incorruptible forever.

41. Now, behold, our part, in founding His kingdom, is to preach unto you Brahma's everlasting gospels.‖

42. Next to speak, were five hundred Budhist priests. They said:

43. We have heard and seen also. Our learning, no man may gainsay. As for Brahma and his second coming, for that matter, he never came once.

44. None have seen him, nor found his dwelling-place. Therefore, he is but a superstition, a relic of the dark ages.

45. Hear us, then, as to the founding of the Father's kingdom on earth:

46. It is the second coming of Budha, when every knee shall bow down, and own him Lord of all the world.

47. Behold, Budha shall come with two swords and twelve spears, and he shall have ten thousand brides!

48. When Budha shall blow his breath upon the earth, the graves shall be opened, and the dead shall come forth, and speak.

49. And Budha shall judge them; according to caste, so will he separate them.

50. And ten hundred times ten thousand million angels, with fiery wings and with tails two miles in length, shall overspread the earth.

51. And all flesh shall become incorruptible; the lion shall eat straw, and the lamb shall rejoice in its kin without fear.‖

52. Next spake five hundred Kriste'yan priests. They said:

53. What profanity we have heard! Behold, as for Brahma and Budha, they are but myths. It is the second coming of Kriste, which is the founding of the Father's kingdom.

54. Kriste said: Think not I came to send peace on earth; I came not to send peace, but a sword.[5]

55. It is he that shall subdue all the world, and make men bow down, and own him Lord of all.

56. He shall come in a sea of fire, with millions of archangels. And when his servant, Gabriel, bloweth his horn upon the earth, the graves shall open, and the dead shall come forth, and speak to the living.

57. And he shall judge them; separating

them, the bad to everlasting torments, and the good, who have worshipped him, shall rise and inherit everlasting bliss.

58. Now, behold, the part we can do in founding the Father's kingdom, is to preach and explain the beautiful doctrines of our blessed Lord.‖

59. When many others had thus spoken, Tae said unto them: I called for such as had faith in Jehovih. I am not in the labor of founding a kingdom for Brahma, nor Budha, nor Kriste, nor for any one but the Creator, our heavenly Father.

60. As for the graves opening, I have nothing to do with that; though, for the spirits of the dead appearing face to face with the living, behold, that hath been accomplished now for more than thirty years, to hundreds of thousands of good people. So with that I have nothing to do either.

61. But since ye have not proved the communion of angels during all these years, how hope ye to labor for the Father's kingdom? To all such I say, go your ways; I have no use for you.

62. At once, one-half of the multitude rose up, and departed, mocking, saying: The spirits of the dead! We will have none such, but angels with wings, and with fleecy tails a mile in length.

63. Tae inquired once more: Who, here, hath faith in Jehovih, and, if we labor together in His name, living our all highest light, that His kingdom will be founded?

64. Hundreds and hundreds said: It depends on having plenty of money and a good plantation. With money, it can be accomplished; without money, it cannot be.

65. Tae said: Your faith being in money, I have no use for you. I called for those with faith in Jehovih! Therefore, go your ways also. So, many more of the multitude departed, returning to Uz also, even as had the others.

66. Tae asked again: Who here are capable and desirous of being leaders, let them speak?

67. More than a thousand cried out: Here! That is my part. I am suited to it by nature and by experience and by great wisdom.

68. Tae said unto them: Behold the spirit of the age in which we live! No man desireth a leader or dictator over him. For that reason, go your ways also; I have no use for you.

69. Tae asked again: Who here have made a study of this subject, and are prepared to be lecturers and teachers and advisers, let them speak?

70. And, behold, another thousand cried out: That is my strength. I can explain all subjects; of diet, clothing, social intercourse, health, marriage and worship!

71. Others cried out: I am a trance speaker; I have angel guides two thousand years old!

72. Others said: I am inspirational; the ancient prophets are my spirit guides! St. John, the revelator! Confucius! Hosea! King Solomon! Daniel!

73. Tae interrupted them, saying: Behold, the signs of the times show us that, as to founding the Father's kingdom by words, sermons and lectures, they are worthless.

74. See here; I have gathered together hundreds of helpless orphan babes. They care for none of the things that have been offered; they need washing and feeding, and their clothes are to wash and mend.

75. Who, so believing in the Father, that he will give up self, in all respects, and work for these little ones, having faith that Jehovih will provide justly and sufficiently unto all, let him come.

76. You all do know how the farmers go about gathering up calves and colts and the young of all sorts; and they take them to a good place and feed them; and when they are grown up, they are the choice in market.

77. Now, behold, there are thousands of fatherless and destitute children in Uz, which, left to themselves, either die or grow up to be thieves, robbers and murderers.

78. These are cheaper than calves and young colts. And they may be raised to be of more profit to themselves and to the state, than ten times as many cattle.

79. Who, then, is ready to join in this labor, without money and without price, devoting his life to training them up to practical knowledge, not only of books, but to use their hands in trades and factories, that these little ones may become useful citizens, and a joy to themselves and glory to the Father. Let such speak.

80. And, now, behold, fifty men and women spake, saying: Take us, in Jehovih's name. We have neither whim nor conceit to carry out.

81. We are willing and anxious to go to this labor, and we know Jehovih will provide unto us. From day to day His Light will shine upon us, and we shall know what to do.

82. Thy children shall be our children; thy hardships our hardships. We come not for rest, nor glory, nor for comforts; but we come

to serve Jehovih in whatsoever He may give us to do for His kingdom.

83. Tae said: In Jehovih's name, I accept you. Whatsoever is mine shall be yours also.‖

84. Thus it came to pass, out of all the thousands and thousands who came, only fifty were accepted.

85. And the others went their way, mocking, saying: A most beautiful Father's kingdom on earth!

CHAPTER IV.

HISTORY OF SHALAM, FORMERLY CALLED "BOOK OF SHALAM."

THE Voice of Jehovih came to Tae, saying: Take thy people and go whither I will lead thee, and ye all shall be blessed. Quite sufficient are these, to begin the founding of My kingdom on earth.

2. And Tae and his people went away to an unoccupied country, by the river Shalam, so-called because Tae had said:

3. I take the babes the Uzians would not have, and I come to a place where the Uzians would not live, and yet I will make it a place of peace and plenty; therefore it shall be called Shalam.

4. And when they had pitched their tents and fed the children, Tae called them together that he might speak before them.

5. Tae said: By and through Jehovih, are all things accomplished, either directly or indirectly.

6. If directly, by His inspiration, then are all things well done, and in peace and righteousness and love and wisdom.

7. If indirectly, and through other inspiration, then, indeed, is man answered in disaster and unhappiness.

8. Foremost of all, must it be man's aim to receive light directly from Jehovih in regard to all things.

9. To do which, man must approach his Creator, in words and conduct, doing in practice the right which he perceiveth in judgment.

10. Now, therefore, from our youth up we have repeated the prayer: Thy kingdom come on earth as it is in heaven.

11. Yet, not one of us put forth a hand to accomplish what we prayed for.

12. In which our prayers profaned the Almighty.

13. For had we been true in heart, we had taken hold in practice, according to our best ability.

14. In not doing which, we were false before Jehovih, and He could not answer our prayers in truth.

15. Moreover, we had said to one another from our youth up: As ye would that others should do unto you, do ye even so unto them.

16. Nevertheless, we served ourselves only.

17. We visited not the fatherless and motherless.

18. We sold not what we might, and gave to the poor.

19. We professed faith in Jehovih, but we manifested faith in money and in soldiers and warfare.

20. We had said: Love the Creator with all thy soul and heart and mind, and thy neighbor as thyself.

21. Neither of which we fulfilled.

22. Now, therefore, we were unrighteous toward man, and false before Jehovih.

23. In repentance and shame have we come out of Uz; because we could not fulfill the commandments whilst dwelling in Uz. Behold, we have come thence, to begin a new life upon the earth.

24. That our labor and our lives may be given unto Jehovih, with profit for the raising up of the race of man, and for the glory of the Almighty, let us covenant ourselves unto Him in fullness of heart and of soul and with all our mind, to practice all the commandments in fullness. What say ye?

25. The multitude answered with one voice: We desire to covenant with Jehovih, that our labor and our growth may contribute to the founding of His kingdom on earth.

26. Make thou, therefore, thy covenant with the Creator, and, that we may be in unison, behold, we will repeat with thee thy words, that Jehovih may be glorified therein.

27. Tae said: Hear me, then, ere we make the covenant to Jehovih: In the heavens, the angels surround the heavenly throne with columns of fire and water; and all the space within the circuit is named, the PLACE OF THE HOLY COVENANT, and it is appropriated to worship and to sacred rites and ceremonies.

28. But places of amusement and of all other kind of entertainments, not sacred in rites and ceremonies, are situated external to the Place of the Holy Covenant.

29. Now, therefore, in remembrance of Jehovih's heavenly kingdoms, let us mark a circular line around about this place, and march in procession dedicating the enclosure to the Holy Covenant.

30. The multitude said: This is wise; by system and order and a place for all things, harmony will answer unto us. Lead thou, therefore, the way, and we will march with thee.

31. Then Tae marched, DRAWING THE LINE OF THE SACRED CIRCLE, and the multitude, two abreast, marched after him.

32. Tae said: I draw the LINE OF THE SACRED CIRCLE unto Thee, Jehovih. In Thy name I dedicate and enclose this, Thy PLACE OF THE HOLY COVENANT, to be Thine forever!

33. The multitude responded: May I remember Thy LINE OF THE SACRED CIRCLE, Jehovih, and comport myself within it for Thine honor and glory forever!

34. Within this place am I about to covenant myself to Thee forever, as a laborer to fulfill Thy kingdom on earth for the resurrection of man.

35. Response: May I remember the little ones within this SACRED CIRCLE, whom Thou hast given into my charge, for whose welfare on earth and in heaven, I am about to covenant myself unto Thee, to make myself an example and sacrifice before them during all my life.

36. Together: In remembrance of the pillars of light in heaven, that surround the throne of Thy Son, God of earth and heaven, we build here a hedge and a fence, as a lasting testimony that we dedicated to Thee, Jehovih, the enclosed PLACE OF THE SACRED COVENANT.

CHAPTER V.

THE HOLY COVENANT.

THEN Tae and his hosts went into the midst of the Place of the Holy Covenant; and the hosts formed in a crescent, and Tae stood betwixt the horns thereof.

2. And, whilst thus standing, Tae, being moved by the Light of Jehovih upon him, uttered the covenant, and his hosts, in concert, uttered the words after him.

3. And these words were called, THE HOLY COVENANT, even as they are to this day, to wit:

4. Thou, O Jehovih! As Thou hast declared Thyself in the Book of Jehovih!

5. To Thee I covenant myself, to be Thine forever! And to Thee only, O Jehovih!

6. And I abjure all Gods but Thee.

7. And I abjure all Lords but Thee.

8. And I abjure all Saviors but Thee.

9. In this, Thy Place of the Holy Covenant, do I covenant myself unto Thee, to be only Thine, and forever!

10. My corporeal body, I dedicate and covenant unto Thee, to be in Thy service during all my life.

11. Because Thou madest it out of Thine own material, behold, it is Thine.

12. The workmanship is Thine; the material is Thine also.

13. I have no claim upon it; unto Thee, and for Thy service, do I resign it forever.

14. Into my charge Thou gavest it unto me, as the habitation of my spirit.

15. Because it is Thy gift, I will care for it, and keep it clean and pure, before Thee, that it may be acceptable to Thee, and to the presence of Thy holy angels.

16. My spirit I also dedicate and covenant unto Thee, to be in Thy service forever.

17. My mind and soul, I dedicate and covenant unto Thee, to be in Thy service henceforth forever.

18. My whole self, whereof I am made, soul and body, dedicate and covenant I unto Thee, to be in Thy service forever.

19. Out of Thine own self madest Thou me, soul and body, and they are Thine only, to be used by Thee forever.

20. Appropriate Thou me, O Jehovih, my corporeal body, and my spirit, my mind, my behavior and my thoughts, to be of profit to Thee, for founding Thy kingdom on earth.

21. And I covenant unto Thee, Jehovih, I will search constantly into mine own every act and deed and word and thought, to make myself true in the practice of Thy highest Light upon me.

22. That henceforth, forever, I will search to find the highest Light, and I will practice the same toward all men, women and children.

23. Unto them will I not only do as I would be done by, but more; I will do for them, with all my wisdom and strength, all my life.

24. I covenant unto Thee, Jehovih, that, since all things are Thine, I will not own nor possess, exclusively unto myself, anything under the sun, which may be entrusted to me, which any other person or persons may covet or desire, or stand in need of.

25. Neither more will I talk of myself, either in laudation of what I am, nor of what I have done; but Thou shalt judge me, and hold me accountable for shortness in word and behavior, wherein, by any means, I may manifest self-esteem or covetousness for fame, or the applause of men, even for any good I may have done unto others.

26. Neither more will I censure nor criticise,

nor blame, any man, or woman, nor any child over fourteen years of age, as an individual, in all the world, for any shortness in word or deed they manifest.

27. For they are Thine, Jehovih, and not mine, to be led or driven by me.

28. To all these Faithists, my brothers and sisters in Thy kingdom, will I deal and think and behave, in affiliation, as gently and truly as were they my own blood and kin, brothers and sisters, or father and mother.

29. And over these babes, which Thou hast entrusted to me, will I be as loving and true as were they mine own blood and kin, sons and daughters.

30. According to Thy Light, which Thou mayest bestow upon me, will I raise them up to know Thee, and to be a glory in Thy kingdom.

31. First of my teaching unto them shall be, to make them know Thee, and to remember that Thy eye is upon them, and Thy hand above them, to bless them according to their wisdom, truth, love and purity.

32. And I will teach them the way of the communion of Thy angels; to develop them in su'is and sar'gis.

33. Teaching them to live for the spirit within, rather than for corpor.

34. Teaching them by books and instruments.

35. Teaching them useful trades and occupations.

36. Teaching them music and worship.

37. Teaching them dancing and gymnastics.

38. And, in all things, developing in them all the talents Thou hast created in them, that they may grow up to be an honor and a glory on the earth, and to rejoice because Thou hast created them alive.

39. And I will emancipate them from infancy at fourteen years of age; and bestow upon them the rights of man and woman, to their thoughts, words, deeds, choice and actions.

40. Throwing upon them, at that age, their responsibility unto Thee, for their thoughts, words, ideas and behavior, as fully as I claim the same unto mine own self.

41. And now, O Jehovih, that this, Thy kingdom on earth, may be known and distinguished from the habitations of the Uzians, we make this our solemn oath unto Thee:

42. We will not, now, nor forever, make war, nor engage in war, nor take any part in war, for any God, nor Lord, nor Savior, nor country, nor king or other ruler on earth; nor will we aid nor abet war in any way whatever.

43. Neither will we, now, nor forever, eat fish nor flesh of any creature Thou didst create alive.

44. And we swear unto Thee, Jehovih, in regard to these our babes, which Thou hast given unto our keeping, to found Thy kingdom on earth, we will raise them up to abjure war, like unto this our oath unto Thee, and to practice not the carnivorous habit belonging to the Uzians.

45. Neither will we use, nor permit to be used, in Shalam, any intoxicating drink, nor weed, nor root, nor gum, nor any other drug, for the contamination of human flesh by intoxication or for stimulation unnaturally.

46. Make us strong and wise, O Jehovih, in this our covenant and oath unto Thee, for Thine are the honor and the glory of all things, time without end. Amen.

CHAPTER VI.

THE COVENANT OF BROTHERHOOD.

NOW, when Tae and his hosts had made the covenant with Jehovih, behold, the Voice descended upon Tae by entrancement, with the holy angels of the God of heaven and earth, and he said:

2. Whosoever choose Me, I choose in return.

3. Whosoever serve Me, I serve in return.

4. Alike unto like, created I the adaptation of angels and mortals.

5. As ye have drawn a corporeal circle around My kingdom, behold, My holy angels have drawn a spiritual circle around you.

6. As ye have dedicated to Me, so do I dedicate to you, to serve you in holiness and wisdom, by angels from the throne of My God.

7. As much as ye have come to raise up My little ones, I will come to you, through My angels, and raise you up also.

8. As ye make My little ones wise, and useful, and to rejoice in their lives, so will I minister unto you.

9. As ye are covenanted unto Me against war, and to establish the practice of peace on earth, so will My hand be over you in this My kingdom, both on earth and in heaven.

10. And as much as ye are come to found My kingdom on earth, even so have I opened the kingdoms of the second resurrection in heaven unto you.

11. Proclaim it in the east and west and north and south, My kingdom is founded on earth.‖

12. The Voice departed, and then Tae, in his own wisdom, faced to the east, and he said:

13. Hear ye, hear ye, O mortals and angels, Jehovih's kingdom is founded on earth!

14. Then, Tae faced to the west, saying: Hear ye, hear ye, O mortals and angels, Jehovih's kingdom is founded on earth!

15. Then, Tae faced to the north, and said: Hear ye, hear ye, O mortals and angels, Jehovih's kingdom is founded on earth!

16. Next, Tae faced to the south, saying: Hear ye, hear ye, O mortals and angels, Jehovih's kingdom is founded on earth!

17. And Tae made the SIGN OF THE CIRCLE TWICE CUT, and his hosts answered under the sign, JEHOVIH'S DAWN.

18. And, now, the Light of Jehovih came upon Tae, and, of his own accord, he said:

19. Without a covenant of brotherhood, behold, we are like an unorganized school without a teacher.

20. As satan, in the management of his soldiers for war purposes, hath demonstrated the advantage of power through discipline, let us be wise in the Father's kingdom, by discipline also, but in peace and righteousness.

21. Unity cannot be achieved but through order and discipline and rites and ceremonies and words.

22. Power is obtained more by concerted oneness of purpose than by anything else under the sun.

23. For which purposes, let us become organic for the founding of Jehovih's kingdom on earth.

24. So that, henceforth, we shall be a unit before the world, guided by Jehovih to the single end of establishing a community that can practice His commandments in full.

25. And, though we may fail in some measure, let us remember the generation we are raising up shall have more advantages and practice; and their successors shall also advance still higher.

26. Ultimately, all the world shall attain to peace, virtue, plenty and wisdom.

27. Already are we covenanted to live our all highest light, and to practice it.

28. How, then, shall we become organic, and still have no leader or overseer?

29. The highest wisdom in the state, or in a community, is not with the majority, but with a small minority.

30. The highest wisdom, which is the highest light, should guide the individual and the community and the state.

31. Now, therefore, let us divide ourselves into groups of tens.

32. And each group shall select its wisest man, as speaker, and his title shall be Chief.

33. And let the chiefs be a group also, and they shall select a speaker, whose title shall be C'chief.

34. Let the business within the colony be divided into as many departments as there are groups, one to each.

35. But let the united business of the colony, in its relations to the world, and to sister colonies, be in the care of the C'chief and the other chiefs.

36. Now, behold, in the kingdoms of heaven, when a matter is announced, requiring the Holy Council's action, each and all the members who desire, speak thereon, giving their highest light.

37. And, after that, the chief giveth his highest light, which is the decree.

38. So let it be with us.

39. And it shall be discovered in a short time who is the highest light, not only of each group, but of all the groups.

40. And whosoever is chief, shall be held responsible for the errors or shortness of his group; and whosoever is C'chief shall be held responsible for the shortness or errors of the whole colony as such.

41. Who, then, knowing that what is bound on earth is also bound in heaven, is willing to bind himself unto these heavenly laws for the sake of Jehovih's kingdom on earth? ‖

42. When Tae asked this, the whole of the multitude answered: In Jehovih's name, I bind myself in this also.

43. Tae said: Then, in Jehovih's name, repeat after me:

44. In the name of Jehovih, I bind myself to the C'chief's decree; and I bind myself to the chief's decree also, and I bind myself in the brotherhood of groups.

45. When they had thus repeated the words of brotherhood, Tae said: Let the hosts form in circle, facing the centre.

46. When they were thus formed, Tae went round the circle on the inside, going with the sun, shaking hands with each one as he passed, saying: Welcome, my brother (sister), in the Brotherhood of Faithists; with thee, I covenant to be thine equal and obedient servant, to whom I wed myself both in this world and in the next, for the resurrection of man and the establishing of Jehovih's kingdom with mortals.

47. Then, after Tae, the next one on his left went round the circle also, shaking hands, and repeating the marriage words of the brotherhood.

48. And so on, they went, until all of them had completed the Covenant of the Brotherhood.

49. Tae said: I salute you all under the sign, JEHOVIH'S NAME.

50. And they answered, by his instruction, in the sign, MANY IN ONE.

51. The Voice spake through Tae, saying: Whoever, hereafter, shall join My kingdom, shall repeat My Covenant and the Covenant of My Brotherhood, before the C'chief and the chiefs and before My chosen, in the manner ye have done before Me and My holy angels.

CHAPTER VII.

FOUNDING THE GROUPS.

THE Light of Jehovih being upon Tae, he said: Let the examples of Uz be not lost upon you. But where ye have learned, and what ye have acquired, these shall ye appropriate wisely in Shalam.

2. For which purpose, it is wise that we appoint our groups as now required, to be added unto afterward, when more is required.

3. How say ye, then, shall we appoint groups this day?

4. Thereupon, different persons spake, and the sum of their wisdom was that there should be:

5. A group of architects;
6. A group of clothiers;
7. A group of dietitians;
8. A group of engineers;
9. A group of manufacturers;
10. A group of horticulturists;
11. A group of agriculturists;
12. A group of botanists;
13. A group of nurses;
14. A group of physicians;
15. A group of artists (sculpture, painting and gardening);
16. A group of musicians.

17. And these were all the groups required at that time. Accordingly, Tae proclaimed them, and called for volunteers for each and every group.

18. And these were filled, though, because there were but fifty-two members, some of them took membership in two or three groups, so that all were filled.

19. The Light still being upon Tae, he said: Since ye have made the groups, let each group now select a chief.

20. Now, many of them spake up, saying: I neither wish fame for being chief, nor do I wish the responsibility of the position.

21. Tae said: Suffer me, then, to declare the Light that is upon me; which is, that ye are here to fulfill whatsoever Jehovih may put upon you, with all your wisdom and strength.

22. Whether ye be made chiefs or not made chiefs, it is Jehovih's work ye are here to fulfill, without any regard as to your personal selves.

23. To covet chieftainship would be selfish; to refuse chieftainship would be selfish.

24. We cannot found the Father's kingdom with any other members than such as say, with all their hearts, and mind and soul: Whatsoever Thou puttest upon me, O Jehovih, that will I do with all my wisdom and strength.

25. To have faith in this way, is to have faith with practice; such a one is a Faithist in fact.

26. Now, those who had spoken before relented, saying: O Jehovih, what have I done? Behold, I tripped myself up even in the start. Make this a rebuke to me, O Father, and heap Thou upon me whatsoever Thou wilt.

27. Tae said: What any one can do, it is well done; wherein he faileth, because of incapacity, behold, it is not his fault, but his misfortune.

28. So, it came to pass, chiefs were selected for every group, men and women.

29. And Tae was made C'chief. And so, Tae delivered to each of the chiefs a synopsis of his duties.

CHAPTER VIII.

TO the chief of architecture, Tae said: Thy duties shall be one with thy group, and what I say to thee shall apply to them also. Thou shalt not only build houses for Shalam, providing them comfortably with rooms and with wholesome conveniences, but thou shalt teach our adopted infants, by models and otherwise, the art and science of architecture.

2. At a very early age thou shalt explain to them, by blocks and with tools, the science and measurements of architecture, as to the names and kinds thereof, to the place and use of braces, beams and roofs.

3. Moreover, as soon as they are capable of

holding a pencil, thou shalt teach them to make drafts of houses, and the parts thereof. And when they are old enough to handle tools, thou shalt teach them to make models of houses, and to estimate the strength of the parts required.

4. To the chief of clothiers, Tae said: Thy duties shall be one with thy group, and what I say to thee is to them also. Thou shalt not only provide clothing for Shalam, in wisdom as to comfort, pattern and beauty, but thou shalt prepare the way to teach these, our adopted infants, the art and workmanship of clothing the human form in the way most conducive to health and comfort.

5. At an early age thou shalt teach them the art of sewing and cutting, providing for them models in human form, so they may learn everything from a hat to a shoe, as to the material used, the strength required, and how to determine the same.

6. To the chief of dietitians, Tae said: Thou and thy group shall be one; what I say to thee is to them also. Thou shalt determine and provide diet for Shalam; as to the best herbivorous foods, and how to prepare them, and how to preserve such as shall be kept over.

7. In this matter thou shalt determine and explain the constituent parts of the human body, and shalt find and provide herbivorous elements adapted to development and purity, so that the best and strongest and healthiest of men and women may be made out of these, our adopted infants. Neither shalt thou follow whims or fancies; but thou shalt support thyself by facts collected from the different nations of the earth.

8. And in the preparation of food, thou shalt teach these infants the art and the properties and all things pertaining to food and diet. And explain to them the bloodthirsty character of carnivorous animals, and carnivorous people, giving them facts and figures, so that in all thou teachest them they shall be learned wisely, and not in conceit merely.

9. Thus spake Tae to all the chiefs, explaining to them their parts. And after he had finished with them individually, then he spake to them collectively, saying:

10. The greatest of all learning is to learn how to live in the best way, that we may be happy here and hereafter. There is no other learning so important as this.

11. To man, Jehovih provided neither wool nor hair nor feathers to cover his body; and yet He created him too tender to live without covering.

12. In sexual relation, man and woman alone, of all the animal world, can be taught shame.

13. Whatever dress attracteth the least thought to sex is the most modest dress: whatever dress giveth the fullest, best development to all parts of the body, with adaptation to comfort for the seasons, is the best dress.

14. Next to dress is diet. As to what is best to eat, for the best, healthiest corporeal man, and the best for the wisest, holiest spiritual man, is the best diet.

15. These, with houses to live in, comprise the chief requirements for the corporeal life of man.

16. And yet, to produce these, and prepare them unto man's service, many trades and sciences have been developed on the earth.

17. Now, behold, in this day, Jehovih hath provided amply unto us. He hath opened up unto us the nations of the earth, where we can go and witness many things, especially as to the habits and dispositions of man; as to his mode of life, in food and clothes and houses.

18. Now, behold, ye have taken a great work upon yourselves; which is to raise up these little ones according to your highest light.

19. Ye have bound yourselves to follow your own highest light. And ye know that all light is progressive. Ye cannot settle down, saying: I know enough!

20. But ye are bound to investigate. And how can ye do this without acquainting yourselves with what hath been proved amongst other peoples?

21. In some countries, infants are whipped for crying; in other countries, they are held up by the heels; and, in some countries, infants cry not at all.

22. The chief of nurses shall discover these facts, and appropriate them.

23. In like manner, shall every chief take his part, and develop the highest proven and possible standard.

24. As much as ye thus fulfill your places, so shall be your satisfaction and happiness afterward. As much as ye neglect your parts, so will ye censure and accuse yourselves afterward.

25. As Faithists, ye accept all people as angels; mortals are simply undelivered.

26. All mortals are in an embryotic state, preparing for birth (commonly called death).

27. Heaven is now, and is near, even within all who will accept it.

28. At an early age, infants can be taught that to serve Jehovih bringeth happiness; to serve mortal inspirations and surroundings (satan) bringeth unhappiness.

29. Therefore, though ye teach our infants about diet and architecture and clothing and all other things, ye will still be but little improvement on Uz, save ye teach them that the chief aim of life should be to develop the spiritual man that is within.

30. By this system of education in Shalam, there shall be two branches, one relating to corporeal things and one to spiritual things.

CHAPTER IX.

TAE said: Behold, the Uzians have schools, and they teach their young by and in books. But when their youth are thus educated, as to their brains, their hands are useless for providing food and clothes and habitations.

2. Education, in regard to corporeal things, must embrace the manipulation and handling of corporeal things for useful purposes. And, foremost of all problems is: How to provide the necessities of life with one's own hands, that he may not be rendered a dependent on others.

3. This shall be one of the first problems ye shall make our infants understand.

4. Young children not only ask questions, but they desire illustrations, with the privilege of trying to do something themselves.

5. Their questions must be answered by their nurses and their teachers.

6. It is not sufficient unto Jehovih's requirements of you, that ye put off His children with evasive answers, or with incomprehensible explanations.

7. Education must be accompanied with practice. As, for example, ye show the child certain seeds, explaining what will grow therefrom; ye shall plant and illustrate. And when the vine hath come up out of the ground, ye shall not only illustrate its corporeality, but shall display the life therein as a manifestation of Jehovih's Presence.

8. To simply teach the child the botany, without reference to the spirituality that underlieth all living things, would have little effect in turning the child's thoughts to its own life and growth in spirit.

9. At an early age, these infants shall be thus put to work in gratification of their own desires to do something; and their work shall be educational, corporeally and spiritually.

10. And when they are large enough to handle tools, they shall be permitted to work at trades, or in art; and full and sufficient explanations shall be given to all their questions.

11. And this shall come to pass in Shalam; without tiresome study and without tiresome labor, these infants, at fourteen years, shall be wiser and better learned than Uzians at twenty.

12. For they shall not be limited to one trade each, or one occupation each; but, to a great extent, all of them shall know all trades and occupations.

13. For botany, they shall have a garden; and for astronomy, an observatory; for chemistry, a laboratory; for clothing, a factory; for horticulture and agriculture, they shall have orchards, fields and gardens.

14. Such, then, shall be the method of teaching our infants.

15. Now, as to Jehovih and His creations, in magnitude and perfection, they shall be ever kept before the child's mind, to exalt its gratitude and adoration, and to make it rejoice in its own life.

16. ‖ For there is not, in all the philosophies in all the world, wherewith to restrain the private life and habits from secret vice, save through belief in Jehovih's eye being ever upon us.‖

17. Nevertheless, a child that is raised up without learning angel communion, is but half raised.

18. By the actual presence of angels, and by children seeing them and conversing with them, the proximity of heaven to earth becometh firmly established in the child's mind, and it beholdeth the fitness of one world to the other.

19. For which education the infants shall, at an early age, be made familiar with the unseen world, by training in the crescent.

20. And their teachers shall try them to discover su'is and sar'gis in them; and, finding these talents, shall cultivate them in righteousness and wisdom for the glory of the Father.

21. And it shall come to pass that many of these infants shall not only see without their corporeal eyes, and hear without their corporeal ears, but they will attain to adeptism.

22. And the angels of heaven shall descend amongst us, appearing so as to be seen, and talking with us so as to be heard.

23. And, because of such exceeding great

light amongst us, no one shall practice deception; for the minds and souls of all shall become as an open book.

24. These are the promises Jehovih hath given us; by the signs of the times they are proven probable. Through faith in Him we shall make these things true.

25. In faith He will bless you all.

CHAPTER X.

NOW, whilst the organization of Shalam had been going on, Tae and his hosts had interspersed the same in laboring; some in building houses, some in digging and planting, and others in clearing the ground from stones and rubbish, whilst the women were busy with the infants.

2. And it so happened that amongst the hosts, Jehovih had provided a goodly number of musicians, players and singers, who furnished spiritual entertainment in response to the prayers and sermons of such as supplicated the Almighty.

3. In addition to these occupations, the groups were cast into responsible positions for the future; so that the members of all the groups found it necessary to begin and pursue a special line of education, themselves, so as to become teachers.

4. Consequently, each group became as a school in its specialty; for whoso had taken it upon himself to live and practice his highest light was bound also to admit an increase of light.

5. ‖ Jehovih hath said: Two conditions have I placed before all men, ascension and declension; let no man stand still, for so I did not create him.

6. Such as will not ascend, shall be in declension; such as desire not declension, let them not stand still.

7. And I have given to My Gods and Lords of heaven, and to wise men on earth, knowledge to provide unto the multitude something to do constantly, that satan (mischief) may not enter in amongst them to their injury.‖

8. Tae said: Now is kosmon; men and women know of their own knowledge a way to provide unto self-development in wisdom, virtue, truth and affiliation.‖

9. And it was so; the hosts of Shalam had been chosen and provided by Jehovih as an example of self-purifiers and self-instructors for founding His kingdom on earth.

10. Jehovih hath said: In kosmon, purification shall not come by baptism with either water or fire. But each one shall turn his thoughts inward, to himself, becoming a constant magistrate, sitting in judgment upon himself as to his thoughts, works and behavior.

11. To perfect himself in his part, in the family of My kingdom, is My new commandment unto My chosen.

12. For no man perfecteth himself unto full requitement whilst he leaveth undone that which he might have done.‖

13. After a while, Tae and his hosts divided and apportioned the hours of the day; so many to labor, so many to rest, so many to study, thus to one thing and another, that the groups might be orderly. Nevertheless, entire freedom was given to all the members to come and go, to labor or rest, as they might elect.

14. Now, it so happened that more than half of the people were celibates, and they reasoned, and said, inquiring: Is it not better that the teachers and nurses be celibates? And this question extended throughout the colony, so it became necessary to determine which should be. And though the question was not weighty of itself, yet, in order to provide an understanding for similar questions, the chiefs of the nurses and the chiefs of the teachers appealed to Tae, who was C'chief.

15. And the Light of Jehovih came upon Tae, and he said unto them: Did either one shirk from service it would be plain what should be judged for righteousness' sake. But because ye are ambitious to do good work, which is tedious, with many trials, ye all deserve great honor.

16. Because ye are ambitious to serve the Father, by serving these little ones, your aspirations are noble. Because ye are willing to yield to one another any preference, ye are an example of holiness.

17. The question ye have asked, which is simply: Who can be the highest best teacher of an orphan child, a celibate who has never raised a child, or a married person who hath raised a child? is not a question, therefore, of self-interest or self-gratification, but one of knowledge.

18. If I decide this matter, behold, it would be simply one man's decision. Why should I make myself responsible in a matter that can be determined by yourselves?

19. Take ye, therefore, sufficient time to inquire as to the facts that have been demon-

strated. Go, find of married people who have raised up children of their own in the right way, and number their proportion to those who have raised up their children in the wrong way.‖

20. The chiefs took the matter in hand, and they not only examined those in Shalam, but hundreds of families of Uzians, and again they came before Tae, to report.

21. And this was the sum of their report, namely: Every one accuseth all others, that no married people have raised up their children in the right way, and, yet, each one accrediteth himself as having raised his own in nearly the right way.

22. Tae asked: But how found ye the children they had raised?

23. They answered: They were all raised in the wrong way. Though they were good enough in their own parents' eyes, yet, to others, they were far short of the mark of either wisdom or righteousness.

24. Tae said: Why, then, since those who have raised children have been failures, ye shall surely not choose them. The celibates have made no failures, for they have not tried.

25. Let this, then, be our rule and guide: Since every mortal life should be made ripe with experience in all things, and since celibates have no children of their own, and since these children are orphans and castaways, let it be testimony that Jehovih hath thus provided the celibates as substitutes for natural parents.

26. So, let the nurses and teachers, in their youngest infancy, be celibates.‖

27. And this was carried out in practice.

CHAPTER XI.

JEHOVIH prospered Shalam in every way, more than had been possible to any other people in all the world.

2. Whilst the nurses and teachers were providing for the infants, the rest of the people were providing habitations, factories and educational workshops, and also tilling the ground and ornamenting it with fields, gardens and orchards, and with walks and terraces.

3. In regard to the houses, the temple of Jehovih, the temple of Apollo and the gymnasium were the most important, and, yet, none of these were like unto the buildings of the ancients.

4. ‖ Jehovih had said: Behold, the ancients built their temples so durable that succeeding generations forgot the art of building. Better is it for man's talent to remain, than for stones and pillars of iron.

5. For which reason, in kosmon, thou shalt not build imperishably in corporeal things; but rather leave the way open for succeeding generations to build also.

6. The temple of Jehovih, which was devoted to public worship on every seventh day of the week, was provided with fountains in the north-east and south-west, and with the four lights of the square, and with the four dark corners of evil and temptation, and with a throne of Light in the east, with time-bells, a gau and sacred wheel. The ceiling represented the stars and planets, interblended with plateaux of the heavenly kingdoms. The east was adorned with the rising sun, the south with the sun at noon, and the west with the setting sun. The north was adorned with the pole-star and aurora borealis. The belt of the zodiac, colored in cream-yellow, crossed over the ceiling and faded down the east and west walls. On the south wall was the coil and travel of the great serpent (solar phalanx), from the time of the Arc of Bon (of Moses, Capilya and Chine) down to the Arc of Kosmon, in the etherean heavens. Flags of golden colors were provided for the four lights, and were mounted on silver-colored staffs inclining toward the altar of the Covenant; and this was in the place Tae stood, betwixt the crescent horns, when they had, on the first day, made the covenant. And in the place of the crescent, where the fifty-one stood, was laid a stone crescent, provided with seats and gate-ways for successive affiliations to Jehovih's kingdom. The outside of the temple was of wood, and was surrounded by posts made of native trees, surmounted with a roof of cement.

7. When the temple was completed, Tae said: Who but Gods could have made anything so beautiful with such cheap material! And if it perish in two generations, two things man shall gain; the third generation can build another; and, moreover, we shall not have left a temple on earth that will call us back from the higher heavens for more than two generations of time, to look after mortals who might applaud us.

8. In regard to worship in the temple, Jehovih had said:

9. As, in the olden times, I provided a preacher to stand at the altar in the east, and speak unto the multitude, behold, in kosmon,

the multitude shall render an account before My altar of their fulfillment of My commandments, and My C'chief shall respond in My name. ‖

10. And such, indeed, it was; instead of a preacher denouncing people for their sins, it was a place where the people returned thanks and praises to Jehovih, with rejoicing, in anthems and songs of praise, with pleadings in Jehovih's name for the Uzians to learn the lessons of the new kingdom.

11. And it came to pass that Uzians did come, and listen, and look on, and examine, saying and inquiring:

12. Why was not this tried before? A people without a leader!

13. And whilst they pondered, they looked upon the meadows and lawns, the orchards and hot-houses and the rich-growing fields, saying: Is not this the garden of Paradise? ‖

14. The temple of Apollo was devoted to music, dancing, calisthenics, initiative processions, rites and ceremonies of amusement. The interior was finished illustrative of proportions and figures of symmetry and beauty. The decorations illustrated attitudes, posings and groupings. On the east summit was a figurative illustration of the God Apollo with his heavenly hosts, descending to earth looking at a group of Druks (ill-formed mortals) with long arms, who were squatting on their haunches. Apollo was illustrating, on a well-formed model, to his angels, how the Druks of earth were to be changed into shapeliness and beauty.

15. In its external structure, the temple of Apollo illustrated a combination of one thousand designs of architecture, arches, curves, columns, pillars and so on. And yet all of this was made of the forest trees of Shalam and without cost.

16. Next to these was the gymnasium, which contained also two swimming baths and one hundred single bath-rooms.

17. Here were all kinds of places for developing muscular action, with swings, ropes to walk, places for leaping, places for tumbling and climbing. This was under the charge of the group of physicians. The temple of Apollo was under the charge of the group of musicians. The temple of Jehovih was under the charge of the C'chief and his group of chiefs.

18. Besides these, were the house of Architecture, the house of Mechanics, the house of Horticulture, which adjoined the hot-houses on the north and west. Here were grown all kinds of fruit and herbs for food, and many beautiful flowers, rich-growing all the year round.

19. Then the Agricultural house; then the factories, for hats, clothing, shoes, cutlery, and, in fact, all conceivable places required by man.

20. And not the least interesting of all was the house of the Nurseries.

21. Here were the heart and kernel of the whole colony, the orphans and castaways gathered up from amongst the Uzians.

22. Now, from the first of the inhabitation of Shalam, the Voice had constantly urged Tae and Es to make continual additions of infants to the colony.

23. The Voice had said: Give thy people plenty to do. Keep the nurses busy; give them little to mourn for coming out of Egypt (Uz); keep them at work; keep them in the rites and ceremonies.

24. Then Tae said to Es: Take thou one of the women with thee, and go back to Uz; gather in more infants.

25. And that ye may be known and respected by the Uzians as to your occupation, go in plain black dress, without oddity, and I will give to each of you a wooden triangle, which shall be suspended on your bosoms by a cord over the neck; for this is the symbol of earth, sky and spirit, the three entities which constitute the universe, being emblematical of Jehovih.

26. So, Es took Hamarias, a young woman of Thessagowan, and went back to Uz, and in the cities gathered up infant waifs and brought them to Shalam.

27. And thus, every year, they brought from twenty to fifty additional infants, and adopted them in the nurseries.

28. So that, in not many years, there were more than a thousand orphans in the colony.

29. It so happened, in the second year of Shalam, that a disease came amongst the cows, and the physicians forbade the babes being fed on their milk.

30. So, for some days, they were in straits as to how to support the infants till other milk could be supplied.

31. And one Abbayith, an elderly woman, said unto them: Why worry yourselves? Behold, the corn is in ear. Go, gather it, and press out the milk and cook it, and give to the babes; for this also is good milk.

32. So, they gathered the corn and scraped

it and pressed out the milk which, on being boiled a little, was found to be excellent food for infants.

33. Thus was discovered artificial milk, even as it is bottled and sold to this day. And the chemists also made water extracts from slippery elm bark, and from flax seed, combined with rice milk, and this also made an excellent liquid food for infants.

34. Jehovih had said: Whether flesh or milk or cheese that man useth for food, behold, in the herbs and plants and trees I created, I gave the same things. Let man discover them, and understand the fruit of My inventions.

CHAPTER XII.

ES, the chief nurse, had said: I must tell you of the wonderful Light of Jehovih, that always cometh to us in time of emergency. Even at the moment despair is about to reach us, lo, His Light provideth unto us.

2. I had undertaken to nurse, with bottles, ever so many babes, more than was possible for one woman to attend, taking one at a time on my lap, but I could not get round in time. So, also, I had had observation that babes should be held in somebody's arms, and that when they cried they should be taken up, held upright, and diverted by walking with them or by tossing them.

3. To do these things for many babes was not possible for one nurse; so, after I had prayed for strength and light as to what was best to be done, the Voice came to me, plainly, as if I had read it in a book, saying:

4. My Daughter, why thwartest thou the way of My creations? Had I designed My little ones to be upright, I should have provided a way for them.

5. Thou shalt permit them to lie down, and to roll about. Neither shalt thou encumber them with pillows and cushions. Permit them to exercise themselves by crawling in their own way.

6. And when the proper time cometh for them to stand upright, and to jump, behold, I will be with them.‖

7. Es said: Now, thereupon, I began a new system. I not only searched to know myself, but to develop these little ones. And when I took away the pillows and cushions, giving them double blankets to lie on, and opportunity to exercise by rolling about, behold, they grew in strength daily, and not only soon ceased to cry, but began to sing songs (to me they were songs) and to laugh and amuse themselves with their hands and toes and whatever they got hold of.

8. From this little light, of applying the law of development unto babes, I applied myself to make them understand that they should divert themselves, without depending upon their nurses. For many of the orphans we had received were little tyrants, having been spoiled by former nurses, and they screamed constantly, to make some one carry them about and divert them.

9. Now, therefore, I perceived that Jehovih required more of me than merely to feed and clean these little ones; the minds of the spoiled ones had to be remodeled; they should be made to comprehend that no one was slave unto them; and, moreover, that they themselves should cultivate patience, gentleness and love, as better attributes than fretfulness and authority.

10. For, let no one be surprised, even babes can be spoiled to think themselves an authority, with power to command obedience from adults. And they discover, at an early age, that to give vent to peevishness and passion bringeth the nurse to do them service.

11. And I saw, too, that some, even such as could merely hold up their heads, became jealous, to be the first fed, or the first washed, and answered my negligence with fearful screams.

12. Now, it came to pass, when I ceased taking them up to feed them, and did away with the pillow-props, and laid them all down alike, and gave them food at the same time (according to their groups), I had not only provided unto them better corporeal development, but better spiritual development.

13. Such as had been peevish and jealous ceased their former habits, and began to look with respect to the other babes, rolling beside them.

14. Not many months passed by till they began to be interested in one another, examining their feet and hands, and evidently trying to comprehend who they were, and whence they came. And they also saw in one another a representation of themselves, appreciating a fellowship that was surpassingly beautiful.

CHAPTER XIII.

TAE said: Never grew such straight and handsome children as those of Shalam.

2. And it was so. And, moreover, they were

of all shades of color, and of all nations and peoples on the earth.

3. And they were timed and disciplined from the very first; a time to be fed, a time for bathing, a time for dressing and a time for sleeping.

4. Beside these times, the nurses provided music twice a day for them, and at regular hours. And many of the babes began to sing and to beat time to the music, even before they could stand upright.

5. And when the children were able to walk, the nurses provided them, in processions, with music to their steps; and a time was also set apart for these.

6. Soon after this, they were given simple calisthenics; and, in time after this, calisthenics proper, for the development of the arms, limbs and person.

7. Thus were they trained to keep time with music; to carry themselves erect; to control the motions of their feet, limbs, arms and hands, and, also, made to develop the full use of their joints. And they were taught the names of the bones, joints and muscles, by repeating the words in time to the music, being in songs and semi-songs.

8. Great were the delight and interest these little ones took in these exercises; and it came to pass, that even whilst they were little more than babes, they had mastered the names and uses of the bones and muscles of the body.

9. And they were timed and limited in exercise, adapted to the most delicate and slender, and to the most robust; and every one learned simply by diversion, and not by talk or labor.

10. After this, they were taught marching, slow and fast, even running to time in music; and, after this, simple tournaments.

11. Simple tournaments embraced games of hunting and chasing; some of them taking the part of foxes or wolves, and others, the part of hunters. Yet, in all these games, the teachers and musicians took part, directing and cautioning, guarding and supervising the games, teaching the little ones the oneness of teachers and pupils. Teaching the stronger children to be observant and gentle toward the weaker ones, illustrating to them how Jehovih had made them all as brothers and sisters.

12. ‖ Es said: Never was I so reproved for the shortness of my former life, and for my belief in the depravity of man, as now, when these little ones demonstrated love and respect toward one another, as if they had indeed been begotten by the angels of heaven. They were like little saints, and more of a lesson to their teachers of the glorious creation of Jehovih, than the teachers were to them of the wisdom of man.‖

13. Amongst their first lessons of labor were those in the gardens, teaching them how to plant; teaching them the names of seeds, flowers, plants, trees and all growing things; explaining to them how Jehovih, by His Ever Presence, giveth life and growth and form unto all things.

14. And they listened, heeded, and, with delight, sought their turns and privileges to do some little work.

15. Now, with the beginning of labor, with them, was also the beginning of times and seasons for recreation (play), which, for the first six years, occupied the principal part of the day. And, yet, every day they took lessons of a few minutes in painting or drawing, or demonstrating with blocks, cords, squares and angles.

16. At six years of age, they were entered as apprentices to labor, devoting half an hour daily to knitting, or sewing, or working with tools, giving them an opportunity of manifesting their best adaptation.

17. At six years of age, they were also taught for half an hour one evening in the week to sit in the sacred circle for angel communion, that they might become conversant with angels, seeing them, and hearing them discourse on heavenly things. Here they were taught praying in concert, and the order of praise to Jehovih and His creations.

18. And the angels appeared amongst them, oft carrying them in their arms, and otherwise demonstrating the tangibility of the presence of the spirits of the dead.

19. And the children were delighted, often ejaculating thanks unto Jehovih and praise for His everlasting heavens.

20. Now was also the time that many of them began to manifest su'is, being capable of seeing and hearing angels whilst in normal condition, and also of seeing and hearing corporeal things miles away, and without their corporeal eyes and ears.

CHAPTER XIV.

THIS, then, is after the manner of their angel communion, to wit: The sacred circles were composed of sixty-six children, seven teachers and one chieftainess.

2. The chieftainess sat in the midst, and was representative of the Light, repeating from the words of Jehovih or His Embassadors. And the responses were by the children, and by the angels, and many of them were after this manner, to wit:

3. Chieftainess: I am the Light and the Life; My creations are for the joy and glory of My Sons and Daughters.

4. Response: All Light is Jehovih; let His Sons and Daughters rejoice in Him.

5. Proclaim Him with great joy; shout with glee in the house of the Almighty!

6. C.: To show them the glory of My love, and the wide dominions I created for their everlasting inheritance, I send My holy angels from My kingdoms on high.

7. R.: Who shall fathom the inventions of Jehovih, and the foundation of His love! He provided His holy angels to come down from the skies, the light and joy of His everlasting heavens.

8. He fashioned a way for the soul of man to live forever; from the resting-place of the spirits of the dead, He bringeth them in the Voice of His love.

9. C.: I have swallowed up death in victory; the pain of the parting, betwixt the living and the dead, I have bridged over with Mine own hand, for the joy of My chosen.

10. R.: Greater than life, greater than death, is the Almighty; with His own hand He handleth them as toys; by His breath bloweth He away all terrors.

11. He provided us a life on the earth to learn earthly things; death was His invention to adapt us to His imperishable heavens.

12. Glory be to Jehovih on high; glory for His beloved angels who come to bless us.

13. Sing unto the Almighty, O ye little ones; His eye guardeth over you; His hand reacheth to the uttermost places.

14. C.: The earth is My paradise; the songs of My beloved reach up to My realms in the skies.

15. R.: Proclaim the Creator to the ends of the world; to His children He gave the earth as a paradise.

16. Sing a song of gladness unto the Almighty; with the harp and the horn, and with the voices of His beloved, mete out praise forever!

17. Let us praise Him; let us adore Him; the Almighty hath given us loves on the earth and loves in heaven.

18. Shout unto Him in love; be outspoken to the Almighty; He answereth in fair fields and plenteous harvests. He filleth the air with sweet perfumes; the color of the fields and the forests are records of His skill.‖

19. Now, during the chanting, the angels came and joined audibly in the response, and often took on the semblance of corporeal forms and walked about within and without the sacred circle, and, at times, spake a few words of greeting and joy in Jehovih's name.

CHAPTER XV.

AT six years of age, the children were entered in the school of oratory, and also given the signs and graces of unspoken words by means of gestures. And, now, they began to take part in theatricals and operatic performances.

2. For such purposes these two houses were provided with angel chambers adjoining the stages, and during the performances the angels came in sar'gis, also taking parts in the operas, ascending and descending before the audiences, singing and speaking audibly, so all could hear them.

3. Many of the plays and operas were composed and prepared by the angels, who also gave directions how to put the pieces on the stage. And in some of the pieces there were, of the children and angels combined, more than three hundred performers on the stage at one time.

4. Instead of the crude and loud-sounding horns and hideous instruments, used by the Uzians for their operas, the opera here was provided with an organ of full power, and with instruments of delicacy and sweetness, so that the most refined ear should not be shocked or pained by any crude or disgusting noise, so common in the Uzian orchestras.

5. Now, as to the plays, whether in the opera or in the theatre, they varied on different nights, as to being adapted to young children, or to older ones, or to adults. But, for the most part, the plays and operas pertained to illustrations embracing a life on earth and an entrance into the lower heavens, showing also the part in real life which angels of purity take in guarding and advising mortals, by inspiration, to righteousness, and also showing how drujas inspire mortals to sensual things and to wickedness.

6. So, that the plays required the presence of angels, to illustrate their parts in the affairs

of mortals; and every play was made a lesson and sermon on life, so simple a child could understand them and apply the instructions to its own soul.

7. Herein, then, was the difference betwixt the plays and operas in Shalam, as compared with plays and operas with the Uzians: With the latter, they apply to the lives and adventures of mortals, and to histories of mortal affairs and occurrences wrapt up in inexplicable causes; but the plays and operas with the Faithists, in Shalam, illustrated the same things by showing the causes that govern and control mortals by spirit-presence.

8. So that (for example), were it necessary to exhibit a drunkard on the stage, it was also shown how the drunkard was surrounded by dark spirits (drujas), who inspired him to his course; and also was exhibited the struggle of his guardian angels to save him, showing thus how the choice lay with himself as to whom he would serve, satan or Jehovih.

9. In the simple plays, where the children took their parts at first, they were taught, without books, by repeating after their teachers.

10. And here was a new school, not known amongst the Uzians; which was, to learn by hearing words spoken, to repeat them. First, they practiced with half a dozen words, then with a dozen words, then with two dozen, then four dozen, and so on. And it came to pass, in a little while, many of the children could repeat whole chapters, by simply hearing the words spoken once.

11. Tae said: Here, first of all, began to manifest that clearness of mind resulting from an herbivorous diet which was and is wholly unknown amongst the Uzians.

12. Tae said: And Jehovih further blessed our children in su'is, so that many of them who had not yet been taught to read, could lay a hand on a printed page, and repeat it word for word.

13. Tae said: And their little playmates, hearing them, could repeat the same things. And some of them would hold a sealed letter in their hands, and read it word by word; so that dissemblance and secrecy were become as a farce before Jehovih's children.

CHAPTER XVI.

‖ JEHOVIH had said: Let the order of the labor of My little ones be increasive; one half an hour a day at six years of age, one hour a day at eight years, two hours at twelve, and three hours at fourteen.

2. Nevertheless, these thou shalt temper according to their strength and inclination, making labor itself a delightful pastime.‖

3. And it was so; all avocations were as a change from one amusement to another. And so great were their capacities to comprehend all things, that, at the age of fourteen, they were master of all trades and occupations.

4. And, of the first thousand children that reached fourteen years, scarce one could be found but was master of horticulture, agriculture (with botany), engineering, surveying, landscape gardening, architecture and general mechanics. They knew how to make shoes, hats, clothing (also spinning and weaving cloth), the mathematics of musical instruments; and they were musicians as well.

5. Tae said: Though they lacked the age and strength of full-grown men and women, yet they had attained to practical knowledge, the like of which had never been known to any adults in all the world. Scarcely anything was known that they could not make, or describe how it should be made.‖

6. And yet, in all things, scarcely any part had been taught them by means of books, but by practical observation and by illustrations and actual measurements.

7. Jehovih hath said: By My spirit, I move infants to ask questions; answer ye them, and, behold, they shall become as Gods. For this is a door I opened with Mine own hand; whoso answereth them not, shutteth the door against knowledge, and ill-useth My loves.

8. Tae said: With all that our children knew, behold, we still rebuked ourselves because we had not answered half the questions they had asked us.‖

9. Now, from twelve to fourteen, they were initiated into the religious rites and ceremonies of the ancients, after the manner as set forth in the Book of Saphah, with explanations of signs, symbols, emblems and the sacred implements; with the ranks of Gods and Lords and Saviors and archangels; with the divisions of the higher and lower heavens; with the first, second and third resurrections in atmospherea, as set forth in the Book of Ben; and with the cosmogony of the corporeal worlds; the position and travel of the solar phalanx; with actual observations of the stars, planets and satellites, with their times and seasons, as set forth in the Book of Cosmogony and Prophecy.

10. And they could point out the constella-

tions; describe the distances and revolutions of planets; explain the zodiac, the polar lights, and the use of telescopes and the spectrum. And, yet, not one of them had been tired or wearied in learning all these things.

CHAPTER XVII.

THE Voice came to Tae, saying: The fourteenth year is My year. Behold, the harvest of My laborers, who came first out of Uz, is ripe unto deliverance.

2. In the heavens of My Gods, I bequeath a time to labor unto them also; and when their angel hosts are prepared for a new resurrection to a higher heaven, I come and deliver them.

3. For fourteen years, thou and thine hosts have labored with My infants; those which I gave into your keeping have prospered, and shall be now emancipated, and ye also shall be emancipated from all further responsibility over them, save such as ye may take upon yourselves.

4. Call them together, old and young, and, with suitable rites and ceremonies, fulfill My commandments unto them, and bequeath unto My children the titles, brides and bridegrooms of liberty.

5. So, Tae appointed a day of emancipation, and had it proclaimed before all the people of the colony.

6. And, on the day named, there came into the temple of Jehovih one thousand of the infants who had attained to fourteen years of age. And they were clothed in white, with uncovered heads, boys and girls, each carrying a sprig of acacia, and they marched in, from the west, two and two, but separated one to either side, forming a crescent, with the horns to the east.

7. The fifty-two founders sat in the east, and were thus betwixt the horns of the crescent, and they were clothed in black, with white aprons, but with Zarathustrian hats[6] on the men's, and with sky-crescents on the women's heads.

8. Back of the founders, were stationed another thousand children of younger years, and they bore the flower-wreaths intended for the brides and bridegrooms of liberty.

9. But within the midst of the crescent stood Es, facing the east. Still outside of the crescent, were stationed the next younger class of a thousand infants. And, beyond these, were the members of Shalam; and beyond them, were the visiting Uzians.

10. On the north and south were stationed the musicians, and betwixt them and the crescent horns, on the exterior, were the marshals of Shalam.

11. Tae represented the Voice of Jehovih, and Es the voice of the young brides and bridegrooms who were to speak in concert with her. After prayer and suitable music,

12. Tae said: In the name of Jehovih, and by His Light upon me, I declare the place of the Holy Covenant open to the voice of mortals. Who here knoweth the times of Jehovih, and the day and year in the place of His kingdom?

13. Es and the brides and bridegrooms of liberty: In Jehovih's name, greeting from the west. Behold, this is the brides' and bridegrooms' day of liberty. We stand before thee and thy hosts to answer our love for the benefits ye have bestowed upon us in the Father's kingdom. We bring to ye sprigs of acacia as memorials of the everlasting life ye have shown unto us.

14. Tae said: The east answereth in love and sorrow, but receiveth your memorials with great joy.

15. Es: Before the Almighty, all things move onward; to His decrees we bow in reverence.

16. Tae: Are ye not satisfied?

17. Es: We are more than satisfied with the love and blessings we have received.

18. We were fatherless and motherless, and ye gathered us up and fed us and clothed us. But, greater than all, ye have taught us to love and honor you in our Father's name.

19. Tae: We went forth in duty, but Jehovih hath answered us with love. We found you helpless, with none to care for you, or to save you from destruction. We brought you hither and provided unto you without price and without hope of reward.

20. Es: But ye have bound us; how can we ever repay? None can know the fullness of our gratitude.

21. Tae: We have watched you since before ye stood upright; your every little step hath been both a responsibility and a joy unto us. O, why will you leave us? Who knoweth the love of the aged for the young, whom they have watched from day to day?

22. Es: We will not leave you; but, behold, we are no longer babes, we are strong and learned.

23. As ye saved us, so let us go forth in our might to save others. Who can teach the aged that those they raised up are not always babes? O, give us our liberty! Behold, we are clothed as brides and bridegrooms!

24. Tae: And turn you loose without any one over you to guard and bless you?

25. Es: Jehovih will guard and bless the righteous who serve Him. We are His!

26. Tae: Who is Jehovih? and where?

27. Es: He is the Life and the Knowledge, Who is everywhere present, the All Person, Who created us alive, Who, by giving, created all things. He is our shield.

28. Tae: Your faith being in Jehovih, it is well; but ye have bound us with your love. What is bound on earth shall remain bound in heaven. Though we give you the form of liberty, yet our hearts will ever go out in love to you.

29. Though we emancipate you here on earth, remember, we are growing old. Ere long, we shall join our fathers in heaven. Whither we go, we shall again prepare unto you.

30. And, when ye come again to us for a season, behold, we shall again go on for a time and a season.

31. Es: O Jehovih, preserve Thou us ever pure and wise, that Thy hosts may continue this love in our travel in Thy everlasting kingdoms!

32. Tae: Such is ever the beginning of a kingdom of the Father: Where a few gather together in His name, fulfilling the commandments, there is the starting-place unto them.

33. Pity those that live and die in this world, not having found and lived within a kingdom of the Father.

34. Es: To remain true to Jehovih's heaven, what a glory, time without end! Make us strong and wise, O Father, to bring them into Thy kingdom on earth. Help us to make them comprehend.

35. Tae, in the Voice: With liberty I give also responsibility.

36. Es, in the Voice: Thy chosen comprehend; as Thou givest them liberty, even so do they emancipate those who saved them.

37. Tae: To the helpless, I provide saviors; to the wise and strong, I say: Save yourselves.

38. Es: We want none but Thee, Jehovih, to save us. We bind ourselves unto Thee from this time forth, forever!

39. Tae: Whosoever striveth to save himself, shall not fail before Me.

40. We covenant unto Thee, Jehovih, to strive hereafter, forever, to save ourselves from all sin and unrighteousness, in thoughts, words and deeds, and to serve Thee with all our wisdom and strength, by doing good unto others as long as we may live.

41. Tae, of himself: Then, in Jehovih's name, and by His authority vested in me, I bequeath you liberty forever. Jehovih be with you all. Amen.

42. In Jehovih's name we release our saviors from all responsibility for us forevermore. Jehovih be with you all. Amen!

43. Tae: Draw unto Me, and receive from My hand, saith Jehovih. Whoso covenanteth unto Me, I covenant unto him.

44. Whoso registereth unto Me, shall be registered in My heavenly kingdoms. Upon the entrance in heaven of My chosen, behold, My holy angels are there to receive them.

45. The brides and bridegrooms: We covenant unto Thee, Jehovih, to be Thine forever.

46. Register us in thy everlasting kingdoms; make us acceptable associates for Thy holy ones in heaven.

47. Teach Thou us, O Jehovih, to look down into our thoughts, words and behavior, every day and hour, with swift remembrance to do all the good we can unto others that we may be an honor and glory in Thy works.

48. Tae: Come unto Me, My beloved; receive from My altar the token of liberty in My name!

49. ‖ The marshals then brought the points of the crescent together, in front of Tae, leaving a space between. The guards, then, brought the children with wreaths forward, filed to pass betwixt Tae and Es, who had advanced to the apex of the horns. The saviors (the founders) drew up in single file, facing the west.

50. And, now, at a signal from the chief marshal, the brides and bridegrooms turned in at the crescent, two and two, and, as they did so, they gave the acacia to the founders, whilst the wreaths were placed on their heads by Tae and Es, the bearers passing the other way. And, as they did so, Tae said:

51. Receive thou this token of liberty in the name of the Almighty. It was grown by Him, gathered by His loves, and is bestowed by thy benefactor as a crown of Jehovih's kingdom on earth.

52. Es, in response: More precious is this than the crown of any king or queen on earth. In Jehovih's praise I receive it; it is an em-

blem of a new beginning in my life, a wreath of liberty. The saviors (founders) said: This acacia shall be my register before the Almighty of your love.‖

53. After this, the musicians sang and chanted whilst the audience resumed seats.

54. Tae said: A new life is before you. Heretofore, you have been directed and criticised, and told what to do and what not to do. Hereafter, ye shall not be thus disciplined, but shall discipline yourselves.

55. As much as ye are thus bestowed by us, so shall ye bestow one another. And, henceforth, ye shall not criticise or direct or dictate to one another. As much as ye are free from us, ye are free from one another.

56. Heretofore, ye reproved one another for various trifling faults; hereafter, ye shall not reprove one another, nor reprove any person above fourteen years of age; remember constantly that ye are not keepers or supervisors over your equals or your elders.

57. And for such faults or shortness ye may perceive in others, save infants, turn away, behold them not, nor mention them. Such matters are betwixt Jehovih and the doers.

58. And, now, behold, it is proper for you to go into Uz, and see them, and observe how they live, both in splendor and in misery.

59. For which purpose, ye shall be provided in groups of dozens or more, and accompanied to the cities of Uz to sojourn there for a season.

60. And, if it so happen that ye desire to remain in Uz, then be it so; ye shall remain.

61. And, if ye desire to return hither, then shall ye return.

62. But ye shall not return here as before, as helpless babes, but as workers.

63. And, if ye elect to remain with us, then shall ye make the covenant of brotherhood with us, being one with us in all things, and this place, or its sister colonies, shall be your home as long as ye may desire.

CHAPTER XVIII.

WHEN the groups were prepared to visit Uz, Tae himself took charge of one dozen, going with them. As the incidents of these visiting groups were similar, the following account of Tae's group sufficeth here, to wit:

2. Tae took them to the city of Meig, to the most fashionable hotels, and had them provided with every luxury, so-called.

3. Hardly had he them located, when they came before him, saying: Our rooms are small; the air of the city smells foul.

4. Tell us, what is the meaning, so many people strolling about in idleness? Why do they sit reading papers? Which are the masters, and which the servants? How do they know? Why do the servants not be masters, and have the others serve them? What beautiful wagons! What beautiful mirrors! What do the women have their clothes stuffed for? What are those bells ringing for? Are they in the temples of Jehovih? Take us thither! What causeth these disagreeable smells? See that old woman with a half naked babe, and leading that dirty child! Why holdeth she out her hand as we pass? Is she a servant or a master? Why hath not some one told the rich, it is wrong to pass that poor woman by without helping her to a home? Why does she not come into our hotel, and have a room? What do the people mean about rights and privileges? Can one person in Uz have more rights and privileges than another? And why so?

5. What is that sour smell, down yonder, in that cellar, where they talk so loud? What is sour beer? See, behold, a man with a bloody face! Fighting? What with, a tiger? Are those the flesh-eaters? Why do they smoke? Why hath not some one told them they should rather seek to purify themselves, than to do in the opposite way? O, here is the temple of worship, take us in!

6. Tae took them in, and they heard the sermon, and afterward, they said:

7. O the mystery of mysteries! How can these things be? The chief preached most excellently; he knoweth all the doctrines for right-doing; but why is it that his people heed him not? Why doth he not gather up little children, and raise them up to observe the commandments? He must be the best of men. Take us to see him.

8. Tae took them, but a servant met them at the gate, and demanded to know their business.

9. They answered: We have come to consult about the poor. Then the gate-keeper withdrew a while, but returned, saying: The preacher is not at home!

10. From an upper window, behind the lattices, they saw his face; not at home!

11. They said: Can these things be? O, take us to the poor; to the streets of misery! Let us see them.

12. Tae took them, and when they looked about, they asked: Why do the poor live in the dirty streets? Why do they not go away, and dwell in the beautiful places? Who gave these different allotments to the rich and poor? Why do the poor not clean themselves, and clean their clothes, and clean their houses? Why do the poor remain in the cities? And huddle together in such little rooms?

13. What is that large house? A theological college? What is that for? What is the meaning of, teaching religion? Can it be learned with words? What is the reason they do not live religion? Why hath not some one explained to the professors that religion is a thing of practice? Could not they understand? Why do they not love their neighbors as themselves? Dividing up what they have, with the poor? Why do these children go without shoes, and so ragged and dirty? Why do not the professors and students in the theological college go, and wash them and clothe them? ‖

14. Thus, Tae took them amongst the fashion and splendor and amongst the poverty and shame of Uz; showing them the banks and great merchant houses, and the fleets of ships; and then to the prisons and poor-houses, and to the houses for the insane, and to the hospitals.

15. Now, since their infancy up, many of them possessed su'is, and could see the spirits of the dead, even as they saw mortals. And they inquired of Tae concerning such spirits, saying and inquiring:

16. Who are these restless, sullen spirits, strolling about the banking houses?

17. Tae answered them: These were bankers; these were the founders of great banking houses. As they bound their minds and thoughts to earthly gain whilst they were mortal, so drift they now, even as they bound themselves on earth. They cannot go hence.

18. Again, they asked: Tell us, then, what spirits are these strolling sulkily in merchant houses and on the docks?

19. Tae said: These were great merchants and their ship-masters; behold, they float also into the places they bound themselves.

20. Tell us, then, who are these drunken, foul-smelling spirits in the saloons?

21. Tae said: These were tipplers, drunkards, gormandizers; these were their mortal resorts. They cannot go hence.

22. Thus, Tae explained the tens of thousands of spirits that huddled around about the different places in the city of Meig, in the land of Uz.

23. Now, after the time of the visit was completed, Tae said unto them: What will you, remain in Uz, or return to Shalam?

24. And they answered: O, take us back; give us clear air to breathe; let us be where we can hear and see Jehovih!

25. But since thou and thy people gathered us up in Uz, and bore us hence, let us go and gather up infants also, and take them with us. We will raise them up in the Light of our Father in heaven.

26. So, in fact, did they; and they returned to Shalam, taking with them a great number of waifs and castaways and orphan babes.

CHAPTER XIX.

WHEN the multitude returned to Shalam, the place was more than filled, and the Voice came to Tae, saying:

2. Thou hast now fulfilled the first part of My kingdom on earth, but, behold, it is yet but a small branch of that which will overspread this great land.

3. Moreover, let the lessons of Uz be a profit unto thee and thy people.

4. Because the Uzians build large cities, their would-be reformers are powerless to work righteousness amongst the people.

5. Let not the cities of My chosen be large nor more numerous than Shalam is already. Sufficient is such a size to all that is required for the fulfillment of mortal life.

6. Therefore, thou shalt proclaim it unto My chosen, that no city shall contain more than three thousand people.

7. Suffice it, then, as I have placed the example of bees before thee, showing how they swarm, and go hence and establish a new hive, according to their numbers, even so shall My people go hence, and establish a new place, after the manner of Shalam.

8. This, also, shalt thou proclaim unto them; and thou shalt ask for volunteers in My name to accomplish these things righteously, as an example to coming generations. ‖

9. So Tae called the people together, and proclaimed Jehovih's words, adding also:

10. Whoso volunteereth to go hence shall not find the fullness of Shalam, but, instead, shall find discomforts and hard work!

11. Beware of disappointments and trials and hardships. For is it not the way with all

men to desire to reap too quickly the harvest, and to consider its fullness, rather than to contemplate the labor of tilling the ground and of sowing?

12. For the spirit of man conceiveth the result of perfection; but the judgment looketh to the labor required to bring it about.

13. Who, then, having the joys and fullness of Shalam, will turn away from them, in order to build another place, and yet, the while, not repine for his choice?

14. A colony shall stand as an individual before Jehovih. A colony may thwart its own righteousness by living for itself only.

15. The whole world is to be redeemed. It is not sufficient for Shalam to say: Behold, I am the fullness of the Father's kingdom. Let others go and do as I have done!

16. The selfishness of a colony shall be, therefore, guarded against, even as the selfishness of an individual.

17. Discipline, as regardeth the means and power of a colony, shall manifest in directing to the given purpose of founding the Father's kingdom.

18. Shalam might appropriate her excess of production, by sending into Uz, and giving to the poor.

19. Jehovih forbid that this should be done. The business of Shalam is not to distribute charity where it would thwart its own purpose.

20. Shalam shall use her excess of means to extending the Father's kingdom, in building new colonies.

21. Jehovih is with us, and we shall draw Uz unto us, to make them know Jehovih. To feed Uz in his debauchery is to send him in the way of destruction.

22. Guard ye, therefore, the appropriations of Shalam to such as labor for Jehovih's kingdom. As we have drawn a few away from Uz, let us prepare to draw more.

23. The way is open for any to go hence to found a new colony. Neither shall it be a branch of Shalam, nor a dependent. But it shall be an independent sister colony.

24. Neither shall it copy after Shalam, saying: Shalam shall be our example.

25. This would be following an earthly light.

26. Neither shall its people copy after Tae, saying: Tae did so and so, let us also.

27. For this would be following a lower light.

28. But it shall follow the Light of Jehovih as it cometh unto you who found it.

29. Save Jehovih found it, they shall fail who attempt it.

30. Jehovih designed not that man should build his house exactly like his neighbor's. The misfortune of man is to copy after others, instead of following Jehovih's Light as it cometh to himself.

31. Let not this misfortune come unto Shalam's sister colony. Another locality will call for other things. Be mindful of these, and adapt yourselves accordingly.

CHAPTER XX.

AND there volunteered, and went out of Shalam, two hundred adults and more than three hundred children, of whom more than a hundred were infants.

2. And they went into another part of the country, and came to a place called Busiris, which was unoccupied. And they purchased the country there, and settled, and called the colony Illaem, signifying, healing waters, for there were mineral springs on the place, said to contain great virtue in healing the sick.

3. Now, in a similar manner to Shalam, so did Illaem, building and improving the place. But the people of Illaem had less hardship, for they drew supplies and assistance from Shalam.

4. Nevertheless, they had also many hardships and trials, for several years.

5. And Jehovih prospered Illaem also; so that it came to pass, that it was established in great perfection.

6. As to Shalam, after the first swarm departed, the inhabitants sent back to Uz, of their women, whose allotment it was, and collected yet more infants, castaways and orphans, and brought them to Shalam, and raised them in the same way.

7. From this time onward, every year, a goodly number reached the age of fourteen, and they were also liberated from infancy, and admitted as brothers and sisters. And, nearly every year, a swarm departed out of Shalam.

8. In addition to the infants admitted into Shalam, there were also admitted many adults. But these were examined after the same manner as were those at the first founding of Shalam.

9. And none were accepted save those who were Faithists in the All Person, Jehovih, and who were willing to work.

10. But there came many of the poor of Uz, seeking membership for charity's sake.

11. But none of them were admitted. ‖Jehovih had said: The laborers, in establishing My kingdom, shall not do for charity's sake.

Their labor shall be to provide a way to prevent poverty, not to alleviate it. Behold, I will have a new race of people in the world, and they shall not waste their substance on those that deny Me.‖

12. But the poor were fed and sent on their way.

13. Now, it happened that many lazy people from Uz, having heard of the beauty and peace in Shalam, sought also to become members, being willing to make any covenant and to swear any oath, for sake of living in idleness.

14. But the Light of Jehovih had also made this matter clear; so that they were suffered to remain a while in Shalam at work, and to attend the schools of discipline, that they might be judged; and, if found worthy, they were admitted, but if unworthy, they were rejected.

15. But it came to pass, that many who came with no thought of self-resurrection, but came for a home, to be cared for by others, were entirely changed in their habits in a few months, being converted in truth from worthlessness to industry and self-improvement.

16. And many of these became zealous in purification and in good works, even above the average.

17. But nearly all who applied for admittance were poor, or misfortunate, or discouraged with life, and with the ways of the world in particular.

18. Neither came many who were rich; hence the saying, the difficulty for a rich man to enter the kingdom of heaven.

19. For, having corporeal comforts, they took little concern as to the spirit, and especially as to affiliation.

CHAPTER XXI.

OF THE VOICE OF JEHOVIH.

THIS is the sermon of the Voice, as delivered in Shalam to such as were admitted on trial, to wit:

2. My Voice is with all men, saith Jehovih.

3. Whoso is admonished against wrong-doing hath heard Me. By that shall he know My Presence.

4. The man of Uz crieth out in mockery: Who hath heard Jehovih? Do the Faithists say, they have heard the Creator's voice? How can empty space speak?

5. But I am sufficient unto all My creations. The ant heareth Me, and the bee, the bird and the spider and all manner of living things which I created.

6. How think ye they hear Me, learning to do My will? Go I to them with lips and tongue, or with a trumpet?

7. I am Spirit; I am the Soul of things. By way of the soul is My Voice unto every living creature that I created.

8. But man locketh up his soul, and will not hear Me.

9. He heedeth that which cometh upon his corporeal senses. And this darkness groweth upon him, generation after generation.

10. Then he crieth out: Where is Jehovih? Who hath heard Him? Perhaps the ancients; but none in this day.

11. Jehovih saith: I am as one on the top of a mountain, calling to all people to come up to Me. But they hearken to darkness at the foot of the mountain, calling them down in corpor.

12. Now, behold, whatsoever thou hearest, or seest or readest or any indulgence that raiseth thee upward, the same is My Voice unto thee.

13. But, whatsoever thou hearest, or seest or readest that casteth thee downward, is the voice of darkness.

14. Whoso studieth to know the right, shall hear Me; whoso striveth to be all truth, to himself and to others, already heareth My Voice.

15. Whoso indulgeth in anger, or vengeance, or in wrong-doing, casteth a veil up betwixt Me and himself; he shutteth out My Voice.

16. It is a talent to hear Me; I bestowed it upon all the living; it is seated in the soul.

17. By cultivation, it groweth; yea, it becometh mighty above all other talents.

18. By its culture, man attaineth to all possibilities, for so I created him.

19. When My Voice is weak, because of the darkness of man, he calleth Me conscience, or setteth Me aside as a faint impression.

20. But, with culture, behold, My Voice cometh to man with words and with power.

21. And he knoweth Me, and is mighty in good works and wisdom.

22. And he becometh a proof before the world, that My Voice is with him.

23. Jehovih saith: Whoso hath not heard Me, is in darkness indeed. He hath not yet turned his thoughts inward to purify himself and seek wisdom.

24. Whoso hath heard Me, knoweth it, and all the world cannot convince him to the contrary.

CHAPTER XXII.

THIS was commanded unto the inhabitants of Shalam, to wit:

2. Ye shall not persuade any adult to come into the Father's kingdom.

3. But ye shall say unto whoso cometh your way: Come and see us, and judge thou, in thine own way, what is best for thee and for the world.

4. Others shall come to Shalam, inquiring for curiosity's sake, and for the sake of relating mischievous falsehoods founded on a grain of truth.

5. Therefore, be ye guarded, saying to such: The time of word-doctrines is at an end; examine thou, and judge as thou wilt.

6. Others will seek to convict you of self-righteousness. Therefore, if they inquire after this manner, to wit: Say ye, the Faithists are immaculate? or, say ye, all others are wrong? then shall ye answer them, saying:

7. Nothing mortal is immaculate; and, as to others, we are not their judges. Go thou to Jehovih, and inquire of Him. Sufficient unto us is it to do all the good we can, having faith in Jehovih.

8. Some will seek to trap you on the subject of marriage, inquiring after this manner, to wit:

9. Say ye, celibacy is higher than marriage? or, is marriage the higher? What say ye of marriage and of divorce?

10. To these ye shall answer after this manner: We are no man's keeper; neither say we whether celibacy or marriage is the higher. We give liberty unto all to serve Jehovih, on that matter, in their own way. One marriage only do we permit to any man or woman. And, though one or the other die, yet the surviver cannot marry again. And, as to such as are married, they can, at the option of either one, return to celibacy, by being publicly proclaimed in the temple of Jehovih.

11. And if they inquire of you as to leadership, saying:

12. Who is the leader? Who is the highest? Who is the head? Ye shall answer them, saying: Jehovih. We have no man-leader; no man who is higher than another. We are brothers and sisters.

13. They will press you, inquiring: Some men can do more work; some men are stronger; some men are wiser; now, therefore, how do ye grade them that excellence may be known and respected?

14. To these ye shall reply, saying: All men are Jehovih's. He designed the strong ones to carry heavier burdens than the weak; He designed the wise ones to teach the less wise. Why, then, shall we give any preference to one over another? They are not ours, but Jehovih's. Sufficient is it for us to do our own parts, with all our wisdom and strength.

CHAPTER XXIII.

IN course of time, the first heirs of Shalam came to maturity and to marriageable ages. And since they had been guarded as to diet, and as to controlling their passions, they were unlike Uzians in their general characteristics.

2. Because they had never known to say: This is mine, and that is thine, they were without selfishness or selfish desires; looking upon all things as Jehovih's, and on themselves as laborers to render good unto others.

3. They said: We were created in order to help rescue the world from darkness, and to rejoice in our own lives, because of such good as we can do unto others.

4. Behold, we were orphans and castaways; Jehovih wedded us to all the world.‖

5. Having, therefore, wisdom and purity within themselves, and, withal, having sufficient association to choose from, they did choose and wed for love's sake.

6. Nor did any worldly ambition control their choice, or influence them in hope of any gain as to their wedded partners.

7. And it came to pass that the offspring begotten of these were indeed a new race in the world, as to wisdom, love, purity and spirituality, and new also as to beauty and shapeliness, the like of which had never been before in all the world.

8. And they were by birth so developed in su'is, that, when they were grown a little, education came to them without books. To see and to hear, either corporeally or spiritually, was all they required in order to accomplish wisely all things required unto mortals.

9. And, with them, the heavens were as an open book; the libraries of the heavens as the sound of voices full of wisdom.

10. And the angels of ancient and modern times came, and stood by them, and walked with them, revealing the past and the future.

11. And, now, the fame of Shalam and her people was spread abroad, and, lo and behold,

colonies were springing up in the east, west, north and south.

12. Hundreds of forest places and unoccupied lands were purchased and put under cultivation.

13. The wisest and best people began to depart out of the cities of Uz. Many of the Uzians, lawyers, preachers and priests and physicians, gave up their callings. And they went forth, saying: Alas, what good have I produced in the world? O Jehovih, teach Thou me the way to work in one of Thy kingdoms.

14. And some of the rich gathered up their means, calling: Come, O all ye poor and helpless! Behold, I have purchased land; come hither, and build a colony unto Jehovih.

15. And judges and governors gave up their callings also, and went and joined the Faithists, founding and practicing Jehovih's kingdom on earth.

16. And kings and queens and emperors deserted their thrones, and went and dwelt with the poor.

17. So, colonies of Faithists in Jehovih spread in every direction, becoming the chief foundation of the state and of the world.

18. And, yet, none of these colonies were bound by written laws, nor had any of them leaders or masters, nor any government, save the Light of Jehovih.

19. Nor was one colony bound by the customs and commands of another colony; but all of them lived by the highest Light that came to them.

20. Nor owned any man, woman or child anything more than the clothes he or she wore; but all things were Jehovih's, in care of the keeping of the colony.

21. Nor was there buying or selling between the colonies; but they exchanged with one another according to production, and without any regard to value.

22. And whosoever came and joined a colony, bringing gold or silver or valuable goods of any kind, donated them to Jehovih, and not to the colony, to be distributed according to the light thereof for the Father's kingdoms.

23. Neither labored any one for the colony, but for Jehovih; nor did any colony hire any man nor woman nor child to work for them.

24. Such, then, was Shalam and her example before the world, of the Father's kingdom on earth.

END OF THE HISTORY OF SHALAM.

CHAPTER XXIV.

THESE are the records of the C'hiefs of the Father's kingdoms:

2. Jehovih separated the people, the Uzians on one hand, and the Faithists on the other.

3. And He said unto the Uzians: Because I called, and ye came not;

4. Because ye said: Thy kingdom come on earth as it is in heaven, and ye put not forth a hand in My behalf;

5. Because ye saw the multitude going after intoxicating drink and smoke and opium;

6. Because ye rose not up, saying: Stay thy hand, satan!

7. But shirked, granting licenses unto these sins;

8. And ye have become a polluted people;

9. Given to drunkenness and to smoking and to all manner of dissipation;

10. Each one casting the blame on others, and hiding himself in self-righteousness;

11. Thus opening the doors of your houses of debauchery as a temptation to the young:

12. Behold, I am risen in judgment against you.

13. My holy angels I shall withdraw from your cities;

14. And from your places of worship;

15. And from your government, and your law-makers and rulers;

16. For they have profaned Me.

17. Making laws and granting licenses to carry on evils, knowingly and wilfully, for policy's sake;

18. Hoping for personal favor and gain.

19. For they knew that what was not good for one person, was not good for a nation;

20. And that, whatever sin indulged in, would, soon or late, bring its own punishment.

21. And they said: We derive a large revenue from the duties and licenses for these iniquities!

22. Thus hoping to justify themselves by compounding themselves.

23. And I said unto them: A revenue thus received shall be expended in prisons and alms-houses, and shall not be sufficient.

24. Because ye granted licenses, and polluted the people, behold, the pollution shall more than balance the revenues.

25. The criminals and paupers shall be a greater burden than though ye received no revenue.

26. Behold, I showed unto you that, as an individual could not sin against Me without,

soon or late, becoming answerable unto Me, I showed ye also that the same responsibility and result would befall a nation or a people in like manner.

27. For which reasons, and because of your evasions of My commandments, I called unto My God and Lords and My holy angels, saying: Waste not your time and labor more with the Uzians;

28. Nor answer ye their prayers when they call on My name;

29. And, though their chief rulers and law-makers be in the throes of death, and they call, saying: O Jehovih, heal Thou our Chief Magistrate!

30. Yet, ye shall not go unto them, nor do them service more.

31. For they have become a conceited people, saying: There is no God, and Jehovih is void as the wind.

32. Behold, ye shall let them go their way; their cities shall become full of crime, for angels of darkness shall come amongst them, and no city shall be safe from theft, murder and arson.

33. And vagabonds shall travel in the country places, stealing and robbing and murdering.

34. And their great men shall take bribes, and their judges shall connive with sin; and the innocent shall be confined in mad-houses.

35. And justice shall depart away from them.

36. The employee shall pilfer and steal from his employer; and the employer shall hire others to look after those in his employ.

37. But all things shall fail them.

38. For I will make them understand, I am the First Principle in all things;

39. And that I am Justice;

40. And that I am Purity;

41. And that whoso raiseth a hand against justice, purity, virtue, wisdom and truth, also raiseth his hand against Me.

42. I made the way of life like going up a mountain; whoso turneth aside or goeth downward, shall ultimately repent of his course, and he shall retrace his steps.

43. To a nation and a people, and to a government of a people, I am the same.

44. Righteousness shall be first and foremost of all things.

45. Their governors and law-makers shall be made to know this.

46. When they were a monarchy, I held the king responsible.

47. But when I gave unto the multitude to govern themselves, behold, I gave also responsibility unto them.

48. And they sought not to make laws for righteous government unto the whole, but sought to favor certain cliques of iniquities, and to make laws to protect them in evil manufacturies, and for traffic in tobacco and opium and alcohol.

49. And no man more sought to be a governor or law-maker for the good of the people, or to serve Me;

50. But he sought office for profit's sake and vainglory.

51. Now, therefore, My holy angels went away from them, and no more answered their prayers.

52. And the righteousness of the first days departed away from them.

53. And they became a nation of money-getters and servants of mammon.

54. And I blessed not their marriages nor their households.

55. And their sons and daughters respected not their fathers and mothers; for, as the fathers and mothers respected not Me, so came disrespect and misery upon them.

56. And their sons and daughters became profligates and idlers, growing up for no good under the sun, depending on their wits to work out a life of sin and luxury.

57. And whoso married, peace came not to them; but contention and jealousy and bitterness of heart.

58. And their offspring fell in the grades, becoming outcasts and paupers and criminals.

59. And husbands and wives cried out for divorcement on all hands.

60. And the law-makers granted them and favored them; but, lo and behold, the evil multiplied on the earth.

61. In pity I cried out unto them, saying: Ye may make laws forever, but My kingdom cometh not by the road of man's laws. Except ye turn about, and begin anew, there is no help for you under the sun.

62. But they would not hear Me.

63. Then I sent My angels unto them, teaching them the same things that were taught of old, amongst which were: As ye bind yourselves on earth, even so shall ye be bound in heaven; as ye live on earth, serving self only, even so, in a selfish heaven, shall ye enter My es worlds.

64. But they denied My angels, and abused My seers and prophets.

65. In their own self-esteem, set they themselves up to judge Me, saying: There is no All Person; there is nothing, save certain natural and divine laws, and they are dumb, like the wind; they see not, nor do they hear.

66. Then I called out over the earth, saying: The time of My kingdom is come. Now is the time of My reign amongst mortals.

67. And those that had faith came; and, behold, they have built unto Me.

68. I have a new people on the earth.

69. Again I called to My God and to his angel hosts, saying: Behold, I have separated the wheat from the chaff; I have divided the sheep from the goats.

70. Go ye unto those that serve Me in the practice of My kingdom, for they shall become the chief people in all the world.

71. They shall rejoice and prosper in all things; they shall sing songs of gladness.

72. Their sons and daughters shall be an honor unto them and a glory in My household.

73. Because they seek to serve Me by practicing good works with all their wisdom and strength.

CHAPTER XXV.

THIS rule I made in all My works, saith Jehovih: When I separate the people, the good go away out from amongst the evil.

2. Even as I drew the Israelites out of Egupt.

3. And, whoso go out, prosper in My hand; I make them an everlasting people.

4. But those that remain, go down to destruction; and they become unknown upon the earth.

5. Their great men are forgotten, and their wisest men lose caste in the histories of a thousand years.

6. Behold, these things I had made known unto the generations of the earth.

7. Now, when I separated the Faithists and the Uzians, in the kosmon era, I sent angels, warning them. I said unto them:

8. Flatter not yourselves that man is all wisdom; I say unto you, I am with the righteous; might shall not triumph through wrongdoing. Behold, a judgment shall come upon this people.

9. When I begin to call them, My chosen shall come and found My kingdom; and they shall come faster and faster every year.

10. And the Uzians shall fall into iniquity, more and more every year.

11. And, now, behold what hath been!

12. The prince of devils came upon the Uzians, saying:

13. Think not that I come to send peace on earth; I come not to send peace, but a sword.

14. I come to set man at variance against his father, and a daughter against her mother.

15. Now, therefore, when My angels went in behalf of My kingdom, behold, the prince of devils did invade the places of the ungodly.

16. And, whoso received My angels, and practiced righteousness, were fallen upon by the emissaries of the prince of devils, and unmercifully treated with curses and tortures.

17. But I called the righteous hence, and they built unto Me My kingdom.

18. And I said unto the Uzians: Let this be a testimony unto you of the power of the Almighty;

19. Ye go about building ships of war, and harbors for defence, with torpedoes, and with all manner of wicked inventions;

20. But I say unto you, this nation, this government and this people shall not be attacked in the places ye build.

21. It is within.

22. For I will draw away the righteous, and none but rogues shall accept your great offices.

23. And this matter shall grow upon you in the way of evil, declining in virtue more and more every year.

24. Look, therefore, at your grade; judge ye the words of the Almighty.

25. My hands fashioned the signs of the times.

26. As the hirer this day hireth one man to watch another, even so shall it come unto you in the great offices of your government.

27. By force and by might, ye shall hope to overcome the prince of devils, but ye shall fail.

28. And, in proportion as ye go down in corruption, even so shall the Faithists go away into My kingdoms.

CHAPTER XXVI.

THE C'hiefs said: And Jehovih prospered the New Kingdoms, as they were called in mockery, for they were not kingdoms, but the opposite.

2. Jehovih had said: A republic cannot follow the highest Light; it followeth the majority. And a majority is, and was, and ever shall be, the lesser light.

3. Therefore, a republic is not the all highest government; and, since only the All Highest can triumph in the end, behold, and interpret ye what shall come to pass.

4. The C'chiefs said: But many understood not. Nevertheless, the Faithists had little in common with the Uzians.

5. The Faithists established a reciprocity between different colonies.

6. For, some were suited to agriculture and some to manufactures.

7. And they exchanged produce, so there was neither buying nor selling between them.

8. And it came to pass also, that, as some of the colonies were situated to the south, where it was warm, and some to the north, where it was cold, so the people went and sojourned in any place suited unto them, continuing their membership wherever they went.

9. Now, thus it did come to pass, in Jehovih's kingdom on earth, man was without a government, such as man's government.

10. And this was the next higher condition that came up after republics.

11. The angels of Jehovih, perceiving this was coming to pass, said unto the Faithists:

12. Bother not your heads much about passing new laws for the Uzians; neither take ye any part in the government, whether it doth this or that.

13. For many men shall rise up, saying: If the government would make a law of peace; or, if the government would prohibit the traffic and the manufacture of this curse or that curse, —

14. But we say unto you, all these things shall fail. Trust ye not in the ungodly to do a godlike matter.

15. The societies shall fail; the Peace Society shall become a farce; the Prohibitory Society shall be lost sight of.

16. Even the churches that profess peace and temperance will not embrace peace and temperance. They will fraternize with liquor-traffickers and with colonels and generals of war, for sake of policy.

17. The boast of the Uzians shall be: This is a home for all peoples; but, nevertheless, even in the midst of their boastings they shall make prohibitory laws to the contrary.

18. For they are fallen under the lower light; none can turn them about the other way.

19. Under the name of liberty, they shall claim the right to practice ungodliness.

20. But ye shall come out from amongst them, and be as a separate people in the world.‖

21. Thus it came to pass; the people were admonished by God and his angels, and by Jehovih speaking in the souls of mortals.

22. And those that were of the Spirit believed; but those that were of the flesh disbelieved.

23. Wider and wider apart, these two peoples separated. And the believers, having faith in Jehovih, practiced righteousness, rising higher and higher in wisdom and purity. But the disbelievers went down in darkness; were scattered and lost from off the face of the earth.

24. Thus, Jehovih's kingdom swallowed up all things in victory; his dominion was over all, and all people dwelt in peace and liberty.

END OF BOOK OF JEHOVIH'S KINGDOM ON EARTH.

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[1] We understand by this term, and also by the book itself, that, what is set forth as being in the past, has not yet occurred. In such respect it is a picture of the future, as will be demonstrated in actual practice. The name, "Tae," is of course only figurative, and is not a man of that name, as stated, but a representative, a figurehead. See Book of Ben, p. 541.

[2] World's people. See Book of Ben, p. 541.

[3] Es, in this case, must mean "spiritual-minded." See Book of Ben, p. 541.

[4] The names, Aborn and Thurtis, are correctly applied from Hebrew. The extent of this family of philosophers, Aborn and Thurtis, is surprising. They have figured in all ages of the world's history, even before the time of Sodom and Gomorrah. And amongst the so-called advanced thinkers of to-day there are thousands of them. They come under all sorts of names, from free-love to libertinism.

[5] Matthew x, v. 34.

[6] A Zarathustrian hat is a cardinal's hat; and originally, as seen in the history of Zarathustra, is red, like blood. It is without a rim, and is emblematical of the destruction of Faithists in a lions' den. It is also used in the rites of Emethachavah. See Book of Saphah.

BOOK OF DISCIPLINE.

CHAPTER I.

GOD REVEALETH WHO HE IS.

THIS is the word from the organic heaven:

2. Hear the words of thy God, O man — I am thy brother, risen from mortality to a holy place in heaven; profit thou in my wisdom, and be admonished by my love.

3. For as I am thy elder brother, so shall it be with thee, to rise also in time to come, and look back to mortals and call them to the exalted heavens of the Almighty.

4. To Jehovih all adoration and glory, forever, Amen!

5. By and through Him is all life and motion, and power, things seen and unseen.

6. Nor is there an angel in heaven so high, or sufficiently wise to comprehend Jehovih in His entirety, nor to see Him as thou seest thy fellow man.

7. For He is within all; beyond and over all:

8. Being Ever Present in all places:

9. Doing by Virtue of His presence:

10. Quickening all the living:

11. Adorable above all things:

12. Even as the sun is to the light of day, so is Jehovih to the understanding of all the living:

13. Whereon to contemplate is the road of everlasting life, rising in wisdom, love and power forever.

14. Hear thy God, O man, and distinguish then that the twain, God and Jehovih, are not the same one; nor more is thy God than what thou shalt be in time to come.

15. First, mortality, then death, which is the first resurrection; such are the spirits of the dead — angels dwelling with mortals upon the earth, where they abide, some for a few years, some for a hundred and some for a thousand or more years.

16. Second, angel organization in heaven, and their abandonment of mortals, which is the second resurrection.

17. As a kingdom on earth hath a king, and the king is nevertheless a mortal, so in like manner is the heavenly place of thy God a kingdom of angels, and the chief over them is God, an angel also.

18. Howbeit the kingdom of thy God embraceth all the heavens of the earth. So is it also with all corporeal worlds and their atmospherean heavens — a God and organic heavens belonging to each and all of them.

19. Nor is this all; for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into etherea, mid-way between the planets — the highest of all heavens — over which there are Chiefs, who are also Gods and Goddesses of still more comprehensive attributes.

20. Therefore I am as any other spirit of the dead, a one time man upon the earth, even as thou art in this day; but one within the organic heavens of the earth.

CHAPTER II.

GOD EXPLAINETH THE FIRST AND SECOND RESURRECTION, AND THE DIFFERENCE IN MANIFESTATIONS FROM THEM.

HEAR me, O man, and consider the weight of the arguments of thy God. Thou hast communed with the spirits of the dead; thy father and mother and sister and brother who are gone from mortality have spoken to thee in spirit, and thou art convinced.

2. And thy kin and thy neighbor have done so likewise; yea, from east to west, and north to south the communion of angels and a multitude of miracles have stirred up thousands and millions — to know that the souls of the dead do live.

3. Moreover thou wert taught in thy youth to say: I believe in the holy communion of angels.

4. And of a truth this hath come to pass. And thou rejoicest with all thy heart and soul. Thou puttest aside the ancient scriptures, saying: Why shall I read them? Do I not converse with heaven itself? Behold, I have seen my father and mother and brother and sister

who were dead; they have spoken to me; there is no devil nor place of hell.

5. For a season thy God hath suffered this also to come to pass — that the spirits say there is no God; that there is no higher heaven than to dwell upon the earth, to enjoy the things thereof; to be reincarnated, and to live over and over in mortality.

6. That the evidence of my words might be substantiated by thy experience, and thou be led to consider the testimonies, present and past, in order to comprehend the plan of Jehovih's works, and the glory and completeness thereof.

7. Consider then the result of angel communion as thou hast found it, and bear witness that Jehovih was wise in providing comfort to both the dead and the living by this proximity of spirit unto them, rather than a heaven far remote.

8. Nevertheless, this also hath been proved unto thee — that there are false angels and wise angels, as well as false seers and wise seers, and that out of the multitude of revelations from them, there hath come neither harmony nor good works.

9. They have been pullers down and clearers away of the ancient revelations, doctrines and religions; but they have built not an edifice of unity and glory to the Almighty.

10. And it hath been shown thee that not only the seer, prophet, su'is, and miracle worker, but that all people are subject to the influence of the spirits of the dead, even though unconsciously to themselves.

11. And it hath been shown that the spirits of the dead possess for a long period of time the same characteristics and prejudices as when in mortality; and since there is neither harmony nor community of life amongst mortals, neither is there harmony nor community of life nor of teaching amongst the angels who manifest unto them.

12. For the angels through one prophet teach one doctrine, and through another prophet another doctrine, after the manner of the doctrines of the prophets themselves.

13. Consider also the multitude of infants, that die without any knowledge of either earth or heaven. And the multitude of unlearned, and foolish, and depraved; for all of these as well as the wise and good enter the first resurrection.

14. And of the wise and good, who strive for continual elevation — how few, compared to the whole! Yet such is the relative proportions of angels of light and angels of darkness in proximity to mortals.

15. Thus hath it ever been. Nevertheless, in time long past, the minority, who were wise and good were moved by the spirit of Jehovih upon them, saying:

16. ‖ Come ye together, O all ye who desire to rise to a higher heaven; my heavens are for raising the soul upward for ever and ever. ‖

17. And thy God gathered them together, and said unto them:

18. Behold, this darkness is more than we can bear; let us hence and inhabit a heaven by ourselves, where there shall be no wrangling, or falsehood, or malice, or blasphemy against our Creator.

19. And they responded: Yea, let us hence. And we will covenant ourselves unto Jehovih to return no more to these regions, nor to mortals on earth. For doth not the behavior of mortals invite darkness rather than light? Do they not want us for servants — to find lost treasures or riches, or social indulgence? or to entertain them with miracles?

20. Thus it came to pass that the wisest and best angels departed away from the earth; away from mortals, and away from the inharmonious presence of the legions of the spirits of the dead, and they inhabited a heavenly region by themselves.

21. And they covenanted themselves unto Jehovih not to return again single-handed to minister unto mortals; neither to return again to mortals save they came in phalanxes, and only then when duly authorized and directed by their most Holy Council, and their chief, who was God.

22. Such then was the beginning of the second resurrection; and the condition of membership required the renunciation of all associations and conditions below it. And the rank of all such angels was, ANGELS OF GOD, or ANGELS OF JEHOVIH, in contradistinction from the angels of the first resurrection, who know no organization for righteousness' sake.

23. But that mortals be not left in darkness, behold thy God and his holy council prepared certain rules of discipline and conduct and commandments, whereby the angels of the second resurrection should be as a unit in their duties and teachings thereafter.

24. Chief of which rules was, that the angels of Jehovih should never manifest themselves as individuals unto mortals, lest mortals become servants to, and worshippers of the spirits instead of the All Highest, Jehovih.

25. Second to this — that when the angels of Jehovih should be appointed to mortals, it should be as guardians over infants, to inspire them by way of the natural consciousness within, as to what was right and good in reference to eternal life. And that such guardian angels be in phalanxes of millions and tens of millions (but still in close membership with thy God and his Holy Council) in order to relieve one another on guard.

26. For, by the inspirations of the angels of thy God, the individual entity of a mortal is directed in its normal growth; but by the angels of the first resurrection, mortals are used abnormally, by entrancement, by miracles, or by sar'gis, oracles or otherwise.

27. That the angels of God might inspire mortals with the same inspiration, behold, he and his Holy Council prepared certain instruction with rules, words and commandments adapted to the understanding of mortals for the good of their souls, pandering not to their earthly desires. Such words being designated as sacred writings in the original, though for the most part perverted or lost sight of afterward.

28. Chief angels over these phalanxes being Lords, Marshals, Captains, and so on, the second resurrection being orderly, disciplined and organized in its glorious work.

29. Thus my Lords have angels under them who are authorized and ordained in my name, and in the name of Jehovih to abide for times and seasons with mortals as guardians and inspirers; to provide dreams, thoughts and visions in the minds of mortals, and to otherwise labor in elevating them in purity, love and wisdom.

30. Such then are the angels of God and of Jehovih. And their teachings are the same as my Lord's and thy God's; nor doth one of them teach a matter in one way, and another teach it differently; howbeit there are different grades and systems adapted to the different degrees of intelligence of the different peoples on earth.

CHAPTER III.

GOD ILLUSTRATETH THE DIFFERENCE OF METHOD BETWIXT THE FIRST AND SECOND RESURRECTIONS.

OPEN thy understanding, O man, that thou mayest discern the beauty and glory of heavenly places prepared by thy God, Lords and guardian angels.

2. For as we came up out of the first resurrection, which may be likened to a great medley, a noise and confusion of a mighty multitude, so covenanted we with Jehovih to make ourselves orderly, and a unit in growth, manifestation, expression and future development, that the place of the second resurrection should do nothing in common with the first.

3. For alike and like Jehovih created mortals and angels to attract each other; and since the aspiration and desire of most mortals pertain to themselves as individuals, so the twain bound themselves in the same pursuits and earthly hopes.

4. For whoso on earth loved riches, or fame, or great learning, or even evil, such as dissipation, drunkenness, gluttony, sexual indulgence, or theft, gambling or arson, doing any or all of these things for self's sake, or for evil, attracted angel companions of a like order, who, by inspiration or otherwise, led him on to achieve his heart's desire.

5. And it came to pass when such mortals died and entered the first resurrection, their former inspirers became their companions and rulers, having shaped their thoughts whilst in mortality through their labors for self and earthly objects. And these in turn became angel inspirers unto other mortals of like characteristics, so that a long period of time passed away, before the spirits who were thus bound to earth could be persuaded there were other heavens open for them to come and inherit. And as it was so then, even so is it this day with the spirits of the dead.

6. As there are good lands on earth still unoccupied, whilst in other regions there are great cities with mortals crowded together, starving, and dwelling in misery, and they will not hence, even so is the great multitude of angels of darkness gathered together upon the face of the earth — and many of them will not hence into the higher heavens of Jehovih.

7. As cold metal in contact with hot metal changeth temperature, so by angel contact with the spirit of man, knowledge passeth from one to the other. So also is it of the passions, sentiments, desires and aspirations betwixt the twain.

8. Also, as where the sea breaketh upon the land, and the twain are ever in contact, so is the spirit world ever in contact with the mortal world (which place of contact was named by the ancients the intermediate world or place of purgation, wherefrom none could rise till made organically pure).

9. Now therefore thy God showeth thee certain signs characteristic of the difference betwixt the angels of the first and the second resurrection:

10. Of the first, coming as individuals, whether professing names, signs or histories, and especially the ancients. Whose words are uttered from the standpoint of the earth looking upward.

11. But of the second, as light only. Whose words emanate from my holy places in heaven coming down to thee.

12. Of the first, flatterers, to win thy favor. Whose counsel pertaineth to thyself and to earthly things.

13. Of the second, to teach thee self-abnegation, and lead thee to do good unto others regardless of thine own profit, caring little whether thou art prosperous on the earth provided thou shalt be raised up in time to come.

14. For the revelations of the second resurrection come from the light of my Holy Council, who have abandoned their earthly habits and desires, knowing the way of raising up everlastingly is by constantly putting away the conditions below.

15. Thy God cometh not as an individual; neither do my Lords (nor holy angels though they come in my name). I come in legions of thousands and millions.

16. Neither varieth the inspiration from my kingdom one jot or tittle from what it hath ever been, save in greater fullness, according to the increase of capacity in mortals to receive knowledge.

17. The spirit of my heavens pervadeth my words; through my holy angels I have spoken unto thee from thy youth up; and in my revelations thou perceivest the touch of my hand.

18. I cry out Order, Purity, Discipline, Justice and Good Works — or, Retribution!

19. O man, beware of angels who say: In heaven there is no organization, nor God, nor Holy Council, nor discipline, nor order, nor teaching, nor self-denial, or,

20. Who say: There is no God, no Jehovih, no government in heaven, or,

21. Who say: There is no bondage after death; no place or condition of suffering, or,

22. Who say: When thou diest thy spirit shall enter paradise and dwell in perpetual ease and glory.

23. Who say: Heaven is an endless summer land, with silvery rivers and golden boats for all, or,

24. Who say: Eat, drink and enjoy thyself for the gratification of thine earthly passions, for when thou art dead thy path shall be straight to glory.

25. Who say: Heap up riches, for there is no punishment after death, or,

26. Who say: Turn not thy thoughts into thine own soul to discover thy ungodliness, for when thou art dead thy spirit shall revel in bliss, or,

27. Who say: The angel world is a place of progression without self-abnegation and good works, or,

28. Who saith: Behold me, I am from the highest, most exalted sphere, or from a far-off star, or,

29. Who saith: I have visited the planets, or,

30. Who saith: Resurrection cometh by reincarnation — first a stone, then lead, then silver, then gold, then a tree, then a worm, then an animal and then man, or that a spirit re-entereth the womb, and is born again in mortality, or,

31. Who saith: Blessed art thou; for a host of ancient spirits attend thee — thou hast a great mission.

32. For all of these are the utterances of the angels of the first resurrection. And though they may inspire great oratory and learned discourses, yet they are flatterers, and will surely lead thee into grief.

CHAPTER IV.

GOD ILLUSTRATETH THE CHARACTERISTICS OF MORTALS ACCORDINGLY AS THEY ARE UNDER THE INFLUENCE OF THE FIRST OR SECOND RESURRECTION.

CONSIDER the words of thy God, O man, and profit thou in the application of thy judgment for the growth of thy soul everlastingly.

2. Of the first resurrection man saith: I know my rights and dare maintain them.

3. Of the second, he saith: I ask not for rights for my own self; whatsoever is put upon me, that will I bear.

4. Of the first: No man shall impose upon me.

5. Of the second: Impose upon me whatsoever thou wilt.

6. Of the first: Let me justify myself in what I have done; behold, I am falsely accused.

7. Of the second: Jehovih knoweth my case;

neither will I plead in my own behalf. Whoso is falsely accused, let him wait; in time the Father will right all things.

8. Of the first: Let no man try to rule over me; I will maintain my liberty at all hazards.

9. Of the second: Since no man in all the world hath full liberty — why should I ask it?

10. Of the first: Make me a leader; let me be the head.

11. Of the second: Make me not a leader; lest I would feel responsible for those I led.

12. Of the first: I have done my share, let others do as well.

13. Of the second: Though I do all I can, yet I am short before Jehovih.

14. Of the first: O that I were rich as my neighbor, what a great good I would do!

15. Of the second: Take all I have, and at once.

16. Of the first: Myself, and then my family will I help; after that, others.

17. Of the second: We are all brothers and sisters; why shall we prefer one of Jehovih's children above another?

18. Of the first: I will not consider my shortcomings, lest I be dejected in spirit.

19. Of the second: Teach me, O Father, to look into my every act, word and thought, to purify myself in Thy sight.

20. Of the first: What might the world say? Ah! my reputation is at stake!

21. Of the second: What will Jehovih say? With Him must I preserve my reputation, more than with ten thousand worlds.

22. Of the first: Whoso injureth me shall suffer by my hand.

23. Of the second: Let us render good unto those that injure us.

CHAPTER V.

GOD SHOWETH HOW MORTALS MAY ATTAIN INSPIRATION FROM JEHOVIH AND FROM THE ANGELS OF THE SECOND RESURRECTION.

WHOSO ruleth over his own earthly desires, passions, actions, words and thoughts, being constantly watchful for the highest light and greatest good, is on the right road.

2. And if he persist in this till it hath become a constitutional growth within him, then shall he hear the Voice.

3. Who then can judge him, save they have also attained to the same high estate? Is it wise for the unlearned to dispute with the learned; or the unholy with the holy?

4. Shall the drunken man, reeking with foul smell, sign the pledge to drink no more, and straightway say: We temperance men! — and presume to dwell with the pure?

5. I say unto thee, till that man is purified and grown to be constitutionally temperate he is not temperate.

6. Consider then the seers and prophets (who hear the angels) whether they have grown constitutionally to be one with Purity, Wisdom and Goodness.

7. For this is required of such as presume to hear me and my holy ones. And having attained to this, who can judge them, save they have attained unto the same?

8. Shall a man inquire of the magician as to the inspiration of the prophets of thy God? Or the angels of the first resurrection be consulted as to their opinions of my revelations, and their words taken for truth without substantiation?

9. Let all things be proved, or supported by corresponding testimony known to be true. As the holy man perceiveth how things should be in the heavens above, so they are. The unholy man seeth heavenly things but dimly; he bindeth himself in ancient revelations which have become corrupted.

10. Jehovih is as near this day as in time of the ancients; put thyself in order, becoming one with Him, and no book so easily read as His created universe.

11. Inspiration cometh less by books, than by what Jehovih wrote — His worlds. Read thou Him and His works. Frame thy speech and thy thoughts for Him; He will answer thee in thine own behavior, and in the happiness of thy soul.

12. Great wisdom cannot be attained in a day; nor purity, and strength, to overcome temptation, till the growth be from the foundation.

13. The fool will say: The sacred books are no more than man of his own knowledge might write; yet, he hath not imitated wisely the power of the words of thy God.

14. Let him do this well, and, behold, he will also declare my words are from me. Yea, he will recognize them wherever found.

15. It is the will and wish of thy God, that all men become constitutionally capable of, receiving and comprehending the highest light, and that they shall no longer depend upon any priest, church, oracle or holy book, or upon consulting the spirits.

16. That their behavior may make the earth a place of peace, with long life unto all people, for the glory of Jehovih.

CHAPTER VI.

OF JEHOVIH AND HIS KINGDOM ON EARTH.

O MAN, apply thyself to understand the spirit of my discourse, for herein shalt thou find the key to the Father's kingdom.

2. These are the rules of the second resurrection: To become an interpreter and worker without a written formula:

3. That whatsoever giveth joy to thy fellow and rendereth peace and good will unto all — shall be called light:

4. That whatsoever giveth sorrow to thy fellow, or discouragement to others — shall be called darkness:

5. As to find fault with another, or to aggravate unto displeasure — shall be called darkness:

6. But to make another's burden light, to encourage him unto strength and happiness — shall be called light:

7. To be forever complaining about this or that — shall be called darkness:

8. To be forever imparting cheerfulness — shall be called light.

9. Now therefore whoso becometh a member of my kingdom shall practice light; but whoso practiceth darkness, will depart away from my kingdom of his own accord.

10. Neither shalt thou practice darkness upon thy fellow for any shortness he hath done.

11. Nor shalt thou reprove him for error, nor blame him, nor make thyself an inquisitor over him, nor assume to be a judge over him.

12. Nor ask him to apologize, nor otherwise seek to make him humble himself before thee.

13. Nor shalt thou boast over him because thou art wiser or stronger or more expert.

14. For all such inquisition cometh of darkness, and shall return upon him who uttereth it, in time to come.

15. Rather shalt thou discover the good that is in thy neighbor, and laud him therefor, for this is the method of raising him higher.

CHAPTER VII.

GOD SHOWETH THE DIFFERENCE BETWIXT THE RELIGION OF THE OLDEN TIME AND THAT OF THE PRESENT.

TO the All One, Jehovih, now as in the olden time, and for all time to come, all honor and glory, worlds beyond number.

2. The Highest Ideal, the Nearest Perfect the mind can conceive of — let such be thy Jehovih, even as in the olden time, which is the Ever Present thou shalt set thy heart and mind and soul upon to love and glorify above all things, forever and ever.

3. The All Highest in thy neighbor which he manifesteth — that perceive and discourse upon — all else in him, see not nor mention.

4. The All Highest subject — that discourse upon — all else pass by.

5. The first lowest thoughts pertain to eating and drinking; and on these the man of darkness delighteth to discourse.

6. The second lowest thoughts pertain to sexual matters; and on these the man of darkness delighteth to discourse.

7. The third lowest thoughts pertain to man's selfishness, as bodily comforts and luxuries, as ease and riches, as to what he hopes and desires for himself; and on these the man of darkness delighteth to discourse.

8. The fourth lowest thoughts pertain to criticising others, as to doctrine, religion, philosophy, behavior and so on, forever pulling all things to pieces; and the man of darkness delighteth in such discourse.

9. To abandon such discourse, and to discourse on the highest subjects, in preference, such as teaching, imparting knowledge, suggesting remedies for the unfortunate and unlearned, for improving in excellence the homes of others, the agriculture, mechanics and such like; the man of light delighteth to apply himself to these, both in word and practice, forever building up.

10. Consider then what thy mind shall go in search of, that it may pursue the highest. This is serving the All Highest, instead of darkness.

11. Now all of these things were taught in the religion of the olden time, and were given to man by thy God to raise man up toward my heavenly kingdom.

12. Nevertheless this religion pertained to man's own entity, a religion that was to be answered either in reward or punishment upon himself personally. His own salvation being the subject paramount to all other considerations.

13. And even where they founded brotherhoods, as the brotherhood of Brahma; brotherhood of Budha, and brotherhood of Jesus, they were nevertheless but selfish brotherhoods, whose aim was the salvation of each one's own self.

14. Neither was it possible in the olden time to give man any other religion, it being neces-

sary to appeal to his own advantages to make him heed thy God.

15. But now, behold, O man, I come to give a great religion, yet not to set aside the old; I come to such as do fulfill the old, and to give them the religion of Gods themselves!

16. Saying unto them: Go save others, and no longer concern yourselves about yourselves.

17. Go ye and provide a place of second resurrection on earth, where the people shall put away all low things and practice the all highest.

18. And call ye out unto the Uzians to come and inherit the place with you.

19. Nevertheless whosoever is only concerned as to the salvation of his own soul is not yet ready for the religion I give unto you.

20. Mine shall not concern themselves as to their own self's salvation; for having faith in Jehovih, that if they raise others up, with their own wisdom and strength, they are already saved, and without fear.

21. Compare then my second resurrection in heaven with that which thou wouldst found on earth for the glory and honor of thy Creator.

22. How chooseth thy God his initiates? Hath he censors? — saying to all who come — hold, be ye examined and tried, to prove ye are worthy the second resurrection?

23. Nay, verily, for this would imply inquisition — a court of darkness.

24. Now, behold, O man, after the second resurrection was established in heaven, I called out unto all the heavens of the earth, saying: Come, all ye of the first resurrection, also, let my guardians go down to mortals and proclaim unto all people — the kingdom of God is open to all who choose to come.

25. Now some, who were not strong in faith in Jehovih said: Will we not be overrun with angels of darkness?

26. But thy God answered them, saying: That is not our matter; ours is to serve Jehovih by working for all whom He inspireth to come unto us. Because any one desireth to come — that is sufficient testimony that the light of Jehovih is upon him.

27. Others said: What of the indolent and the shiftless? Will they not overrun us and thus set aside the good we aim at?

28. And thy God answered them, saying: When ye practice the all highest, behold, the others will depart away from you.

29. Then others questioned, saying: Suppose they who come shall practice darkness — such as slander, or tattling — what then shall be done?

30. And thy God answered them, saying: Answer them not, lest ye also practice darkness.

31. Again they questioned, saying: Suppose they are good, but indolent? Suppose they say: Let us rest and sleep, Jehovih will provide for His chosen — what sayest thou of them?

32. And thy God answered, saying: Censure them not, for they are weak or diseased. Let your example heal them. Is it not in the covenant to do good with all of one's wisdom and strength? Because they do little, the matter is betwixt them and Jehovih?

33. Lastly, O man, how can they, who live the all highest, cast the first stone at their neighbor?

34. For the act itself would be the committing of darkness.

35. Nevertheless whoso hath strength and yet will not support himself — teach thou one such man to change his attributes, and thou shalt be honored amongst Gods.

36. Thy glory is to fulfill the all highest thyself. When all who can, will do this, thereon rest thy faith that the quickening power and wisdom of Jehovih will sustain His kingdom through His holy angels.

CHAPTER VIII.

GOD SHOWETH WHAT IS MEANT BY FOLLOWING THE HIGHEST LIGHT.

BE considerate of thy fellow man, and weigh his standing place in the sight of thy God.

2. For one man saith: My highest light is to get money; another, to get great learning; another, to enjoy earthly pleasure; another, to contemplate sexual relations; another, to serve Budha; another, to serve Brahma; another, to serve Christ; another, to be efficient in warfare, and so on, every one from his own standpoint.

3. Many are also under the prejudice of old things, or the influence of a neighbor, or a spirit or their surroundings, or the impulse of their own flesh, and say: I too follow my highest light.

4. Whereas they are in darkness altogether; neither know they what is meant by the term — highest light — often venturing an opinion or a vague surmise instead, and believing they are expressing their highest light.

5. For which reasons thou shalt explain that

only facts well known, or comparatively proven, are light. An opinion is not light.

6. That whoso professeth light must know the matter of his own knowledge.

7. That facts, numbers, figures or axioms can demonstrate light; and that without these, then the supposed light is only darkness.

8. Pursue this philosophy and thou shalt easily discover who amongst you hath the highest light; and also what kind of judgment shall govern the chief's rulings.

9. Some will desire to consult the angels, as to which — in a given matter — is the highest light; but I say unto thee, thou shalt weigh the words of angels even as if they were mortals, exacting similar facts and substantiation.

10. Was it not the consulting of the oracles that destroyed Vind'yu (India), Socatta, Fonece (Phoenecia), Persia, Ghem and Greece? Such consultation of angels is answered from the first resurrection; and it ever will be so, save man exact from the angels facts and substantial proof.

11. These, then, are rules of light: That which is self-evident: That which is axiomatic: That which is substantiated by facts: That which hath a parallel in known things: Things that lead to peace, order, and the uplifting of thy neighbor and thyself.

12. Also to discipline thyself to be constantly on the alert to be pure, good, truthful and gentle in thy speech; to practice right-doing — these are following the highest light.

13. This though is darkness — to express fault finding, criticism, censure, or even an opinion unsupportable by facts.

CHAPTER IX.

GOD SHOWETH WHO IS AND WHO IS NOT PREPARED TO ENTER JEHOVIH'S KINGDOM ON EARTH.

WHOSO hath said: I have searched my heart and mind, and, now before Jehovih I desire to live a higher life.

2. I desire to put away my selfishness, and passions, and sentiments of unrighteousness and unclean thoughts — and words.

3. I desire more to serve others than myself.

4. I desire no possessions, nor preference over another, nor to be a leader nor a chief.

5. I wish to discipline myself not to speak of myself.

6. I would learn to speak truth only.

7. I would that I were affiliative.

8. I desire to do good unto others continually.

9. I long for association.

10. I will not criticise any person, nor censure them, or find fault with them.

11. I will conform to the rites and discipline of the fraternity.

12. I will fulfill my covenants with Jehovih, with all my wisdom and strength.

13. I renounce isolated labor.

14. I renounce the unorganized world.

15. I renounce the Uzians.

16. I consecrate myself to Jehovih.

17. I give up all unto Him.

18. What I do henceforth shall be by and through the fraternity in His name.‖

19. Then that man is prepared to enter the Father's kingdom.

20. But these are not prepared to enter the kingdom, who say: I want a home for comfort's sake, and where I may lead an easy life.

21. I desire this because I shall have opportunity to improve myself.

22. I desire this because I cannot care for myself, and that I may be cared for.

23. Where I may shirk responsibilities.‖

24. Weigh this matter, O man, and be thine own judge as to whether thou art prepared in heart and soul. Neither flatter thyself that thou canst come in unprepared and not be discovered. For soon or late thine inmost thoughts will become known, and the fraternity will not be thy place.

25. To put away flesh-food is easy, but to put away dark thoughts and words — who can do this in a day?

CHAPTER X.

GOD REVEALETH THE CURE FOR REMORSE.

BE patient, O man, with thy neighbor and thy brother.

2. Many men are far short in righteousness, and without strength to accomplish to the extent the mind conceives;

3. And for having done wrong suffer lamentably, with none to relieve them;

4. For which reason thou shalt provide them honorable comfort.

5. In olden time, such ones confessed to a priest, and he pardoned them, whereby they were quieted and relieved of great distress.

6. In a later time, it was said: Confess ye one another.

7. But in this day neither of these is com-

patible with the intelligence of such as shall be of Jehovih's kingdom.

8. If then a man have remorse for having wronged a brother or neighbor he shall so acknowledge it to that member, and this shall be restitution, even as if the wrong had not been committed.

9. But if he hath wronged the community, then he shall acknowledge it to the whole assembly, and that shall be restitution, even as if the wrong had not been committed.

10. And in either case he shall not take further sorrow or remorse, or shame, nor shall any member ever speak of the matter afterward, save to comfort him.

11. But in all cases confession shall be made in the name of Jehovih, and forgiveness likewise. But whoso seeketh to justify himself, or to make it appear that he was but partly culpable, or that another led him into it — that man shall not be forgiven.

12. If he were led into it — then he who led him knoweth it and shall exonerate him.

13. Whoso Jehovih hath created in proximity as to time, country, place and association — the same shall not be far distant on many occasions in the next world; and in time to come they shall be as if in a house of glass, and all the deeds done while in mortality shall be read as if in an open book.

14. For which reason thou shalt not tarry by the way when thou hast wronged any man or the community, but go quickly and confess, that thy spirit become pure in the sight of Jehovih.

15. Though thou grieve, saying: Shall I humble myself? — I say unto thee this is Godliness, for it is the purification of thyself, and the beginning of power.

16. But if a man wrong himself, as by pollution, dissipation, or otherwise, this is sin against Jehovih; and to Him shall he confess privately, making a covenant with his Creator to do so no more — which if he keep — then the wrong is forgiven him, and he shall have peace of soul.

CHAPTER XI.

GOD SHOWETH THAT THE RENUNCIATION OF THE UZIANS IS NECESSARY.

HEARKEN, O man, to the discourse of thy God upon the second resurrection in heaven, and apply thou these principles to founding Jehovih's kingdom on earth.

2. Many come to my holy place, saying: Hear me, O God, I am weary of the first resurrection and of the earth. Open the gates of paradise unto thy servant.

3. And I say unto them: Whoso will put aside all that is below, shall dwell in this heaven; but whoso cannot in heart, and mind, and soul renounce all that is below is not prepared to enter.

4. Hath not Jehovih said on earth: Husband and wife shall be the model and key of My kingdom?

5. As woman forsaketh father, mother, brother and sister and becometh one with her husband, so do they of the first resurrection forsake all the earth and the lowest heaven in order to become one with the kingdom of thy God.

6. For, save the mind and heart be one with my holy place, the love of improvement will also depart out of that man's soul.

7. Isolation belongeth below the second resurrection, but unity is within it.

8. He who hath disciplined himself to be honest in his own sight may be in error; he who striveth to do good on his own account may be in error as to an ultimate good; and in all cases man alone is weak.

9. Yet no man can practice the highest whilst living with those who are inclined downward.

10. In the second resurrection the angels are relieved of individual responsibility, all matters being under the wisdom of the Holy Council, whose head is thy God.

11. First on earth, monarchies, then republics, then fraternities, the latter of which is now in embryo, and shall follow after both the others.

12. Behold, how hard it is for an ignorant man to conceive of a state without a master, or for the people of a republic to understand a state without votes and majorities, and a chief ruler. Yet such shall be the fraternities.

13. Have they not resolved their colleges into teachers and pupils? By their superior knowledge do these heads receive their places, yet not as rulers, but teachers.

14. Have they not resolved jurisprudence so that testimony governs the rulings? According to evidence adduced and the knowledge of the judge, so shall he decide, and not according to his own volition.

15. Out of the wisdom of the college and the court shalt thou discover the rules of fraternity, and by relieve-watch [rotation in office —

Ed.] preserve the brotherhood against caste and dictatorship.

16. See to it then, in departing out of Uz, that thou take with thee only things that have proved good — the rest leave behind.

17. As Jehovih gave woman to man, and the twain became one in their aspiration, hope and labor, and especially with reference to their offspring, so shall the members of the fraternity be such as having renounced all the world, can become one with one another, and especially for raising up the young to become the Father's edifice on earth.

18. As the husband is the representative head of the family, yet he shall not tyrannize over them,[1] nor by his rulings make himself a separate entity from the rest.

CHAPTER XII.

GOD DISCOURSETH ON LOVE.

MANY will come to thee, inquiring: How sayest thou of such as are married, having children of their own? Shall they so love the fraternity and the kingdom of Jehovih that they shall set aside their filial love, assigning their children wholly to the teachers, day and night?

2. Thou shalt answer them: Nay, in all the fullness of their love, let them manifest unto their little ones. And let this be a testimony unto those who have children, how hard it is for foundlings and orphan babes that have none to love or caress them, that such parents may add unto their household others also, showing no partiality. And this is the highest of all mortal attributes — to be impartial in love.

3. Not to abridge love but to extend it, Godlike, embracing all people, so shall the members of the brotherhood labor with thy God and his holy angels, for the glory of Jehovih.

CHAPTER XIII.

OF DESTROYERS AND OF BUILDERS.

ONE goeth about preaching against heavenly revelations, and against the wisdom of Jehovih; and his daring speeches and good logic fall upon errors and blunders in the written words, and he draweth the populace, after the manner of a gladiator.

2. Yet one such man that hath organized a brotherhood for doing good — the world hath not found.

3. Another man goeth forth preaching in laudation of heavenly revelations, and on the glory of Jehovih. The errors in inspiration he heedeth not; the good he treasureth. He may draw but few unto him, and his work may seem little.

4. But in time to come his work becometh mighty over all the world. He organizeth his people in love and fellowship.

5. The latter is a builder on Jehovih's edifice.

6. Let these two examples stand before thee; and when the speech of the vain man is directed against heavenly revelations, saying: This is not of God; this is not of Jehovih, or this is not of angels — know thou that that man is not a builder.

7. But when a man saith all things are of Jehovih, either directly or indirectly; whatsoever is good in them is my delight — know thou that that man is a builder.

8. To strive continually to comprehend the right, and to do it — this is excellent discipline.

9. To be capable of judging the right, and ever to practice it within a fraternity — this is Godliness.

10. In the day thou judgest thyself, as with the eye of thy Creator, thou art as one about to start on a long journey through a delightful country.

11. In the day thou hast rendered judgment against thyself for not practicing thy highest light, thou art as one departed from a coast of breakers toward mid-ocean — like one turned from mortality toward Jehovih! like one turned from perishable things toward the Ever Eternal — the Almighty.

12. And when thou hast joined with others in a fraternity to do these things — then thou hast begun the second resurrection.

CHAPTER XIV.

GOD DISCOURSETH ON THE AUTHORITY OF HIS OWN WORDS.

FIRST, freedom unto all people on earth, and to the angels of heaven, to think and to speak whatever they will.

2. Second, that since no man can acquire knowledge for another, but that each and all must acquire knowledge for themselves, thou shalt dispose of whatsoever is before thee in thine own way

3. Remembering that one man seeth Jeho-

vih in the leaves and flowers; in the mountains and skies; in the sun and stars; or heareth Him in the wind and all corporeal sounds; yea, he knoweth his Creator in the presence of everything under the sun. And he is happy.

4. Another seeth not Jehovih, nor knoweth Him. Nay, he denieth there is any All Person in the universe. He is not happy.

5. One man distinguisheth the harmony of sounds, and he is delighted.

6. Another man cannot distinguish the harmony, and he findeth no delight therein.

7. So, of the words of thy God, one man can distinguish, and another cannot.

8. The revelations of thy God portray the harmony and glory of Jehovih's creations, and of the organic heavens of His holy angels.

9. Whether thyself, or thy brother, or thy neighbor, shall profess to reveal the words of thy God — it is well.

10. Strive thou in this, and thou shalt improve thyself thereby.

11. In the preservation of my words for thousands of years resteth the recognition of my authority.

12. I call all people unto me and my kingdom; happiness proclaim I as a result of right-doing and good works; whoever do these are one with me in the framing of words.

13. To be one with Jehovih, this is Godliness; to be one with thy God, the way is open to all men.

14. To be organic for love and good works — this is like the fraternities in heaven.

15. Whoever striveth for this hath my authority already; his words in time shall become one with me and my works.

16. To improve thyself in these holy things is to discipline thyself to become a glory to thy Creator.

17. Let any who will, say: Thus saith God, or thus saith Jehovih, or thus say I. Truth expounded shall never die; the discrepancy from truth is short-lived.

18. Improve thyself, O man, to be sincere in thyself and in all thou doest; and, when thou hast attained this, thy words shall be with power.

19. Remember thy Creator and seek to discover Him in the best perfections; remembering that darkness knoweth Him not, but Light proclaimeth Him forever.

20. For on the foundation of an All Person, and believing in Him, lie the beginning and the way of everlasting resurrection. Without Him — none have risen.

21. These are the words and discipline; in such direction shapeth thy God the thoughts of millions. The twain are the authority vested in me, thine elder brother, by Jehovih, Creator, Ruler and Dispenser, worlds without end. Amen!

END OF BOOK OF DISCIPLINE.

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[1] Book of Jehovih's Kingdom draws a separate line for children under fourteen years of age.

END OF OAHSPE.

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Cooked Food, the first, since the days of the flood, 113.6.
Copper, to soften, like dough, and make it hard like flint-rock, 365.13; 271.4; 110, 111.6, 8.
Corpor signifieth whatever hath length, breadth and thickness, 541.

Corpor, as such, hath no power in any direction whatever, and is of itself inert in all particulars, 569.27.
remaineth so by no power of its own, but by vortexya external thereto, 569, 570.30, 31.
See 6.7, 5, 1, 3; 138.13; 187.5; 573.12; 577.20.
Corporeal Body, a glorious anchorage for a young, or a weak, or a deranged spirit, 256.6; 111.7, 8; 261.8.
mould thyself well whilst thy soul hath a good anchor, 493.12, 13.
no stronger to control himself by the loss of his, 512.23, 24.
what strength shalt thou gain by the loss of thy, 766.32, 33.
Corporeal Surroundings. Think not that spirits and Gods rule men as if they were slaves or toys, for another power also lieth over man which is neither spirits nor Gods, nor stars nor moon nor sun, but the, that feed his earthly desires, 198.20.
Corporean Man, as the, accumulateth corporeal things by not giving them away, not so accumulateth the spirit of any man, 161.13.
Council of Nice, called together by Hatuas (Constantine) by the inspiration of Looeamong, 713.26 to 714.52.
of Ts'Sin'Ne, 693.6 to 10; 696.7 to 13; 700.25.
Council of Yeshuah, manner of proceeding in the, 52, 53.1, 2.
Covenant of the blood of the lamb against Egupt, 509.12, 13; 631.46; 687.22.
Cow, to be negative is to be a, 193.6, 7; 169.1 and note.
(Panic) receptivity, 600.70; 645.20.
Cows, the much learned man hath erected bars to keep off the. Being wise in their own conceit, they will not receive, 600.70.
Cpenta-armaiti, that which within man maketh him compatible to others, 645.31.
Cpenta-armij, Nirvanian Goddess, of 364,000 years (311.1), makes her appointments for the earth during dawn, 326.19 to 330.60.
Craoshivi, an atmospherean heaven of God founded by Jehovih, 300, 301.7 to 9.
Creation, College of, 286.9.
Creation, a, or a created world, 577.20.
Creator, all good must have a name, 191.13, 14; 194, 195.15, 16; 320.16.
thou shalt love the, with all thy heart and soul. How can I love that which I cannot comprehend? 546.30 to 32; 540.11.
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the, whose worlds have run thousands of millions of years, 386.23.
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in the image of a man, 499.14; 719.29.
could the, of thousands of millions of worlds, which have stood for thousands of millions of years, be so young as any of these pretended Gods? and descend to the earth, and do a work so imperfectly that only one small kingdom heard of him? 723.12.
Criticise, no more will I, my brethren nor my neighbors, for they are Thine, O Jehovih, 107.41; 515.47; 810.26.
I will not, any person, nor censure them or find fault with them, 841.10.
Crown, Sethantes makes one for Ha'jah, 23.26, 27; 56.17, 20; 85.21, 22; 121.12, 13; 242.44; 273.32.
Crusaders inspired by Looeamong, 722.10.
Ctu. See chap. xvii. 219.
Cycle, during the time of a, the earth is under the control of, 62.1 to 4.
Cycles, places in the line of the orbit of the sun at distances of about 3000 years, 11.1, 2.
of the sun and of the sun's sun, 423.7.
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of Dan, 57.16.
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Cyclone, vortexian overlappings descend to the earth, 573.13; 578.3; 580.3.
Cut off, I cut them not off, but they cut themselves off from Me, 453.9; 240.20; 482, 483.15, 16, 20; 483.26.

Damaya, one of the eleven parts of the Kingdom of God, 667, 668.3 to 5, 13.
Biwawotha shall be commander for my (Ennochissa's) heavenly kingdom over Guatama, 703.5, 6.
Damons, origin of the name, 488, 489.9, 18, 19.
Dan, regions of light. Lesser cycles, 12.14, 18, 19.
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the opposite of a'ji, 343.5; 261.16.
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Dawn of, what, is, 589.2.
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at the time of Fragapatti, 172.6.
of Cpenta-armij, 311.2.
of Lika, 459.6.
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time from one dawn of dan to the succeeding one, 49.6.
seven times and one-half time, 161.21.
the highest place in the etherean worlds, 598.58.
Dark, why the ancient prophets caused the worshippers to sit in the, 589.13.
Darkness, when there is no direct manifestation of the earth's vortexian currents, 570.35.
the moon shone not, and the sun only as a red coal of fire, and the stars stood in the firmament as well in the day as at night, 47.16; 455.4; 290.2; 474.8; 137.24; 139.13; 299.16; 306.2; 384.10; 587.11; 580.7; 581.15.
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(Ha'k), ignorance is, may be corporeal or spiritual, 541.
whatsoever giveth sorrow to thy fellow or discouragement to others shall be called, 839. chap. vi.; 840.22 to 34; 841.13.
Temples of, dedicated to the spirits of the dead, 439.14.
Das, such as have attained to power with the rod with water, and the rod with fire, 204, 205.18 to 22.
Daveas, a false God in atmospherea overthrown by Osire, 156.16 to 159.13.
Daylight is the condition of things polarized in the master vortex, 570.35.
Dead, The, sing anthems and pray for, 248.25, 26.
those that weep for, 662. E-O and Ux.
not knowing they are, as to earth life, 13.6; 221.18.
there are hundreds of millions who, being, know not anything; but through belief in a judgment day went to sleep, and are waiting for the trumpet of Gabriel to call them forth, 759.17, 18; 807.56, 57.

Death, with, all would be ended to every man, 116.1.
with the mortal, there is the end, 176.20 ; 19.6.
Death Cast, Thothma cast himself in death, 445.5 to 446.12, 14 ; 447.30.
Loo Sin swallows his tongue, 532.30 ; 533.4 ; 534.22.
Sakaya has given to him the power of the, 691.6.
Death Penalty, 785.20, 21.
Death, Temple of, 439.13.
Declension, to one or the other resurrection or, belong all men on the earth, and to one or the other belong all the spirits of the dead, 666.7, 8 ; 816. 5, 6.
Decree, Zarathustrian law in regard to making a, 230. 6 to 10 ; 321.3 ; 812.36, 37.
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Delight, this, to be delighted groweth within us, 430, 431.24 to 28.
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Deliverance, what is the, of man ? 313, 314.20, 21.
Deluge. See Submersion of the Continent of (Pan) Whaga.
Desired, have I not, from the lowest to the highest, given unto all men that which they, 292.16.
Destroy, rather than, that which is given in the name of Jehovih, go ye and fall to work in like manner to build up His light in your own way, 70.16.
Devil, with a, and a horrid fire to torture their souls, 427.4 ; 834.4.
De'yus. See Anuhasaj.
Diet, the spirit man takes his place in the first heaven according to his, while on earth, 8.8 to 12 ; 19. chap. iii. ; 1.16 ; 77.13.
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the feeders on flesh and blood ; they stink as a carcass ; their flesh is congested and puffed up, 530.19.
herb food cultivateth the negative, flesh food the positive, 588.10.
to attain to prophecy, eat not fish, flesh, nor any food that cometh from an animal, 588.6 ; 635.48, note, and 49.
Chine's, 524.14.
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Disbelief, I will show the wisdom of, and its necessity, on the earth, 353.16.
Disbelievers, begotten in inharmony, 117.3.
Discretion, especially in words. Consider well, and then speak. Without, man is like a tangled thread, 492.15.
Discussion, of what profit under the sun is ? 372.3.
there are two modes of : one is to impart light, and the other is to abuse the opponent, 689, 690.8, 10.
Disputation, books of, philosophers inspired to write, 146.17.
Diva and Div, founded by Fragapatti, 276.7 to 21.
Divan Acts, 288.9 to 12.
Divan Laws, made by the Divan Congress, 279.13 ; 281.2 ; 287.10 to 12.
foundation of the, 287.2 to 11.
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Divorce, manner of obtaining a, in Shalam, 829.8 to 10.
themselves, 792.4.
Ka'yu, on, 697.26, 27.
Doctrine, to deny one's self and labor for others with all our wisdom and strength : this is the highest, 699.61 ; 756.29.
Doctrines, it is easy to plan out high, but not so easy to give an efficient doctrine. He who is midway is the most potent, 699.62.
Do, to, not to any man that which they desire not to be done unto themselves, 208.2 ; 695.29.
Dog, as thou mayest say to the, the most knowing of animals : Jehovih ! Jehovih ! 799.10.
Doorways, the eye, ear, and power of touch are the corporeal, I gave unto thee, O man. Through these thou art constantly impregnated, 795.1 to 5.
Doubles, 263.7.
Dress, whatever attracteth the least thought to sex is the most modest, 814.13.
Driftwood, as, on a surging sea, 141.3.
Drouth, regions of, on the earth which man must learn to overcome by causing rains to fall, 587.13 ; 578.3.
Druj — Drujas, so called because they desire not resurrection, 42.14,15, note.
wandering spirits of darkness and evil, 86.3.
spirits who have not fulfilled either a spiritual or a corporeal life, 230.6.
engageth in sensualism and quarrels amongst mortals, 249.5.
in time of a'ji, 303.10.
Ahura's, 336.20.
the lowest druj in heaven. None of the Gods can bind him forever, 430.18.
Lika gives new grades, 488.8 to 11.
all angels below the first resurrection, save infants, 509.1 to 516.56.
spirits that have not left the earth and are bound to mortals, 758.12.
a spirit who is below the grades, who seeks to do evil, who seeks to make others unhappy, who delights in crime and pollution, 760.10.
Druks (Cain), I'hins, dwell with the Asuans, 43.13 to 17.
dwell with the Asuans and with one another, 44.21 to 24.3, 4.
ground people called, 76.75.
taught by I'hin prophets, 79.16.
incapable of inspiration save for their stomach's sake, 294.13
black, which spake not, dumb like the black mud of the earth where they burrowed, 362.5 ; 343.6 · 509.2.
who are below the grades, 760.10.
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Earnings, every one takes the, of another; the profit of one is the injury of another, 258.4.
housing themselves about with the, of others, 88.15.
Earth, formation of the, 7, 8.3 to 8; 569.26.
the first starting forth of the, 472.5.
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made from that which was unseen, 544.15.
floateth in the midst of a vortex, 568, 569.1 to 16.
the four motions of the, 423.7.
round instead of flat, 723.4.
ye (the angels) have caused the, to be peopled with such as are capable of immortality, 12.21.
full of people, mostly I'hins, mature at seven, dying at thirty, very prolific, two to four at a birth (see also 299.16), man dwelt in peace. Ground people lived to be 200 and even 400 years old (about 43,000 years B.K.), 63.19 to 22.
and its lower heavens were under the dominion of such as had sprung up out of the earth, 41.5.
time of a generation risen from twelve years to eighty, many living to be 300 years old, very large, twice the size of men of this day. Without judgment, and of little sense, large and strong and prolific, 64.13; 290.5.
attains her maturity (before the flood), but she is rank, 64.2.
too prolific is the rich, too prolific is the red star of the firmament, 74.9; 65.7 to 11.
passed Tryista, 85.14.
has been peopled over many times and many times laid desolate, 112.7.
-born, the forms of the, changed, hair grows long and straight, men begin to have beards, 126.13.
passes the limit of her greatest corporeality, 463.5; 464.6; 445.20.
reaches maturity in the time of the Arc of Bon, 542.1 to 3.
and her heavens enter the a'jian forests. Effect on mortals and angels, 671. chap. xi.
passes into the light of the Arc of Kosmon, 728.1.
Earthquake, who knoweth the plan for an, whether it be small or large before Jehovih? 90.5.
Earth Shine, 575.9, 10.
Earthly Things, whosoever setteth value on, above heavenly things, it is good for him to have fire and destruction, 220.9.
Ea-wah-tah, birth prepared for, by Jehovih, 298. chap. xiii.
an I'huan, taller than any other man, with a bright, shining face of copper, 366.13.
graded ninety-five, 323.11.
inspired by the God Os, 325.13 to 15.
hears the voice of the Great Spirit, 366.14, 15.
has given to him the E-go-quim laws, 367.24 to 368. 26.
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founds the O-pah-E-go-quim (Algonquin), 369.48, 49.
visited by Cpenta-armij, 344.8.
Education, primary (of a spirit) in the first resurrection, 283.16 to 284.30.
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Efficient, a less pure God, a less holy God, would be more, 291.5.
Efficient, for I am very, and influential with the Creator, 535.35.
Egoquim, name of the Creator given through Eawah-tah, 366.16 to 367.20.
laws. See under Ea-wah-tah.
Egupt, a great angel general of Osiris, 398.7; 441.3, 4; 445.6; 523.18.
the land of, a part of Arabin'ya named by Egupt after himself, the same which is corruptly called Egypt to this day, 398.7.
peopled from Par'si'e, 441.1 to 442.9.
for hundreds of years, attained to great learning, but woe came upon them, 449.9 to 13.
the languages of, times by the learned, by Eustia, and by sky time. Records of, in great confusion, 496.1 to 497.6.
tribes of Faithists, had many languages in, 497.7.
king of, the Sun King, and laws of, the Sun Laws, 498.9, 10.
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records became worthless, 523.21.
after the fall of, her people migrated westward, 718.30.
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Elementary Spirits, the air above the earth is full of, 533.10 to 534.12.
Eloih, the Fonecean name of the Great Spirit, 523.1; 591.9.
Embryotic State, this is not the real life, but the, 478.8; 691.16; 814.26.
Endless Chain, by the, sped to any quarter of the earth, 94.11.
Enemies, for 2000 years I gave My, a loose rein, and they have the largest line of kings in the world; and yet in the midst of their prosperity they fall down like a drunken man, 497.6.
English, origin of the people called, 718.30, 31.
Engrafters, re-incarnated spirits, so called, 758.11; 489.18; 81.10.
Ennochissa of Etashong (673.10), builds his heavenly city, 685.1 to 10.
neglects his earthly dominions, and God sows the seed of faith in Chine'ya, 685.11 to 14.
declares war against Jehovih, and thus, first of the Triunes, becomes a false God, 685.15 to 19.
invites his brother Triunes to visit him, and confer as to what should be done, 700.1 to 4.
and his brother Triunes, to establish the Trinity, give 49 saviors to mortals, 700.5 to 701.30.
's Sub-Gods revolt, and he sends Ya'deth with an army to subdue them, 703.1 to 3.
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Envy, thou shalt not, nor harbor hatred against any man nor woman nor child, 195.26.
Eolin, the Unseen, spake in the wind, 142.5 to 10.
signifying, like the wind, void of shape or person, 346.9.
E-O-I-H, man writes the name of the Creator, 129.12 to 130.20; 591.8.
Era, behold the seventh, is at hand. Thy Creator commandeth they change from a carnivorous man of contention to an herbivorous man of peace, 1.16.
of perfection in unbelief, 168.27.
Eras, the six, of man, 1.1 to 13.
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the, of a living mortal, how it governeth the flesh to good or evil, controlleth the sex and ultimate size, health and strength of the offspring, 284.2.
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instructs the children in angel communion, 820. chap. xiv.
Es Day, when the angels of heaven were made known to mortals, 803. chap. xvi.
Es'eans, inhabitants of Es, in contradistinction to the inhabitants of Corpor, 7.1.
Es'eans (Esseneans) (Asenean Association), true Israelites, founded by Pharaoh (Nu-ghan), and from whom one Joshu, an i-e-su in Nazareth was raised up, 643.49 to 51; 707.4 to 14.
Esfoma, the signs of the times, 541.
Es'seans full residents of the Es world, 86.3.
Established Religion, the republic of Guatama untrammeled by an, 790.11.
Es'yan, signifying new-born in heaven, 18.21; 22.1 to 4; 42.6.
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snowflakes a microscopic pattern of thousands of millions of them, so that a description of them is impossible, 583.13.
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Eunuchs, the I'hins made, of the yaks, males and females, 44.8; 46.6, 7.
the I'hins make, of both yaks and ground people, of both sexes did they thus, 99.4, 5; 100.8, 14; 113.6; 389.21.
Eustia, the times of the tribes of, gave only six months to a year, 496.2.
Ever Presence, to open up man's understanding, to find Thee, to know Thee, and to realize Thy, 238.6; 280.22; 287.4, 12.
Ever Present, I am the, and not in the figure or image of a man, but I am the All Space and Place, doing My will through My angels and through the souls of men, 467.23; 427.5; 481.13.
The Highest conceived of Who is, and is the Person from which all persons sprung, 689.3; 580.20; 697.21.
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Everlasting Life, the Asuans were not created to, 22.2.
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call not any man, but call ye him unripe fruit, 605.2.
to find, instead of good, 239.17.
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to perceive no, in any man nor woman nor child, but in their birth and surroundings, 634.41.
if a man do, it taketh root in him, and will be entailed on his spirit, even into the next world, 634.1.
Evolution, not one living thing created I out of another, 9.9 to 12; 26.8.
there is no law of selection, 115.6 to 8; 118.11.
there is no such law as, 135.8 to 12.
the, of the races of men out of the lowest darkness comes from the Great Spirit, 151, 152.21 to 25.
neither have I given progress to a stone, nor to a tree, nor to an animal, 231.18.
let them that find the cause of the progress of man to come of the earth go raise up the barbarian, 154.9.
man became conceited, saying: All things are Nature and of growth, and evolve into higher states; it is the natural order (12,000 B.K., cycle of Osiris), 157.4, 5.
not one thing of all of them mergeth into another, 580.19.
man progresseth not save by me (God), through my angel hosts in heaven, 370.8 to 13.
the blacks would never become whites, 581.12.

Exaltation, all men alike desire, and everlasting liberty and unlimited power; and unless ye are prepared to give even these unto others, then ye cannot attain them yourselves, 161.17.
Example, let your, heal them, 840.32; 219.34.
Excellence, how do you grade them that, may be known and respected? 829.13, 14; 687.19.
Exclusiveness, 728.5 to 10; 729.26 to 29, 37 to 39; 786. chap. xxxiii.
Exertion, whoso feeleth that he hath no need of, groweth not in spirit, 549.19.
the Great Spirit made man to exert; by, groweth he in wisdom and strength, 53.9.
more are trials and, to be desired than ease and enjoyment, 478.8.
Experience, without, man cannot be advised profitably to himself, 29.5.
it is right that I should have the, of the poor as well as of the rich: how else would I ever become sufficiently wise to be a God in heaven? 207.7.
in the, of his own person made I him to desire without end, 471.10.
how can I make them to know wisdom without? 504.36; 502, 503.27 to 31; 348.6; 666.4.
Eye, the, is the most potent; can go away from man, 227.9 to 11.
to teach the very young child the ever presence of the All Potent, 228.15.
Thine, is observant of all men, but they believe it not, 238.6; 273.25.
the first formation of the, and the color of the, 580, 581.7 to 11.
the belief that Jehovih's eye is ever upon us, 815.16.

Fact interpreted by each and every man from the light of his own standing place, 351.3, 4.
Fail, if ye, in one way try another, and in no case seek to justify yourselves before Jehovih. He is judge, 672.4.
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Failures, it is a strong man who can recount his own, and say he glorifieth the Father because thereof, 223.6.
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O Jehovih, teach Thou me how to begin to have, 331.10 to 332.14.
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he who hath, in Ormazd feareth nothing in heaven or earth, 469.4.
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in Thee above all things in earth or heaven, saith the Faithist, 663.3.
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Heleste, so named by Fragapatti, 193.4; also 449. chap. lii.; 327.29.
Helestians were rich in agriculture, dwelling in peace, 398.6.
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Osiris, Te-in and Sudga cast into hell, 454.16 to 22.
See 487.3 to 7; 490, 491.2 to 5; 518.15; 682.14, 15; 784.9 to 11.
Hieu Wee, who was older than the red star (the earth), who had seen many corporeal worlds created; had seen them run their course, and then disappear as such, 48.12.
Higher, those who ignored Jehovih, having nothing, than themselves, rose only to themselves, 88.14.
Highest, there is nothing higher than man, and they said of themselves, I am the, 80.5.
Highest Best Man shall not learn love and tenderness without taking a lesson in the depths of misery, 182.12.
Highest Best Satisfaction, to know that one hath done the highest best thing within his power, this is the, 696.15.
Highest Cause beyond all research; by the ancients called Jehovih, 90.6.
Highest Knowledge, but who practiceth to his, 116.1.
Highest Light, he who followeth his, from day to day, great is his glory; and in whatsoever he loseth he shall regain a thousandfold, 384.16.
consider first if thou canst best serve Him by doing this way or that way, and then follow thy, and thou shalt not err, 538.5; 838.1.
being true to thy own, 60.20; 789.22.
Highest of Living, the spirit of man is the man; to live for the growth of the spirit, this is the, 696.12.
Highest of All Peoples, whatever people can dwell together in greatest numbers on the smallest piece of ground, and yet have peace and plenty, such a people are the, 697.33.
Himself, I may take away thy person, but I cannot deliver thy memory. No man can be delivered from, 308.22.
whoso manifesteth serving, chiefly, hath little light from my (God) organic kingdoms, 777.2.
the star of Jehovih is bright and of great power in him who forgetteth, in laboring for others, 119.19
Hindoo Scriptures. See under Bible.
Hire, ye shall neither, nor be hired, 321.7; 830.23.
Hirom, a heaven established by E'chad under Fragapatti, 265.5.
Hi-rom (Scarlet Hat), 267.26; 268, 269.8 to 12.
History shall no longer be locked up privately with the chosen race, 176.22.
Hi'ya'tseing succeeded Asha as king of Oas, 209.5 to 8.
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interview with Asha, 211, 212.22 to 29.
Hoab appointed God of the earth and her heavens for 200 years, 214.16, 17; 187.8.
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Jehovih's words to, 272.11 to 20.
speaks by command of Jehovih, in His name, 272. 20 to 273.26.
Hobbies, he who would start a new kingdom is wise in choosing none who have, of their own, 258.8.
Hochedowa, signifying happy hunting-ground, 226. 24 to 26.
visited by Fragapatti. Description of, 229.1 to 232.19.
Hog (son of Brahma and Yutiv), begotten in unbelief, neither sees the light nor hears the voice, and declares these things are not in reason and cannot be so, 346.10 to 348.10.
cannot see the angel, and reasons with the voice, 351.5 to 354.23; 354, 355.5 to 15.
admits the spirit survives the body (351.11), but as to the All Person I cannot understand, 362.9 to 12.
Ho'Joss, name assumed by Anuhasaj to suit the Panic voice, 428.6; 538.11.
(Panic) a man God. A God of the lower heavens, 602.89.
Holy Eleven, God and his Lords sit in Council of Div. constituting My, 371.4.
the representative Lords shall be known as the, 667 6 to 9, 3; 738, 739.4, 10.
Holy Ghost, meaning and origin of the term, 678 chap. xviii.; 724.3; 522.16.

Holy Ghost, the, was Looeamong's labor, 714, 715.55, 56.
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Holy Ghost, Son of the, 673.10.
Hoodas, the brown earth-burrowers, 399.9.
Horse, to be positive is to be a, 193.6, 7.
all men become mares in time to come (receptive), 600.70.
Horses signifieth dominions in the lower heavens, 645. 19, 20.
Hura (happiness), an entity. If a man strive for, it will grow in him, and not until he so strive, 647.64.
Husband, the, shall be the master of the house; but when he is not present, the wife shall be master, 320.12; 232.17; 529.10; 843.18.
Hypocrisy, to practice not what one is convinced of is, 692.19.
preaching what he practiceth not, 512.23; 516.54.

I Am, 6.2; 16.28; 504.30; 540.11; 580.19, 20; 641. 6 to 8; 642.26; 649.1 to 5; 714.54; 781.1, 8; 793.24.
Ibis, Oibe, origin of the word, 254.25; 400.3, note.
Idea, to be true to one's own highest, is this not serving the Father? 696.16.
Ideal, the All Highest, 475.16; 839.2.
Ideas, we open our mouths and speak, but where do our, come from? 699.66 to 68.
neither knoweth the philosopher whether his, came from Jehovih or the spirits of the dead, 756.23; 528.20 to 23.
Idle, thou shalt not be, or lazy, or thy flesh will become weak and bear down thy soul, 195.25; 503.31.
Idol, whatever is worshipped, having comprehensible form or figure is an, 293.5; 44.14 to 17; 45.22 to 24.
I-e-su (Y-e-shuah) signifying, without evil, 50.11; 55.5.
when man attaineth to be one with All Light he is, 459.5 to 7.
this child (Zarathustra) hath no sex! He is an Yeshuah (I-e-su), a passionless birth, 175.7.
I'su (Panic), one who is born sexless, 595.34, note.
behold thy son Ka'yu is K'te'sune in the borders, 692.2, note.
Hatuas said: All the law-givers chosen by the Gods have been, 714.50.
Ignorance, to expose the, of others instead of finding wisdom in them, 239.17.
Ignorant, for the, man I provide the wise and the rich as Gods to raise them up, 320.9.
I'hins, born of A'su and the angels who had taken on corporeal bodies, 10, 11.13 to 20.
(Abel) second race, capable of being taught spiritual things, 43.4; 63.22; 66.22.
were white and yellow (148. note to 13), small and slender, 44.4; 63.24.
call them the sacred people, 45. chap. iii.; 53.5; 77, 78.13 to 20; 216.20; 63.27, 2.
called, because they were the fruit of both heaven and earth, 97.2 to 8.
let the, build mounds and walled cities with ladders to enter, 45.4 to 7; 77.10.
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before the flood the, were ordered to build ships, 65.19; 73.35 to 41.
I'hins shall disappear from the earth, 98, 99.22, 23; 130.19.
shall be as an example of non-resistance, 99.26, 27.
dwelt in both the warm and cold countries, 101.2; 144.3.
the greatest of all peoples, the people of learning, 111, 112.14 to 17.
the, of Ham were of all colors, black, white, yellow, copper, red, and brown, having flat nails and short arms, with long hair, 147.4, 5.
the, of Guatama did not reach the ocean on the east, 148.12 and note.
without evil preserved I (God) the I'hin race, 149. chap. iv.; 143.14.
the, saved from the continent of Pan (Whaga), after the flood, 152. chap. v.
light and knowledge that had been with the, merged into the Ghans, 154.1.
preserved by Jehovih in all the world as a scattered people, even after they became extinct as a race, 152.6.
had nothing; they were unmolested, 174.1.
no, left upon the earth in Heleste, 269.1; 268.7.
the, who were the original Faithists, 294.13; 266, 267.17 to 23.
end of the, in Shem, with the coming of Brahma, 341.11. See 152.5.
the mounds and tree temples of the, 394.2; 362.3 to 7.
the, whom Jehovih had taught to charm even the great serpents and savage lions and tigers to be their friends and worshippers, 398.3.
the darkness which is necessary for the earth will be too much for the, and they will cease to dwell upon the earth, 670.13 to 15.
Ihuans were half-breeds betwixt the Druks and the I'hins; they were red like copper, taller and stronger than any other people in the world, 46.24, 5, 7.
See the plate, page 58.
the, obeyed not My words, and they are lost from the face of the earth, 63.23.
again brought forth, copper colored, strong and bright and quick, 63.26, 27.
a new race born upon the earth, called, copper colored, capable of speech, 98.18, 19.
began to be carnivorous, 101.24.
wore only a covering about the loins; very prolific, and they spread rapidly over the earth, becoming mighty in many countries, 101. chap. iii.
became of all shapes and sizes, and of all grades and judgment, even down to the ignorance of a beast, 112.18, 26 to 28.
the Lord said: Now will I raise up prophets amongst the, 112.23.
the long-armed, the short-legged race, 114.8.
in the time of Apollo the, the flesh-eating man was first capable of hearing the voice of thy Lord understandingly, 115.11.
very fierce and savage are the, who inhabit the wilderness on the way. They eat the flesh of both man and beast, 132.16.
born capable of everlasting life, but mixing with Druks, they brought forth heirs incapable of self-sustenance in heaven, 134.3, 4.
the, were the founders of Par'si'e, 148.14.
the, have lost all energy, depending on spirits for information, 164.2, 3.

Ihuans, Samati, High God of heaven, the master of the, 172.3; 195.1.
the first tribes of, in Guatama after the flood, 362, 363.8, 9.
I will leave one race of, on the earth in Guatama even till Kosmon, 399.11.
I'hua'Mazda, the God (Samati) who inspired Zarathustra, 175.6, 7; 188.13.
when I (Jehovih) shape My thoughts into words, behold, I am, 281.6; 205.4.
I'hua'Mazdian Law, the school of knowledge kept by God and his Lords for the teaching mortals and angels, 280.24 to 26, 29, 30; 193.10.
Illaem, founded by the first swarm out of Shalam, 827.1 to 5.
Immaculate, Jehovih is the, 774.29; 829.7.
Impotency, My (God's) judgment is also against. They have tried their respective religions hundreds of years. And they have not raised up one city of righteous people, 757.34; 781.1, 2.
Impostors, protection against, 229.1.
Imprisonment, these are the methods of the, of the mind, 779.4, 8.
Incarnated, then God descended to the earth, himself in a woman, and was born of a virgin, becoming Christ, the Savior of the world, 637.87.
Incarnate, Jehovih said: Had I weakened since the time of Moses that I needed to, Myself in order to make man understand Me? 715.57.
Incest, neither knew man the sin of, but he dwelt as the beasts of the field, 43.1, 9.
Druks to be taught the law of, 46.21; 44.6; 61. 13.
Inches of Ground, mortals cluster together in cities and tribes warring for, whilst vast divisions of the earth lie waste and vacant, 187.6.
Incomprehensible, whoever saith the, is God blasphemeth before Him (Zarathustra), 608.22.
Individual, the beast, the figure, the person, which is called, 192.5.
only Jehovih can create an, 666.9, 12, 14.
Individual Effort, consider the folly of, 781.1.
Indulgences, ye sell, to your angels to engage in wicked practices; ye suffer your ashars to inspire mortal priests to sell, to their followers in the same way, 720.18.
Industry, becometh rest to the etherean, 118.17.
that yieldeth profitable support, 415.23.
is to keep one's self in constant action to a profitable result, 490.19; 491.11.
Infallible, this book Oahspe is not, 2.24.
the king standeth by nature the, highest of all things, 179.5.
what hast thou found that is, 565.16, 17.
Infancy, dying in, they have not fulfilled a corporeal life, 10, 11.14 to 19.
dying in, their knowledge is incomplete, 12.20, 21; 213.10 and note.
dying in, how can ye learn corporeal things? 19. chap. iii.; 230.5.
a subjective heaven for those who die in, 518, 519. 3 to 9.
dying in, they had not tasted of the fruit of the tree of life, 607.14.
half the people born into the world die in, 784.6 to 8; 801.29.
Infant, those who have an, born, 662. Spe.
Infants, My people are, in this era. 805.14: 207.9.
Infants, in some countries, are whipped for crying, 814.21; 835.13.
Infidel, even the, shall accept the Creator and good works, 772.21.
Initiates, how chooseth thy God his, 840.22 to 36.
Inoculated, I brought venom from rotten flesh, and, thee in the breath of thy mouth. Thou shalt cough blood and foul smelling corruption, 216.22.
because Osiris desired to use Thothma, he sent his destroying angels, and they, the breath of Hannah and her husband, and they died by poison in the lungs, 442.16; 164.11; 165.14; 390.25; 393.10. Also, 401.8; 439.14, 18; 451.25; 451.27; 785.17 to 19.
Inoculation or Vaccination, the, of flesh with poison to save it from poison, is to use the battle-ax of Satan, 587.15.
Inqua, Fragapatti bequeathed it to Gods and Lords of earth forever, 276, 277.21, 22.
bequeathed by a God of earth to his successor, 353.23.
bestowed by Osiris (the false) on Hermes, 400.4.
(Panic) a thing within a thing, 595.33.
Inquas, the companions of Zarathustra were styled, 219.4.
Inquisition, victims of the, come before God's throne, 737.19, 20; 740. chap. xii.
the army of the, a protecting host to the seven leaders (Paine, Jefferson, Adams, Franklin, Carroll, Hancock and Washington) of the Guatama revolt, 741.5, 24, 25.
the angels of the, assemble before God, and the voice of Jehovih speaks to them, 742.34 to 41.
the army of the, go away from the earth for a time, but are to come back before 100 years to free the people from the doctrines and creeds of the ancients, 742, 743.42 to 47.
Inspiration, every living creature do I move and control by My, upon them, 797.6 to 7, 18, 20; 801. 31 to 35.
Instinct, erroneously so called, is the capacity to be moved by the positive and negative vortexya, 588.8; 60.18.
I gave no, to any creature under the sun. By My presence they do what they do, 799. chap. x., 17, 21.
Inventions, many great, are forgotten, 112.7.
Ipseogee, the location of, reigned over by Hapacha, 223.1.
Irresponsible, there be such as maintain that man, whose tongue is moved by the spirits of the dead, is, for his words. Capilya creepeth not through so small a hole, 472.3.
Isaac, son of Abraham, and his wife Sarai, 331.13; 336. chap. xiii.
Isaah, one of the chief generals of Te-in, 435.2 and note; 450.5.
Ishmael, Hagar's son, 330.5 to 331.18; 332.27; 339.19.
Isis, an idol ordered by Osiris the false, 440.9; Plate 92, 647.
Isolated, they that live, and alone on the earth shall be, and alone in the heavens of the earth, 729.37
Itura (Ahura) sowing evil in Guatama, 363, 364.24 to 26.
God of evil, dweller in hell, 365, 366.1 to 8, 13.
he called himself the Savior, the wicked monster, 368.33.
the name of one of the Triune Saviors for Guatama, 701.29; 454.2; 598.54.

Jaffeth, name given by the Lord to one of the I'hin fleets at the time of the flood, 74.48.
the same as is called Chine'ya (China) to this day, 75.58.
the boundaries of, according to Fragapatti, 193.2; 327.26.
the people of, at the time De'yus sent Te-in with an army to subdue it, 403.12 to 15.
the people of, at the time Te-in subdued it to himself, 435. chap. xlv.
Jah, the history of his name (Ha'jah) exists to this day as, amongst mortals, 32.8.
Also 390.32; 450.5; 644.16; 710.10.
Japan, signifying relic of the continent of Pan, 75.55 to 57; 327.25.
Aph orders two ships of the I'hins (after the flood) to go to the north land which was not sunken, 83.7, 8; 305.5; 306.12, 15, 17.
in the Whaga tongue was Zah-Pan, 75.55.
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Jehovih, who can attain to know, 6. chap. i.; 27.11; 37.26, 27; 90. chap. xii. 6.
's, the sign of, name, in a circle of fire, and the cross, and the leaf of life, 32.7; 6.7.
how shall I comprehend Thy magnitude, O, 115. 12.
who can attain to know Thy wisdom, O, 218.26 to 219.34; 240.26.
who is ever present, and extendeth beyond all limit, our Father, 220.8.
the All Highest, conceived of, is called, 236.14; 529.24; 689.3.
the Highest Ideal, the Nearest Perfect the mind can conceive of, let such be thy, 839.2.
the manifestation of knowledge in man is, 541.
the magnitude of, is incomprehensible, 548.3.
is the soul of all things; He speaketh to soul, 481.19.
through the flowers of the field I express Myself in color and perfume; through the lion and mastodon I express myself with power and voraciousness, 57.19; 512.16.
is the Least Seen, but Always Present when asked for, 262.21.
is Life, Motion, Individual, Person, 666.9 to 15.
who is, where is, what is His form? What is His extent? Is He person? Whence came His name? 634, 635.8 to 23.
thousands of millions of years are the works of My hand! I go not about turning water into wine like a magician, or professing to raise the dead! 662. EO, 2.
he who knoweth not Me proveth not Me; he who knoweth Me cannot prove Me. Thy All Highest is Me, 525.2, 3.
Him thou shalt never see as thou seest a man or an angel, but Him also thou canst see every day in the glory of His works, 774.20.
no angel in heaven so high or sufficiently wise to comprehend. Distinguish, then, that the twain God and Jehovih are not the same one, 834.4 to 14.
is equivalent to The All Highest Light, The All Knowledge, 541; 241.28; 641.3, 10; 666. chap. iii. 2, 3.
go serve, by lifting up whomsoever is beneath you, 132.28.
all things belong to, 482.34; 513.31.
remember that all things are of, 709.14.
Jehovih's, nothing belongeth to any man, for all things are, 334.14.
understanding that they own nothing, and that all things are, 756.31.
shall not own or possess individually; but that all things are, 792.21.
all things were, in care of the keeping of the colony, 830.20.
Jesus, I want to go to, 748.6; 753.13.
of grade one there are hundreds of millions of angels strolling about on the earth, crying out: I want to go to Brahma, I want to go to Budha, I want to go to, I want to go to Kriste, 758.14.
Jews (Israelites) who worship none born of woman, 368.42.
See the History of Moses, 495 to 523.
origin of the name Israelites (Iz-Zerl. The offspring of these two tribes were called Izere or Israel, 613), 504.30.
See the basis of the Ezra Bible, 641 to 644.
two branches of the, the Leviticans and the Oralites, 671.8 to 11.
millions of the Israelites fell beneath the power of Baal, 671.6 to 8.
the great majority of the, were worshippers of the Lord and God, believing the Great Spirit was only a large man in heaven, 677, 678.5, 6, 12.
Looeamong assumes to be the one who wrought wonders for the Israelites, and inspires Ezra to gather proofs of his labor, 706.27 to 30.
at the time of Joshu, 709.29 to 34.
at the Council of Nice many having the appearance of, were rejected altogether, 713.28.
God's message to the, 759. chap. v., also 680.10; 713.18; 750.35.
Ji'ay, an atmospherean world of the second degree of density, 7.8.
etherean currents bring forth, 8.2.
and this is that which is called, 290.2, 3.
the earth in, Plate 30, 548.
regions of, in the firmament, Remarks under Plate 38, 556.
(Panic) Semi Light, 598.57.
Ji'ayan Eddies, 48.2, 9.
Fields, I have decreed the earth to, for 3000 years, 170.6; 174.2.
Forests, three million miles across, 473.8; 458.1; 460.13.
Swamps, 73.9; 458.1.
Ji'niquin Swamp, in etherea, Plate 34, 552.
Ji'ya, 55.7; 56.5.
Joshu, an i-e-su in Nazareth, 643.49 to 53.
an heir to the voice of Jehovih, raised up by the loo'is at the command of God, 707.11 to 17.
Moses and Elias go and stand before, and he sees them, 708.12 to 14.
doctrines of, and his death, 708. chap. xliv.
Joss, name assumed by Anuhasaj for the people of Jaffeth to worship, 402.1 and note.
name afterward assumed by Te-in, 416.7; 474.13; 602.89.
Judas or **Zoo'das**, Zarathustra betrayed by, 241.9 to 13 and note.
perishes in the chamber of the wall, 245.12.
lions eat the body of, 246.17.
Judge, thou shalt be thine own, 538.7; 550.27, 28; 730.7; 740.19; 767.36; 771.46.

Judge, soon or late thou shalt take the matter into thine own hands; and thou shalt look into thine own soul to, thyself. This is to all men; none can escape it, 773.1.
man to, all things, even his Creator, 798. chap. ix. 4 to 10; 694.24.
the, shall, by the lower law, but by the highest interpretation, 288.3, 7.
Judges, the wisdom of the, was so great, they could comprehend all the angels had ever done, either on earth or in heaven, 92.9, 10.
Justice, made images of Anubi holding a pair of scales; the same as is made to this day, and called, 387.22.
Justify, neither do I seek to, myself by words or arguments for errors which I have committed, 640.4.

Kabalactes (a former Lord of Jehovih), Triune God of Vind'yu (India) and her heavens, takes his time, and builds a sure foundation, 683. chap. xxii.
having ruined the land of Vind'yu, said: Now will I clear away the ruins, and build my everlasting edifice on the earth, 683, 684.20 to 22.
rewrites the sacred books, and the manner of so doing, 684.29 to 43.
the number of people, had destroyed, 684.44.
five of, Sub-Gods revolt, 702.10 to 17.
takes to himself the name Budha, 702, 703.18, 19, 25.
orders Yima to establish him on the earth as Budha, and that he was Sakaya, and that Sakaya was and is the Budha, son of the Triune, son of the Holy Ghost, 703.20 to 28.
Budha (the false) decrees the destruction of all books and tablets in the land of Vind'yu, 705. 29 to 32.
gets most of the Budhists when they die, 719.20.
the heavenly place of, greatly alarmed at the appearance of the airavagna of Litabakathrava, 732. chap. iv.
sends an arrow-boat to learn the will of this adventurous God, 732, 733.11 to 14.
cast into hell, delivered by God out of hell, and judged by Jehovih, 744 to 746. chaps. xv., xvi., xvii.
Ka'yu (Confucius), preparation by God for the birth of, 673. chap. xiv.
name of the father and mother of, 692.1, 2.
and his disciples not to know they are instruments in God's hands, 693.3 to 5.
's 72 disciples came to him from the twelve provinces of Chine'ya, 693.6 to 10.
so spoken through, that man might not know it was God speaking, 693.3.
's labor, to choose from all the past that which was best, and to remodel the whole, 694.6.
decides to condense the books of the empire, 694.7 to 695.30.
states the doctrines of the base, 695. chaps. xxxiv., xxxv.
born to choose from each and all of them what all of them will accept, 696.2.
divides up the labor amongst his seventy-two disciples, 696.7 to 13.
produces twenty books, which contain the digest of upwards of 18,000 books, nor had any man in all the world ever done the one-tenth part so great a feat of learning, 696.12.
speaks to his disciples before they depart, giving to them his doctrines, 696.13 to 699.70.
Ka'yu, finds two kinds of men, 697.24.
enumeration of the books of, 699. chap. xxxvii.
the inspiration of, was God by proxy, and not in person. Wherein, on many occasions, he did things of his own accord, and committed some blunders, 700.37.
Kaleidoscope, where is a God like unto thee, Jehovih? Whose, is millions of suns! Taug, 654.1.
Key, here lieth the, of everlasting life, 445.2, 3; 462. 2; 75.56.
of prophecy for 3300 years ahead, 447.20.
herein shalt thou find the, to the Father's kingdom, 839. chap. vi. 1.
Key-note, without a, a number of instruments cannot be attuned to harmony, 238.9; 629, 630.9 to 14; 659; Too, 4; 494.14.
the one All Person must ever stand as the, for angels and mortals, 331.6.
Kill, To, My lambs and birds, and whatsoever I created alive, is a simple act, saith Jehovih. Let no man waste much speech because of such destruction, 800.17, 18; 798.16, 17.
Kill Not, thou shalt, 4.17; 5.32; 60.13; 71.21; 328.18.
man nor bird nor beast nor creeping thing, 45.3, 8.
whoso killeth a man or woman or child shall be put to death, 100.18.
thou shalt, what thy Creator created alive, 195.18.
any man or woman or child, nor beast nor bird, nor any animal created alive, 219.5; 220.12.
anything He created alive, that runs on the ground or flies in the air, 225.4.
I commanded them in the olden time to, at all. My words were plain, 349, 350.16, 18; 798.11.
Mine, anything I have made alive, 649.11.
thou shalt (any living thing), commandments of Moses, 641.13.
King, the weakest, is he who hath the most soldiers and the strongest nation where none are required, 150.8.
Kingdom, where a, cannot retain its own members it is falling away from Me, 258.6.
Kingdoms, My, are not by violence or by war, but by liberty to every soul, 453.10.
King and Queen, have not the angels testified for thousands of years that the, were binding themselves with chains for the habitation of hell? But they will not heed, 503.31, 507.19.
Kings and Emperors, mortals that are raised up to dominion over mortals shall be called. As My Gods and Lords are called My Sons, so shall, be called sons of God, 13.34; 68.3; 279.2 to 6.
Kissing the Book, I'hua'Mazda stooped down and kissed the book, saying: This is my holy book. Zarathustra kissed the book, 196.6, 7.
Knot. See Hell.
Know One Another, how shall we, whether we be of heaven or earth? Seek to know thyself; thou art not thy neighbor's keeper, 249.6.
Knowledge, how all, may be obtained, 60.20.
ye shall make mortals put aside all spirituality, and make them pursue, wholly corporeal, 167. chap. xi.
there are two ways to, one by the soul of things and one by reason, 216.16.
all, which is to be everlasting must be obtained objectively, 471.10, 11.
whoever provideth not a philosophy for the endless acquisition of, dammeth up the running waters I have made, 295.3; 280.19.

Knowledge, great, is all around about; to make man perceive it is the labor of God. Jehovih said: I am; come thou to Me, 542.11 to 14; 467.9; 711.8.
the sum of all man's, is but man's capacity to perceive My Light, 794.10.
since no man can acquire, for another, but that each and all must acquire, for themselves, thou shalt dispose of whatever is before thee in thine own way, 843.2.
Kosmon, a heavenly kingdom over North Guatama established by Cpenta-armij, 327.32.
Kosmon, Dawn of, angels allowed to speak to mortals, 749. chap. xix.
Kosmon Day, 803. chap. xviii.
Kosmon Era, the beginning of the, 2.26.
when the inhabitation of the earth shall be completed, 14.14.
when they have carried My name to the west coast of Guatama, 468.13.
the Faithists of Egupt shall circumscribe the earth and complete it by the time of the, 477.4.
to make ready for the, I want not a few, but thousands of millions in heaven and earth, to inspire such as live in darkness, 506.17; 541.
the year of circumscribing all the earth shall be the beginning of the, 730.25, 26.
why it is called the, 751.37; Remarks, Plate 94, 729.
Kriste, the name taken by the false God Looeamong, and which is the Ahamic expression for All Knowledge, 711.8, 3.
See 711. chap. xlvi., xlvii., xlviii.; 748. chap. xviii.
said: Think not I came to send peace on earth; I came not to send peace, but a sword, 807, 808.52 to 58; 712.30 to 37; 757.15; 758.14.
See under Christ.
Kristes, this day in the lower heavens there are millions of false, 774.17.
Kriste'yans, tribes of warriors amongst mortals raised up by Thoth, at the command of Looeamong, and induced to call themselves, 711.5 to 8.

Labor, the idle and the rich who, not with the corporeal body, are born into heaven helpless as babes, 491.12; 317.21.
crieth out in pain, but capital smiteth him with a heartless blow, 5.35.
Laborers, My, shall not have desire to be either fathers or mothers, nor shall they seek in any way things that belong on the earth or have passions that belong only to the earth, 792.11.
Lamb, Zarathustra called the, of God, 178.14.
the, of thy God (Dyaus). And he shall be called Capilya the, of heaven, 462.2.
in Egupt the, of Jehovih is dead, 509.13.
Sed (Panic), the sign Aries, a, 596.50.
Lamb of Peace, Christ is the, 637.87.
tell these heathen ye are worshippers of the, 743.6.
Lamentations of the angels who peopled the earth, 21.7 to 30.
song of, for the tribes that were lost, 133.10.
Land, no one individual possesseth, save what he tilleth, and then only by donation from the community in which he dwelleth and only during his lifetime, after which it reverteth to the community, 484.7.
to hold more, than one can till is to sin against them that have none, 475.4.
Lands, because of their religion they could not own property, neither houses, nor, nor cattle, nor beasts of burden, 209.4.
but of all other, neither buy nor sell, 335, 336.23, 24.
Language, thus man made a written, in every region of the earth, 288.7; 129.9.
Languages, Fonece, the first and oldest of mortal made, and all, since, made by man, 398.5; 148.10; 516.3.
Latitude became confounded with fact, as to the length of time a man lived, 523.19 to 20.
Law, I, the Lord God, have made self-preservation the first, 387.5; 106.25; 773.8.
for we (the Triunes) shall teach mortals and angels that all things are by, and the word, shall take the place of the term, Great Spirit or Jehovih, 679. 27; 691.23; 427.4.
Laws, the, are the all highest, 179.4 to 182.4.
he draweth up a multitude of, and he heapeth up books to explain the, 103.6.
to understand the, of the universe is great wisdom, 547, 548.8 to 30.
no, made by man in the Father's kingdom, 788.2.
this is a home for all people; but yet they shall make prohibitory, to the contrary, 833.17.
Lawyers have not lessened the rascality of the wicked, or depleted the number of defrauders, 552.22; 5.37; 510.8.
Hiss'sa (Panic), one whose soul is full of serpents, 602.85.
Leader, make me a, let me be the head, 838.10, 11; 120.8; 503.31; 778.8.
why was not this tried before? A people without a, 818.12.
Leader-forth, in Kosmon I shall not raise up any great. My light shall fall on thousands and thousands, 730.21; 779.16.
the name Moses signifieth a, 501.8 and note; 506.48.
Leaders, many, have I created for the earth and her heavens; but not one have I created with power to make a, of himself, 506.12.
were all the, dead, the people themselves would not be very bad, 697.35.
no, or rulers in the Father's kingdom, 788.2; 754.29.
Learned Man, if a rich man with his hoarded wealth do little for the resurrection of man, how much less doeth the, with a head full of knowledge, 552.10.
Learned Men of all other peoples shall be forgotten, their wisdom be like the wind that bloweth away, 467.5 to 7; 399.6; 692.10.
the, are farther away from the Father than are these devouring lions, 245.14 to 247.19.
Learned People, I (Ka'yu) have to deal with a, who have scarcely room to stand, 696.4; 334.9 to 11.
Learning, by the mouth, 318.14; 359.24; 148.7.
the greatest of all, is to learn how to live in the best way that we may be happy here and hereafter. There is no other, so important as this, 814.10.
Leather, the Lord taught the shepherd kings how to make, 149.24; 157.2.
Length, a, was the average, of a man after trying 1000 men, 444.15; 455.4.
Lens, 575.1 to 576.16; 795. chap. ii. 14.

Leonidas, the Argosyan, and a thousand million of his angels sent by God to the earth to liberate the slaves of Guatama, 749.4.
See under Xerxes and Leonidas.
Leotonas, daughter to Pharaoh, and sister and mother to Moses, 501.11, 12.
Leprosy, 79,25 ; 514.5.
Levites, i. e., imperfect flesh, 519.30, 31 ; see also 495.7.
but that the, may be friends with me suffer them to worship the Lord their God, 608.22.
Levitican Laws written by Moses, 522.13.
Leviticans, i.e., hangers-on, and of imperfect flesh and spirit, 671.8, 9.
Moses, being about to give up his soul, said: I feel a thorn pricking my side, and I know it is the, 608.22.
Liars, there are men who do great good unto others, and are talented withal, but who are great, 764.12 to 14.
Liberty, wherein have I not given, unto all people, 102.1 to 3.
his argument for, the bait of hada, 120.10, 11.
the beginning of, 161.25 ; 199.20.
the Ormazdian government giveth, 229.3.
how make decrees that they pervert not, 230.7.
Capilya discourseth on, 475.7, 8.
the foremost of all lessons is that all men shall have, and no man's judgment be binding on another's, 353.17 ; 515.22 ; 549.18.
for I give, even unto Mine enemies, 747.30 ; 770.25 ; 730.11.
even to them that choose darkness and evil have I given, also, 453.9, 10.
Jehovih giveth, to man and with it also responsibility, 801. chap. xiii. ; 838.8, 9.
Libraries of atmospherea, 121.1.
thousands of public, which supplied books freely to the poor, 399.10.
which records are in the, of heaven, 487.2.
mortals shall see and read the books in the, of these heavens, 664.8.
mortals shall recover, from the libraries in heaven, things that have been lost on earth, as to languages and histories of tens of thousands of years ago, 793.13.
thou, Kabalactes, hast destroyed a thousand mortal, 722.21.
Looeamong destroys the ancient state records and, 717.22 ; 564.10.
Life, tell me O my Creator, whence came, 9.3 to 8, 13, 14 ; 6.4 ; 190.6.
neither shall any man nor woman have favor in the courts who holdeth sacred the, of a cow, or a horse, or a dog, or any other animal on the face of the earth, or in the waters, or in the air above the earth, 314.26, 28 ; 180.7.
Hi Seiang telleth Po what, is: It is but an effervescence that cometh and goeth, and there is the end, 316.25 ; 476.5.
in the time I created, on the earth I brought the earth into hyaiti (nebula) for a thousand years, 549.1, 2.
is unfathomable by man, 579, 580.18 to 20.
none, even the highest raised angels, can create, 666.14.
resteth with Jehovih only ; it is His, 697.35.
I'yi (Panic), the origin of, who knoweth ? 607.14.
Light, Remarks under Plates 42, 45, 560, 562.
is a condition of things in the master vortex, 570. 34.
is polarity of corporeal needles in solution, 570.35.
cometh not from the sun. There is no such thing as travel of, in fact, 582.1 ; 570.35.
is a manifestation of vortexian power, 574.26.
the method of manufacturing, 575. chap. iii. ; 488. 28 ; 514.15 ; 839. chap. vi.
it is an error to say: Wave of, or bent ray of, 580. 1, 2 ; 840, 841.5 to 11.
Light-houses, my God of the earth shall inspire mortals to build, for man's ships that travel on the ocean, 728.2.
Lika, a Nirvanian chief, who sprang from the corporeal star Atos and had been raised to etherea 125,000 years, 459.8, 9.
Jehovih tells, of the raising up of Capilya, Chine and Moses, and what is to be done on the earth through them, 468.11 to 13.
alights, with his airavagna and his eight hundred million, on the plateau Theovrakistan and founds his kingdom, 473, 474.1 to 4.
ordered by Jehovih to bring the four true Gods to his capital, Yogannaquactra, 474.9 to 12.
told by the voice that for 3000 years to come all names worshipful belong to the Ever Present, 475.15 to 17.
gives new names to the five true Gods, assigning to each of them their labor with Capilya, Chine, Moses and the Faithists, 476.8 to 477.7.
makes his appointments for the divisions of the earth during dawn, 478.2.
ordered by Jehovih to send a hundred and seventy-five million of his hosts to deliver all hells, 479, 480.11 to 13.
proposes to examine the earth and her heavens, 486.1 to 7.
's records show that, at that time, there were ninety-one thousand million angels in hell, 487.3 to 7.
gives a new grade to the heavens, 488.8 to 11.
finds one hundred and twenty-five thousand million angels who had no knowledge of or belief in any higher heavens, 489.21.
receives Osiris and Te-in and Sudga before him for judgment, 500.11, 12.
speaks at the time of their judgment, for the voice of Jehovih is upon him, 506.12 to 507.23.
ordered by Jehovih to take all angels from the earth below the first resurrection, and the fulfilling the order, 507. chaps. xx. to xxiii.
again goes around the earth and her heavens, and establishes the subjective heaven of Yaton'te in greater efficiency, 518.1 to 519.10.
goes to the earth and brings Chine to Yogannaquactra, 520.1 to 521.10.
sends for the Goddess Lissa, who comes and takes him and his hosts and sixty-four thousand million Brides and Bridegrooms to etherea, 521. chap. xxvi.
Listians, tribes of, lived in the Forest of Goats, 178.13 ; 183.2.
styled themselves shepherd kings, 184.5.
the Zarathustrians were friends to the, the wild people, 240.5, 6.
the, who made baskets and trinkets in the forest, 325.10, 12.
and herefrom sprang a people called, who, living mostly in the forest, went naked, 398.2 to 4.

Listians, the, maintained the fifth rite in the resurrection, 399.10.
the, of Jaffeth not subdued to Te-in, 436.5.
Litabakathrava, Orion chief of 240,000 years, offers to take to the earth the ten million ethereans who had volunteered for 400 years, 731.4.
says: I have seen many corporeal worlds arrive at the Kosmon Era, 735.13 to 21.
's, a great shining light gathers above, head, and a voice spake out of the light, 735, 736.22 to 35.
's ship rises upward, and the fire-boats of the four false Gods arrive in Paradise, 736.1.
Living, according to the different structure of the, so is My inspiration manifested by them. According to their organic structure, 796. chap. vi. 3, 7; 57.19.
Looeamong, who had been a Lord of Jehovih, and was high in grade, becomes one of the Triunes, with a capital city, Hapsendi, over Egupt, and each and every one of the three take the title, Son of the Holy Ghost, 672, 673.9, 10.
and the false Gods he overthrew, 680.6 to 683. chap. xxi. 16.
after the fall of Ashtaroth, said: Next shall fall Baal, 682.13.
said: Till I have Baal also cast into hell I will not cease the carnage of mortal blood, 705.4.
said: I come not to bring peace, but war! I come to set nation against nation, man against man. For righteousness' sake will I purify the earth with human blood, 705.9.
beheld with fear and trembling his formidable enemy Baal, and sends to Budha (Kabalactes) for assistance, 706.15 to 20.
obliged to accede to Budha's demands to cede Egupt to him, or have his kingdom destroyed by Baal, 706.21, 22.
with these additional forces routed Baal, but he did not capture him nor subdue him, 706.23 to 25.
resolves to adopt for himself the names Lord and God, 706, 707.26 to 33.
the craft and wisdom of Baal baffled, and he fights no longer for the Trinity nor the Holy Ghost, but to save his heavenly kingdom and keep out of hell, 709, 710.3, 5.
receives a message from Thoth, who is ordered before the Holy Council in Hapsendi, 710.8 to 13.
a disturbance arises in the council of, and, drives them from his palace, that he may have an opportunity to reason with himself, 710.14 to 20.
Satan speaks unto, the Triune, 711. chap. xlvi.
has it proclaimed in heaven and earth that he is the Kriste, which is the Ahamic expression for all knowledge, and thus becomes a false God, 711. 3, 4.
great success now attends the wars of, 711.9.
captures mostly all the false Gods and Lords and breaks up the oracle houses, 711.10 to 14.
bewails the wars and also his own doctrines, 711.15 to 712.27.
asks: Shall these things continue forever? Whom shall I inquire of? 712.28.
decides to look to himself. Henceforth I go not down to the earth to send peace, but a sword, and I will make the foes of a man they of his own household, 712.29 to 38.
's chief warrior God, Thoth, said: Thy followers have no king or queen on earth to protect them, 712.1 to 9.
Looeamong, decides to have a mortal emperor, 712.10 to 713.13.
and his angel hosts appear in the heavens above Hatuas' army, so that all the soldiers behold them, 713.14.
shows Hatuas, in the air of heaven, a true cross on which was written in letters of blood: Il Kriste, but no man present could read the inscription, 713.15, 16.
through Gabriel (Thoth) captures Baal, and all the false Gods in all the regions far and near, and casts them in hell, 713.21 to 23.
inspires Hatuas to call a council of wise men to make one religion, 713.26.
through Thoth, inspires Hatuas to have the council make the book of books (see 712.38), 713.30 to 714.35.
inspires them to make choice of a God, 714.36 to 41.
so manages as to have Kriste (himself) proclaimed God and Lord of all the nations of the earth, 714.42 to 46.
's the Holy Ghost was, labor, 714.52 to 715.56.
now enriches his heavenly kingdom and makes himself almost inaccessible, 715.1 to 5.
destroys the Alexandrian Library and the state records and libraries of Heleste and Arabin'ya, 717.21, 22.
declares war in heaven against Gabriel, 717.24.
and Thoth and Ennochissa and Kabalactes, after fighting 500 years more, divide the earth and the heavens thereof between them, 718.1 to 3.
and the three other Gods now adorn their heavenly kingdoms, 718.4 to 719.18.
(Kriste) gets most of the Kriste'yans of earth when they die, 719.21.
God's prophecy of, thou shalt conquer all the earth, and trail it round with mortal blood. And after that thou shalt be hated above all other false Gods that have ever been. And last of all thou shalt go down, and thy heavenly kingdom with thee, 724.18, 19.
's heavenly kingdom alarmed at the appearance of the airavagna of Litabakathrava, 734. chap. vii.
sends a fire-boat to Paradise to learn the will and pleasure of this God, 734.8, 9.
's captain of the fire-boat discovers God's plan for redeeming the world, 736, 737.6 to 8.
causes Colombo to be cast into prison, 737.9 to 12.
inspires the popes to cause mortals to be scourged and put to death for heresy, 737.19, 20.
's popes and cardinals risen up against by people calling themselves Protestants, 737.21.
's angels obsess settlers in Guatama to flay and burn the Quakers, for Kriste's sake, 738.9 to 14.
precipitates the colonies into war, 741.22.
inspires the formation of the East India Co., 743.5 to 9.
leads his mortal emissaries into Chine'ya, 743.10 to 12.
destroys the Algonquins, 743, 744. 13 to 14.
is cast into hell, delivered by God, and judged by Jehovih, 744. chaps. xv., xvi., xvii.
Loo'is, their office and labor, 57, 58.20, 21; 34. chap. xvii.
masters of generations, angels next in rank above guardian angels, i.e., ashars, 61.3.
who were ethereans of great wisdom, 66.22; 117.7.

Loo'is, highly learned angels, sent to raise up a su'is sar'gis, 174.3, 4.
he shall serve 200 years as an apprentice, and shall become proficient in the knowledge of procreation of mortals, 284, 285.2, 3.
sent from etherea, and at the end of 180 years they are to raise up heirs and followers when Cpentaarmij comes, 298. chap. xiii.
six generations previous to the time of Capilya, God sends half a million angels down to the land of Vind'yu, 458, 459.1 to 7; 468.10.
the manner in which the, raised up Moses, 495. chap. xiii.
God sends his, to Chine'ya to bring forth a birth capable of the All Voice, but not capable of su'is (Ka'yu), 673. chap. xiv.
a million, sent to Vind'yu, and given many generations in which to produce Sakaya and many disciples and followers, 673. chap. xv.; 687. 1 to 5.
the, sent by God to raise up an Israelite (Joshu) capable of the Father's Voice, 676.46; 707.11, 14.
God ordered by the Voice to send, to Guatama, 727.39; 741. 1 to 4.
ye shall appoint, unto millions of mortals, 730.21 to 24.
since 400 years my, shaped mortal births to bring about the armies of God, 790, 791.1 to 6.
Lord, I the, a one-time mortal, with my holy angels, who had sprung from the earth in former times, 97.3; 666.15.
Osire decreed: One, shall ye give to every city and oracle, 166.7.
a, hath dominion with mortals only, and with such ashars as minister unto them, 195.18; 667.21.
Lord and God, which they shall worship till the coming of the next dawn. But I will come in that day and deliver you and them, and there shall be no more, upon the earth or in the heavens thereof, 506.15.
Lorddom, as mortals on earth have military stations, so was the, of Vishnu, 297, 298. 29, 30.
Lord God, a, hath dominion first with mortals, and second with the first heaven in his division which resteth on the earth, 195.18.
the duties and labors of a, 371. 6 and chap. ii.
(the false), Anuhasaj (De'yus).
the, who, of woman born, was the most presuming son the earth had yet brought forth, 395.8.
to him, in likeness of a man, with head, and legs, and arms in boundary and size of a man, sitting on a throne, to him the great, will I ever bow in reverence, 393.13; 383.8.
Jehovih said: The time shall come when angels and mortals shall know of a truth that the, is a false God, and a vainglorious usurper, 399. 11.
that the all highest heaven was Hored, where the, sat on his throne in great glory, and around him on every side were thousands of millions of angels, who had attained to everlasting peace, with nothing more to do but to bow and sing praises unto their God forever, 411.3; 400.10.
they have made the, as the Creator, and set him up as a man on a throne to worship him, 455.7.
laws of the, 387.3 to 17; 560.20; Remarks, Plate 19,485; 642.28.
See under Anuhasaj.
Lords, and God shall appoint chiefs under him who shall go down and dwell on the earth with mortals; and they shall be called, for they are Gods of land, 12.13, 14; 16.34.
for inasmuch as I (the Lord) have been exalted by the Father, so are ye all in waiting for your turn in the heavens above to become, 68, 69.1 to 6; 114.9, 10, 1.
God said: In the cities and country places I have, innumerable, and they know the rates and grades of their people, their occupations, their aspirations, their labors, their behavior, private and public, 778.1, 2.
Lords and Gods, to induce angels to develop themselves by taking hold with their own hands, and by the exercise of their own talents; this is the work of, 133.5.
Lord Thy God. Saul changes the words of the commandments (of Moses) to the, 642.27.
Lost Tribes, of the six thousand migrants there were lost ten tribes, 133.6 to 10, note.
the, took the name of shepherd kings, 149.19 to 24.
Love, think of this great matter the growth of, 120.1, 2.
Osiris and Ahura discourse upon, 434.7.
Capilya discourseth upon, 491.14; 502.25.
thou shalt, thy neighbor as thyself (Joshu), 709.8; 60.8.
God discourseth on, 843. chap. xii.
(Panic) Ope. By, only moveth any man; even in anger he moveth not but by the, that appeaseth it (Abraham). Man would not give but because he loveth to do so (Confucius), 607.16.
Low, the, delight to dwell in a city or near a place of filth, if companionable, rather than to go to a place of isolation where improvement is possible, 335.19.
Lusters, who dwell in old castles and ruined cities, 54.5.
spirits who feed on the secret vices of mortals, 669. 11; 722.19.
Luts, condensed earthly substance falling upon a planet in great quantities, 586.3 to 5.

Magnetism, mortals have been taught erroneously in regard to a north pole, in the earth, 568.14.
the positive and negative vortexian power erroneously called, 571.47.
when vortexya lieth dormant, as in iron, it is called, 569.21.
when vortexya is charged in iron, it is called, 576.12.
Magnitudes, how shall we measure? 224.7.
Majority, the highest wisdom in the state or in a community is not with the, but with a small minority, 812.29.
a, is, and was, and ever shall be the lesser light, 832.2.
why not decree according to the, vote? That is the lower light, being the light of men only, 690.12 to 14.
Man, the failures of, are worse than any other living creature, 3.7.
how was the beginning of, 10.8 to 11; 38.7, 11; 797.17 to 23, 1 to 4; 544.16, 17.
the first of the race of man on earth began about 78,000 years B.K., 582.21.
the name of the first race was Asu (Adam, 442.11), because they were of the earth only, 43.4; see Plate, page 58.

Man, and there was born of the first race (Asu) a new race called, 10, 11.12 to 18.
the name of the second race was I'hin (Abel), because they were capable of being taught spiritual things. The Lord said: Man only have I delivered unto knowledge of his Creator, 43.1 to 5.
strayed out of the garden of Paradise, and began to dwell with the Asu'ans (Adams), and there was born into the world a new race called Druk (Cain), 43.13.
mature, and the immature, 26.7.
in the time of the earth when, was brought forth from mortal to immortal life, the earth passed beyond se'mu, 11.5.
the nearest blank of all the living created He, 26. 8, 9; and yet shall attain to more subtle senses than any other living creature, 60.17 to 20; 452.1.
and, dwelt with beasts, falling lower than all the rest, 47.19.
by the Lord was, made upright on the earth, 70.18; 27.15; 43.1.
the Lord left, for a season to himself, and he fell from his high estate, 60.21.
the Lord raises, up once more, and again departs, and the race of, descends into utter darkness. And, became on the earth as a harvest that is blighted and rotted because of its rankness, 61. chap. ii.
for I created, to enter heaven as helpless as he entered earth life, 86.27.
but instead of beautifying his thoughts, hearkeneth to tetracts and clotheth himself in clouds, 100.16.
in the early age of a world, hath inherent but two impulses, 115.9.
the appearance of, as Apollo remembered the earth, 115.16.
in the time of Apollo (18,200 B.K.), in his present form, was brought into being on the earth, 115.10.
allowed by God to eat cloven-footed animals, except swine, 116.20, 21.
taught by the angels to make books of skins and of bark and of cloth, 131.5.
the first, the second, and the third passion of, 134.6.
in the time of Thor (15,400 B.K.) considered not the shapeliness of his spouse, and even to-day seeketh a spouse of wasted flesh for sake of gold, 135, 136.15, 17.
should learn of what he can see and hear and prove rather than of spirits whom he cannot prove nor find when he wants them, 146.20.
it being not the will of Jehovih that, should be forever led, because, forsooth, his Lord saith, 151.15.
advanced in great learning of corporeal knowledge, 155.19, 20.
the power and glory of, were greater than had ever been before in all the world, 157.1 to 3.
becomes conceited, and God goes away from, for a season, that he may learn wisdom, 157.4 to 7.
takes to worshipping the stars, 158.11.
thou hast said: Man can make himself whatsoever he will, 151.15.
the spirit of, groweth by giving away of whatsoever the spirit hath to give, 161.13 to 16; 111.8, 9; 208.14.
shall search all things to find Me (the All Highest), 170.8; 154.11.
hath it been proven to thee that, cannot stand still? 200.4, 8.
Man, there is a spiritual, within all men, and it never dieth, and is the only one that can discern spiritual things and recognize the spirits of the dead, 187.9.
each and every, is bound in his own channel by something stronger than himself, 197.14.
will rise up in self-conceit against his Creator, saying: Behold me! I am the highest of all things, 313.23; 179.4; 188.11.
that which, calleth evil is unripe, and that which, calleth good is ripe. Without green fruit none could be ripe; without evil none could be good, 547.17; 191, 192.17 to 19.
when a potter hath a pot half made, sayest thou it is an evil pot? Nay, but that it is not yet completed. Even so are all men. Those who are good are completed, but those who are evil are unfinished work, 238.4.
and thus becometh, evil instead of good, 797. chap. vi. 18, 19.
the highest, best, most perfect, is he who can do all things, 322.10.
the corpor of, I created as a womb for the es of man. By death, behold, the es is born, 543.26, 27.
to find the se'muan age of, 582.19, 20.
cannot advance to the highest kingdoms until perfected in all particulars, 669. chap. viii.
in kosmon, shall be conceited of himself above all the ages past, and they shall deny Me, and quarrel with My name, and cast Me out. Remarks under Plate 94,729; 52.18.
how, is made, kept alive and accumulateth knowledge, 794, 795. chaps. i., ii., iii.
how one, is a skeptic, and one a believer in the Creator, 795. chap. iv.
is spoken to by the Creator with two kinds of voices, 796. chap. v.
is told the order in which Jehovih created animals and man on the earth, 796. chap. vi.
is instructed as to the direct and indirect inspiration of the Creator, 797. chap. vii. and 798. chaps. viii., ix.
is told by Jehovih to let all men hear Him in their own way, and not to interfere with his brother, 799. chap. xi.; 353, 354.17 to 21.
only, of all My created animals, created I not perfect in his order, 800.1.
as there was a time when I created every animal perfect in its order; so shall such a time come unto. And now is the dawn thereof, 801.31, 32.
is given liberty to choose his inspiration, 802.18 to 30.
the, of darkness more ruled by angels than the, of light, 803. chap. xviii.
Man's, the Lord gives the earth into, keeping, 98.10, 11.
hair on his head grows long and straight, and he begins to have a beard (400 years after Apollo), 126.13.
covenant with Jehovih, 550, 551.29 to 42.
according to, birth and surroundings so is he good or bad, 798. chap. viii. 5.
Mansions, Yima caused mortals to be taught that there were, in heaven ready for their souls after death, 260.12.
Manuscript, thy spirit is a, in thine own handwriting; thou art daily writing thy grade and the place of thy abode in heaven, 771.46.

Marriage, not he alone can annul that which hath been united, nor yet they twain; for, by their bondage, I (Jehovih) am also a party to the contract, 162.27.
the fullness of earth knowledge requireth, yet the bondage after death holdeth the spirit of man for six generations to his own heirs, 318.25.
God discourseth thereon, 767. chap. xiv.
one, only do we permit (in Shalam) to any man or woman, 829.8 to 10.
Marriage Rites, the Divan laws in regard to, 281.13, 14; 289.14, 15.
Marry, thou shalt not, but once; neither shalt thou look after any other partner all the days of thy life, 320.11; 318.19; 318, 319.26, 29; 511.19.
no man nor woman shall, more than one time, 792. 2 to 4.
Mass, the origin of saying, 55.12.
night, for the spirits of the dead, 227, 228.12, 13.
is Sanscrit for moon (mas), 603.108; 227. note to 12.
Master, origin of, as applied to the Creator, 306.10, 11.
to be, of one's flesh and desires and passions and words, these are great gifts indeed, 472.3.
Masters and Servants, 321.7; 334.13; 504.36; 806. 11.
Mastodon, the Hogawatha, the rooting animal of wisdom, 365.14.
Materialization (Sar'gis), by spirits of the dead.
the angels could readily take on corporeal bodies for themselves, 10, 11.14 to 18; 11.4; 43.2.
angels of darkness came upon the earth, taking upon themselves the semblance of corporeal forms, and dwelling with mortals, 137.22.
Asha sees spirits, but yet he believes not, 186.1 to 187.5.
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the king of Tse'gow, having slain himself, appears in sar'gis, 221.18 to 222.24; 224.5; 224.8; 228. 13.
Zarathustra, and afterward the two thieves, in sar'-gis, 247, 248.21 to 24; 249.1; 253.23.
the spirits took on sar'gis and walked about amongst mortals, being seen and felt; and they talked audibly, 260.17.
the angels in Sodom walked amongst the people, and the people knew they were angels, but cared not for them, 326, 327.7, 8.
one of the evil angels who had followed Abraham and his people from Sodom appears to them, 327.11 to 328.19.
angels appear to Brahma and his family, 351, 352. 5, 6; 355.16; 355.1 to 356.11.
Yu-tiv appears in sar'gis, 361.5 to 11.
the angel of God came in the sacred circle and stood in the midst, 361.1 to 3.
Brahma and Yu-tiv appear in sar'gis, 361.4 to 362. 13.
an abundance of familiar spirits dwelt with mortals; took on sar'gis forms and ate and drank with them, 437.22.
the three angels, Egupt, Baal and Ashtaroth, show themselves to the college students, 446.13.
many spirits came in sar'gis in the families of the Eguptians, eating and drinking with them corporeally; yea, and even doing things whereof no man may speak, 449.13.
Materialization, Jehovih's angel appears before the king Yokovrana, 489.32 to 34.
the land of Egupt is overrun with spirits of darkness, and mortals have attained to see them, and they dwell together as one people, angels and mortals, 495.2; 505.39, 40; 609.23.
Te-zee, king of A'shong (in China), investigates mediums and spirits of the dead, 531.17 to 535.36.
Te-zee's conclusions in regard thereto, 536.1, 2.
after Chine died and his body was burned to ashes, he appeared and walked about on the earth, even the same as before death, for seven days, 538. chap. xxx.
Me-de, the kingdom of, established in the first remove from the earth, 373.10, 1 to 6.
Memory, their, is as a troubled dream that will not away from them, 391.8.
how can I deliver thee (Ahura) from them? I may take away thy person, but I cannot deliver thy, 308.22.
a thief carries his stolen goods not only in this world, but in heaven to the end of his, 250.9.
when a murderer is in heaven his, of the deed writeth in human blood a stain on his soul, which all others see, 250.10.
when thou art fevered, or entranced, or in diverse action from thy usual bent, thy soul turneth into these stores, and thy, cometh forth wonderfully, 795.12.
Men, unto all, alike gave I all things in My worlds, 151.14; 735.23.
where, oft unarmed, went into the arena and fought lions and tigers with their naked hands, choking them to death before applauding multitudes, 398. 2; 439.13.
Menial Office, neither have I exalted any God so high but the most, is his glory, 182.12; 386.27.
Meteoric Stones, how formed, 578.1, 2, 7.
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Miracle, So-qi said: Thou hast come and said: Behold a, what value is a, save to those who witness it? 177.5 to 7.
what man is not accustomed to he calleth a, 201.1 to 3.
Miracles, Chine said: Whosoever becometh one with the Father, to such a man are many, possible, 530.9.
Sakaya said: Even magicians and spirits of darkness can attain to the same, 692.11, 12.
and to whomsoever worshippeth Gods or Saviors because of, give thou them plentifully of, and signs through unclean spirits and through mortal sar'gis of low grade, 754.20 to 22.
Zarathustra did all things that the ancients accredited to the Gods as, 650.15; 205.5.

Miracles, Moses discourseth to Pharaoh (Nu-ghan) on, 512.13, 14; 514.7.
I will show, unto all the world, that no man or God is worthy to be worshipped because of, 790.16 to 30; 754.23.
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Missionaries, God judgeth, 781. chap. xxix.
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Mongrel, a fourth race rose up in the world, and it was, being dark and short and less noble, 295.18; 295.2; 299.11, 12, 16.
Monstrosities betwixt man and beast, 46.6, 8; 47. 18, 19.
Months, how the, are defined, 803.16 to 23.
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Git (Panic), 595.36; 194.9; 596.51 to 53.
's, the, vortex being an open vortex, turneth not the moon, 568.4.
Moon Gods, 646.44, 45.
Mormons, a sect established by a drujan God named Piad, who called himself, The True Kriste, 748. 7, 8.
Mortal, the, desireth to become a spirit, an Etherean, an Orian, a Nirvanian, an Oe'tan and then to travel in the surveys of magnitudes, 220.8.
Mortals, how, were taught to worship the names Lord, and God, and Lord God, and Joss, and Ho'joss, and De'yus, and Dyaus, and Deity, and Zeus, according to the language of the people, 411.2.
Te-in said: All, at best are but as unhatched eggs; and when they are dead their souls are as hatched chickens for the Gods to play with, 417.16; 422.20.
Osiris and Ahura discourse upon, 434.10 to 13.
and, took to destroying ill-formed children and cripples, 127.7.
by the works and behavior of, are all things known and proven, 512.26.
God showeth that all, are under the dominion of spirits, 756.22; 835.10.
Moses, before his birth, perceived by the loo'is capable of the Father's voice, 496.11.
thy son's name shall be, signifying a leader-forth, 501.8.
the Israelites were looking for a leader-forth even as I was named in the basket, 506.48.
was a large man, pure I'huan, copper colored, of great strength, master of many languages, 501.13.
found in a basket, in the palace grounds, by Leotonas, the king's daughter, 500.2, 3.
a thousand Israelitish male children to be put to death, among the rest, 500.4.
the truth of the matter in regard to, 501.8 to 12.
raised as a prince by Pharaoh, 501.13.
made embassador to foreign kingdoms, 502.14.
told to lift up his voice for his people, 502.18.
Moses, travels over the land of Egupt, and, returning, has an interview with the king, 502.21 to 503.23.
ears opened to hear the Voice, 503.24.
an angel of Jehovih appeareth to, 503.27 to 30.
and his brother Aaron travel about in Egupt, 504.31.
accused of killing an Eguptian, 504.33.
ordered by Jehovih to return to the king, who is sick, 505.42.
consults with the king as to the migration of his people, 506.43 to 507.50.
has a commission appointed, 507.1 to 3.
appoints a time for the people to start, and every family to offer a lamb in sacrifice, 509.12, 13.
goes to the king, who dies in his arms, 509, 510. 15 to 17.
goes quickly to his people, 510.1.
goes before the king (Nu-ghan), and pleads his cause, 511.8 to 513.18.
said: Whether in this world or the next, thou (Nu-ghan) shall yet call unto me to deliver thee from torments, 513.19.
is foretold of the cloud of locusts, sends the prophecy to the king, and the locusts appear, 514.7 to 515.10.
prophesies the coming of frogs and reptiles, 516.11, 12.
prophesies the death of the first-born, 516.13.
starts with his people to go out of Egupt, 517.18.
and Aaron review the people as they pass, 518.22.
the number of people taken by, out of Egupt, 519.30.
guards against his being worshipped, 521.1 to 6.
establishes rites and ceremonies, 521, 522.8 to 12.
writes the Levitican Laws, 522.13.
the age of, at the time he reached Shakelmarath, 522.15.
it is doubtful if the world ever produced so good and great a man, 522.14.
in heaven, payeth the judgment of Jehovih, 674. chap. xvi.; 677.1 to 4.
and Elias come from etherea and take Nu-ghan and his host to etherea, 708.3 to 11, 15.
and Elias went and stood before Joshu, 708.13.
's song unto Jehovih sung by his sister Miriam, 519.32 to 520.16.
Motion, which is everlasting unrest, 142.10; 6.1.
no angel in heaven, however exalted, can create, 666.14.
Mountain, I made the way of life like going up a, 831.42; 828.11.
Ka'yu said: I saw a man on a, calling to his flocks in the valleys; but they understood him not, and came not. Then he came midway down the, and called; and the flocks heard him and understood, and they went up to him, 699.61.
Music is of two kinds: sound and assimilation, 494.14.

Nature, what is, O man? 547.21 to 24.
all things are, and of growth, 157.5.
Nature's Laws, setting at defiance, 400.9.
Nebulæ, third degree of density of atmospherean worlds, 7.8.
brought forth by etherean currents, 8.2.
Fragapatti explains in regard to, 221.4 to 222.11
internal and external to the sun's vortex, 573.16 to 19.
fell in many places (on the earth) to the depths of three lengths (17 ft.), 455.4.
then I overcast the earth with falling, 797.15.
the earth in, Plate 33, 551.

Neighbor, thou shalt not talk of thy, behind his back, for Ormazd heareth thee, and the angels will go tell thy neighbor's soul what thou hast said, 195. 24.
no man should hold dominion over his, 184.5.
Neph, God of the earth for 4000 years preceding and 200 years after the flood, 63.64; 33.9, 11.
See also 74.7, 8; 83.6; 84.6. 87.1; 92. chap. xiv. 8.
New Year's Day, on this day the sun taketh his course for the Hadan line, and from this time forth (73,000 years B.K.) it shall be called the, 31.13.
when the sun on his southern course starteth towards the north, 802. chap. xiv.
Night is manufactured by the earth's coming betwixt the master's focus and the outer extreme, 570.35.
Nightmare, they were in chaos, or more like one in a troublesome, from which there is no awakening, 268.1.
in an unending, of madness, 454.17.
Nu-ghan (Pharaoh) said: And will I relapse again into yonder terrible, of horrors? 677.53.
Nirvana, to him who hath attained it, things past and things to come are as an open book, 110, 111.5, 6; 217.19.
whoso liveth the higher law will pass on to, where dwell Gods and Goddesses of endless light, 691. 17.
the spirits of the lower heavens, for the most part, know nothing of the higher heavens, which I (Sakaya) proclaim unto you, 692.13.
they (the Budhists) will say: War for Budha, and thou shalt attain Budha, which shall be followed by, which they will also call nothing, 703.28.
Nirvanian Heavens, ye shall be heirs in my, in peace and rest, 476.8.
it was a star-ship from the, Chia'hakad, 725.2; 656.4.
Nirvanian Worlds, where lieth unending paradise for the pure and wise, 354.23.
Nirvanians, he employed ninety thousand million for 4000 years, 462.25.
Nothing is, nor was, nor ever shall be without Me, 492.13.
without me (Osiris the false), is, nor was, nor ever shall be, 441.17; 598.54.
North Star, called Cnest, 169.5 and note.
the key to the place of the, 375.9.
the observing line of the great pyramid was in the median line of the variation of the (Tuax), 443. 26.
Nu (Panic), all the living are begotten by indulgence; to worship the organs of indulgence is the highest worship. Is not the All Creator but, 609.25.
Nu-ghan (Pharaoh), successor to Pharaoh the friend of Moses, on coming to the throne, issues his decree, 510.2 to 511.7; 510.1.
puts extra hardships upon the Israelites, and the result, 514.1 to 6.
swears he will destroy Israel, man, woman and child, 517.17.
pursues the Israelites who cross safely on the land of the bottom of the sea, but his army is caught in the tide and drowned, 518.24 to 27; 522.16.
before the throne of God in heaven, 674.1 to 11.
again before the throne, and before Moses, 675.29 to 677.57.
's people delivered out of hell, and established, 677. 2 to 4.
Nu-ghan, given a new name by Moses, 677.55, 56.
gives his experience of being in hell 76 years and in a knot three years, 674.10; 676, 677.47 to 55.
Nurse, whatsoever ye, will grow, 688.12.

Oan (Panic), one who believes there is no person or thing of personality but man, 609.23.
Oas, the sun city of Par'si'e, 175.14 to 176.20.
whose kings aspired to rule all the world, 397.1.
and, the mighty city, shall fall before his (Zarathustra's) hand, 174.2.
Obegia. See under Ship.
Observatories, so constructed that the stars could be read as well in the day as at night. Records covered more than 1000 years (9000 B.K.), 176.16.
Oke'i'git'hi, Temple of the Stars, 156.27; 398.4.
Ode, sky-time, equivalent to eleven long years, 497.4.
this name was applied to the Israelites in satire, as the Anglo-Saxon word *odius* is used to this day, 498.10.
Odes, the Israelites made sweet songs and called them, 498.10.
Oe'tan, maker of worlds, 220.8.
Oibe, a false God delivered from a knot by Hoab, 253.21 to 256.4.
Old Year's Day, 802. chap. xiv.
Om (Panic), the negative of Jehovih. Na is the positive, 605.10.
and the mountain plains of (Mexico), 110.6.
bridegroom of, 286.9 and note.
Omnipresent, this new property is called life, and because it existeth everywhere it is called, 580.19.
One, whosoever becometh, with Me shall not only hear My voice and receive My power, but also inherit that which he createth out of My creations, 261.6.
whosoever would grow in all gifts, let him labor to become, with the Father, and the Father will grow in him forever, 634.3.
One Man, because, cannot lift up the whole world he shall not grieve, nor cease doing what he can; for his glory lieth in exerting himself to the full, 455.6.
One Person, a community becometh, 239.19.
Onesyi, Goddess, delivers the first harvest of the earth, 34.2 to 41.19.
Ong'wee, the same as is called Indian, 363.22.
I'hins, mingle with the Druks, 362.3 to 6.
Ong'wee-ghans, signifying good-shaped men, 113.29. See Ghans.
Oniy'yah. See under Ship.
Ootgowski, put a guard over me, for I am obsessed of Satan with the seven horns, 305.6 to 8; 304. 22 to 26.
O-pah-E-go-quim, afterward called **Algonquin**. Forty mighty nations shalt thou found, and every nation shall be an independent nation; but all the nations shall be united into a brotherhood of nations, as one mighty people, and that one shall be called, 369.48.
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Opinion, there is no value in discoursing with any man who hath an, to establish, nor is man's, of value to raise up the souls of men, 234.11; 120.12, 13.
an, is not light, 840, 841.4, 5, 13; 298.34.
Opinions, thou shalt respect the, of all men, for even thyself may be in error, 320.21.

Opinions, consider, then, how unjust it is to foist thy, on any man's, uncalled for, 528.13; 313.23.
Opium, go thither and enforce upon them the, trade, 743.10, 11; 766.31.
Orachnebuahgalah, 584.17.
Oracles, why do the, tell lies? They, are the words of angels. If a man will not think for himself, examine for himself, the Creator suffereth him to be the recipient of lies, 485.12, 13.
I have searched the spirits of the dead, and the Gods of the, and they are lies, lies, lies, 488.27.
Moses said: What are the, to me? To feel assured one is in a good work; this is better than, 506, 507.49, 50.
Organic, and if the record show a sufficient time for growth in such man or woman whereby these virtues become, 31.3.
Organic Heavens, the beginning of the, of the earth, 15. chap. i.
Origin and Destiny of Man, as given by Chine to King Te-zee, 537.26 to 28.
Ormazd, I'hua'Mazda makes a circle and a cross and a leaf. Whosoever pronounceth this mark pronounceth the name of, the All Master, 191.13, 14; 205.3; 280.23; 188.13.
the name given by Zarathustra to the Highest known, 649.5, 6.
Ormazdian Law, as proclaimed by Div, 280.18 to 23.
Os, chief captain of the ethereans, comes to possess the heavenly places Soo'fwa and Gir-ak-shi and their lands Japan and Heleste, 306.14 to 17.
made God of the first Spe'ta, and sent to the earth to inspire Eawahtah, during dawn, 325.10 to 326.16.
Osire, an etherean God of a reign of 100,000 years, who came to the earth 12,200 years B.K. Called also Osiris, 141.1.
Osiris (idol), designed by Osiris (the false), Plate 93, 649.
and the male idol shall be called, 440.9, 12.
(**Osiris**) Che-le-mung, a Lord (under God, son of Jehovih) whose heavenly kingdom was over Arabin'ya, 378.37.
made ruler of Arabin'ya and her heavens by Anuhasaj, with the title of Osiris, 381.10.
Osiris descended to the earth with his army to subdue his division to De'yus, Par'si'e, Heleste and Arabin'ya, and the inhabitants described, 394. chap. xix. to 400. chap. xxiii.
gives a great feast and awards prizes for valorous deeds, 400.1 to 401.9.
by his angels, obtains possession of the oracles, and is asked by mortals as to the end of man, 401. 14 to 16.
refers the matter to De'yus (Anuhasaj), 401, 402. 17 to 20.
gives his own version of the flood, 410.35 to 40.
confers with Baal and Ashtaroth, and cuts loose from De'yus, 422. chap. xxxvi.
the Fountain of the Universe whose name was Unspeakable, 433.3.
for I was a globe, boundless as to size and swift as to motion. And I put forth a wing for flying and a hand for labor. Without me nothing is, nor was, nor ever shall be, 441.13 to 17; Plate 69, 599.
I am the Light, the Life, and the Death, 598.54.
Son of the All Central Light, 423.14.
sends Baal and Ashtaroth down to the earth to subdue it unto him, 423.1.
Osiris, the capital city and palace of, described, 433.1 to 4.
this then is that that I will accomplish, 435.15 to 18.
appropriates the names of all Gods acceptable to mortals, not defining which God, but God only, 440. chap. xlvii.
assigns to Baal and Ashtaroth the subjugating of the people of Par'si'e and Heleste to himself, and the manner of their doing it, 449. chap. lii.
applied to by Baal and Ashtaroth demanding separate kingdoms of their own, and answers them, 453.1 to 6.
the Gods of, begin to revolt, taking their kingdoms with them, 453, 454.11, 12.
is cast into hell, 454.20.
was in hell for more than a hundred years and in a knot fifty years, 499.6.
delivered out of hell, but deranged, preaching Jehovih, calling everybody Jehovih and everything Jehovih, 499, 500.6, 7.
speech of, at the time of his judgment and sentence, 500.13 to 501.17.
shall be bound while the pyramid standeth, 475.17; 467.5, 6; 602.89.
Otevan. See under Ship.
Oxidation, 579.17.
O-y-ra, divan laws in regard to the, 373.9 to 374.18; 374. chap. vi.1.

Pan (Panic), the ground, 591.1.
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the name of the submerged continent in the Pacific Ocean, 18.28.
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(Whaga), to be discovered in the Kosmon Era, 77.12.
Panic Language, Ah-ce-o-ga (earth language), 128.3 to 129.10.
Apology, Book of Jehovih, 6; 46.4; 147, 148.6, 9; 319.27; 797.2.
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Pain, becoming unconscious to, by force of the will, 439.14; 620.20.
Paine's doctrines, 741.7 to 21.
Paradise, the garden of, 43.13; 66.20.
a heavenly kingdom over Arabin'ya, established by Cpenta-armij, 327.28; 671.3; 677.1; 746.15.
Parodars, when a pure man dieth, the first living creature he seeth after he waketh to his condition is, 647.60, 61; 343.36.
Parsa, 381.12 and note.
Par'si'e, signifying warrior Faithists, 148.14.
a mighty nation of I'huans called, 175.14; 449. chap. lii.
Par'si'eans lived in a nation by themselves, and were large and mostly the color of new copper, 148, 149.15 to 19.
were a proud race, built up in great comeliness by the God Apollo, 397. chap. xxi.
Password, O Jehovih! Thou alone art the, to all the universe, 255.40.
He is the All One, who is the, to the highest of heavens, 758.43.
remember the, which admitteth thee to the all-highest kingdom is Jehovih, the I Am, 793.24.

Patriotism, I taught them my brother was my enemy; that to fall upon him and his people and destroy them was great, 4.17, 18; 5.32.
an evil man saith: I will war for Egypt, for this is my country; but I say unto you, all countries are Jehovih's (Moses). Be not slaves to any country nor to any king (Abraham), 605.5.
Peace, the highest, is the, of the soul, which cometh of consciousness of having done the wisest and the best in all things according to one's own light, 476.14.
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Snowflakes, in the, are both the casting and the mould of discordant m'vortexian currents, 578. 5, 6.
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manifestations of, such as had never been before since the foundation of this world, 260.14 to 18; 397.10.
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Spirit Circle, the Lord said: Come now into, Murdhan, 145.7.
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Standpoint, O that man had some, to judge things by. O that he had a measure and a foundation to stand upon, 488.27; 3.5; 550.16.
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Thoth, the highest man in su'is, and he dwelleth in Arabin'ya, 407.12.
the first mortal servant of Osiris, in honor of whom Thothma named himself, 442.14.
Thoth, the Bertian, an angel under Kabalactes, 706.22.
Thoth (afterward Gabriel), captain of Looeamong's host, 701.19.
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Thoth, the heavenly kingdom of, alarmed at the aira-vagna of Litabakathrava, 733. chap. vi.
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ordered by Osiris to build a temple in the form of a pyramid. "Measure for measure will I show thee every part," 443.25 to 29.
by command of Osiris, drives out of Egupt all Faithists, especially the Shepherd Kings who could not be made slaves of, 443, 444.1 to 7.
with two hundred thousand men and women in twenty four years completes the temple. Manner of construction and material used, 444.8 to 445.19.
goes into the chamber of Life and Death (in the pyramid), leaving the four chief priests in the Holy Chambers, and casts himself in death (dormancy) by swallowing his tongue, 445.5.
spirit of, by command of Osiris, taken by Baal for thirty days about in Osiris' heaven, also to the hells of De'yus, and then brought back and shown how to regain his body, 445.6 to 446.11.
builds the column of the stars and an observing column for the sun, applies himself to imparting wisdom to all men, but cannot stay the withering of the flesh, and dies on the day he was 100 years old, 446.15 to 448.39.
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Threads of light to every person in the Temple of Jehovih made every spoken word plain to all, 247.12; 76.19; 108.14; 202.1; 347.4.
Throne of God, thus was established the first, in these heavens, 17.38.
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Treasure, what, hath any man that he can take out of the world? Better is it to give it whilst one may, for to-morrow we die, leaving it to them that earned it not, 476.13.
Treasures, whoso layeth up, in this world shall find no peace, 174.2.
by the loss of earthly, the soul seeketh for that which will endure forever, 223.1.
Tree of Everlasting Life, the voice of the earth spake unto us, saying, Partake ye, for indeed mine is the, 15.4, 5.
Tree of Knowledge, partake ye of all the fruits thereof, save of the, which is the fountain of life. Partake ye not of this, lest ye die, 15.3.
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God planteth the, in the land of Eden (Osiris Bible), 408, 409.6 to 13.
Tree of Life, which is both good and evil; for in the day thou eatest thereof thou shalt surely die, 409.9; 607.14.
Tree of Light, the growth of wisdom in man as the earth groweth older is the, 541.
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Triangle, Sethantes bestowed it upon Ha'jah, 35.6 to 8.
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Tried, oft it happeneth that men are, in a way they know not the wisdom of, but which afterwards we realize to be the best thing that could have taken place, 502.16.
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Troy, two hundred vampires, angels of lust, were set upon a prince of, and in desperation he was driven to kidnap an Athenian princess, 451.26; 270.12; 450.8.
Truants, how Thou followest up Thy wayward children; Thy, that strive to go away from Thee, 505.4, 5; 331.5.
Truth and Wisdom, what mattereth it whether we try or not to obtain, 198.17.
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Tuff, eleven spells (33 years in a spell) one, 497.4.
Tyrant, to dwell in a city which is full of iniquity, thou shalt be a, over thine heirs, restraining them from liberty, in order to keep them from vice, 768.24.

Uh'ga. See Wheel.
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Uncloven Foot, neither shalt thou eat the flesh of the beast with, 116.20.
Unknowable Nothingness, to worship the All Light, the, 199.20.
Unseen, which is potent, 6.5.
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the cure is, come thou out of, and be thou clean. Whoso hath more faith in, let him remain in, 771.23, 24; 818.24; 793.17.
Uzated, the star T-lemos was, 460.16.
Uzians, world's people (818.10, 11, 25), in contradistinction to Faithists, 2.21.

Valuable, to obtain knowledge and do good, these are, 589.6.
Valuables, Ormazd alone is valuable; the man who hath the most All Light hath the greatest, 236. 23, 24.
Vain, thou shalt not be, for nothing is thine, 195.22; 119.19; 217.17; 218.33.
why will man be, of himself? 528.17 to 19.
thou art, O man. Canst thou tell why the grass is green? 545.23.
Vampires, angels that nestle in the atmosphere of mortals, living on their substance, 314.3.
that live on mortals and in swine and cattle, 375.9; 451.26.
spirits who suck the blood and the flesh of mortals till the brain and heart are wild and mad, 454.18.
spirits who inhabit mortals in order to live on the substance they eat and drink, 488.10.
two classes of, spirits, 668.10.
Vanity, who shall answer for the, of men and angels? 503.33; 191.29.
O the, of Thy little children, 255.40.
Veda, the, given through Brahma, and written down by his son Vede, 357.1; 359.24.
Vedas, the written doctrines of the, as they now are, 644.6.
Vede, one of Brahma's sons, 351.24, 25.
the basis of, 644 to 648.
Vedic Language, thus perished the, the language of song, and of poetry, and of great oratory, 440.21.
Vengeance, man loveth, 477.4.
Vind'yu (India), sacred books of, rewritten by Kabalactes, 684.29 to 43.
great was the peace and beauty and glory of, in that day, 404.3; 327.27.
the mighty people of, reduced in 100 years by Sudga to beggary, 437. chap. xlvi.
in a few hundred years, was made by Kabalactes a land of ruins, 683, 684.20, 21.
Vishnu, organized the first Lorddom, 297.29; 301.12 to 302.24; 307.14.
the God who inspired Abraham, 324, 325.8, 9; 683. 10.
Visitors from some far-off realm, who are either discordant with yourselves or bent to meddle in the affairs of other people, 188.14.
Voice, My, is in all places, 69.5.
My, is in the rocks and in the wind that bloweth and in all things that have not tongues, 69.6 to 9; 637.97.
then came the, of the Almighty, Jehovih out of the midst of the Light, 213.4, 5.
no matter how long it descendeth, still the, is His, 236.14 to 16; 264.3.
Thy, is ever upon all men, but they hear thee not, 238.6; 261.10.
Jehovih's, spake out of the Light to Ahura, 331.9; 483.22; 506.11.
he who will hear His, must hearken, then cometh light, 552.5.
See also 735.22; 804.26; 828. chap. xxi.; 838.1, 2.
Voice and Words, think not that I cannot also create. Is this not easier than to create a man who shall create words? 213.7.
Voice of the Creator, the honey-bee and the ant, 216. 14, 15; 69.6 to 8; 131.4.
Vortex, name given by man to whirlwinds in the etherean firmament, 7.8. 3 to 8.
See Plates 25, 26, 27, 28,545, 546; 461.23; 568. chap. i.; 577.25.
the earth's, faces towards the north, 497.3.
a time shall come when the, of the earth shall burst, Remarks, Plate 41, page 559.
the half of the earth's, which faceth toward the sun is a concave lens to the earth, 575.2, 8.
ethe holdeth corpor in solution, and when a portion of the solution is given a rotary motion, it is called a, 576.13.
Vortex, Sub, the earth's vortex is a, existing within the sun's, 570.33.
See also 573.13, 19; 574.21.
Vortex'ya, the name of the force of the vortex is called, 568.9.
the great secret form and force of vortices now first revealed to man, 316.15.
the lines of, are in currents from the outer to the interior, 570.34.
light, heat, magnetism and electricity are all one and the same thing, manifestations of vortexian currents under different conditions, 576.11, 12; 568. chap. i.; 587.1.
Vortex'ya, M', the north and south line of the earth's vortex is called the, 568.10.
the tail of a comet is called its, 573.8.
Vortexian Currents, males are the manifestation of positive vortex'ya, and females negative, 588. 9.
See also 577.25; 584.10 to 12; 588.2, 3.

War, man obeyed the beast, and, came into the world, 1.6 to 8; 43.16; 45.14.
a necessary evil to prevent a too populous world, 4.28; 120.4, 5.
nor will I, for the king, nor chief ruler, nor for any man, nor for any land, nor house, nor earthly thing, 633.29; 417.17.
whosoever engageth in, or leadeth in, 746.18; 754.40.
God's judgment against, 784.13 to 15.
such as engage in, cannot rise while, remaineth on the earth, 785.22 to 32.
Warfare, God inquireth of Jehovih concerning, 391.11 to 13.
es'sean, as mortals engage in corporeal, so angels engage in, 452.3 to 7.
Wark Belts of the earth and sun, 221.6 to 222.11.
Washa'-wow'-wow, the great hunting-fields, 232.20.
Washington guarded day and night by a thousand angels, 742.28; 741.4, 5.
Water Spouts, how caused, 578.3.
Weakness, what is my, that I cannot overcome it? 3.3.
Westward, 191.4; 477.4.
Wheel, the meaning thereof was, 81.60; 591.10; 684.26.
Wheel of Ormazd, 226, 227.3 to 8; 229.1, 2.
hung in country-places by the roadside, 265.10.
Whirlwind, the, made I as a sign to man of the manner of my created worlds, 7.3; 794.23; 568.10; 544.15.
Wife, I am thy first, why slewest thou me? Was not the world wide enough? 216, 217.22.
in seeking a, see to it that Om is her transcendent virtue, otherwise she will be a thorn in thy side (Abraham), 607.10.
Winds, the cause of the, chiefly, 570.32; 577.27, 28.
Wisdom, nor have I made, possible unto any man or angel that knoweth not My elements, and the extremes of evil and good which I created, 14.9, 10.
is not Jehovih wide as the universe and immutable? and to be in harmony with Him, is this not the sum of all? 70.14.
the evidence of, lieth not in learning one thing only, but in the adaptation of man to Jehovih and His works, 112.2.
mortals have said: It is good to be good, but it is not practicable. It is wise to be wise, but, runneth in a thousand roadways; every man for himself, 258.3; 307.9.
cometh not suddenly; as darkness goeth away, light cometh, 542.10.
there is more, in the song of a bird than in the speech of a philosopher, 552.6.
to learn how to live, to rejoice and to do good, and make thy neighbor rejoice also, — this is, 565.19.
to find what will make men loving and good toward one another, is not this the greatest (Confucius), 607.16.
is not all, to be proved within each and every man? 551.38.
think not that great, cometh suddenly by dying, 774.19.
Wise, but the, bide their time, and oft are fortified when others know it not, 415.31.
Within, this nation, this government, and this people shall not be attacked in the places ye build. It is, 832.19 to 22.
Woman in Vind'yu had risen in knowledge higher than the highest of women in other parts of the world, 405.6; 250.8.
Woman, how nearly a righteous, dwelleth with the Creator! 355.12.
Pharaoh said to Moses: My son, with all thy wisdom canst thou understand a? 506.45, 46; 770.32, 33.
the way (according to the Osiris Bible) in which woman was made, 408.8.
Woo-hoo-taugh-Nee, the ground of games and tournaments, on the eastward of the lake (Salt Lake), 365.17.
Word, a written, is not a, but an image of an idea which hath been spoken, 128.1.
not one hath found a failure in Thy, as it speaketh to his own soul, 218.32.
the Father's, from this time forth shall dwell with mortals, 264.5 to 7.
Words, are not all, at best, but pictures and paintings of the spirit that findeth them? 69.11.
all, came from the Lord your God, 70.17, 18; 21.36; 28.10.
at best, are but slow and coarse representations of the soul's conception of things, 110.5.
the first heavenly, given on tablets and skins and cloth, and in books to mortals, save what, were given in secret to the tribes of I'hins, 253.22; 313.23.
spoken, are a breath of air; they blow away. Written, lay in silence; they are dead, 688.22.
World, the formation, life and death of a corporeal, 8, 9.13 to 20.
I want no higher life. This, is good enough for me, 638.105.
one, at a time is sufficient for me, 764.15 to 18.
World's People, The, are descended from Cain (Osiris Bible), 410.29.
Worship, Han's idea of, 313.18, 19.
to, the father and mother, 417.17; 418.15.
it shall be guaranteed unto them to, in any way their conscience may dictate, 727.41.
Wotchak, a false god in atmospherea, overthrown by Osire, 153. chap. iv.

Xerxes, inspired by the Goddess Ashtaroth, 681.18 to 23.
with the largest army in the world, goes against the Argos'yans (Grecians), 682.32.
having had the greatest number of slaves, is sent for by God to help liberate those in Guatama, 749. 2 to 4.
goes to New York and takes thence the guardian angels, leaving the city in the hands of drujas, 750.16.
Xerxes' army scattered and destroyed, 682.14, 15.
Xerxes and Leonidas try to make mortals in Guatama, see justice and liberty, 750.15.
allot themselves to finishing the war, 750.31 to 33.
inspire mortals to athletic games, 751.40 to 45.

Yak, a picture of a, Plate, page 58.
Yaks were born of the Druks and Asuans, 44.5 to 9; 47.18.
were born of the Druks and I'huans, 99.100; 1.3 to 8.
not capable of everlasting life in heaven, 46.6.
Yaton'te, Lord God of North Guatama under Fragapatti, 193.8.
location of the heavenly kingdom called, 223.1.
relates the story of his adventures in founding his kingdom, 223.3 to 227.29.

Yaton'te, the voice of Jehovih comes to, saying, 227 2 to 228.6.
at the end of dawn takes his host to Mouru, 274.7.
the only subjective heaven in the region of the red star (the earth), 518.2.
See also 665.10; 668.9.
Year, from one New Year's day until the succeeding one shall be called one, 802.6.
Yeshuah, the heavenly place in atmospherea of Ah'-shong, 50.11, 12; 110.6.
Yi-ha Language, 145.5; 147.6, note; 190.27.
Yima, Lord God of Shem, under Fragapatti, 193.8.
a high raised God (299.4) into whose charge was given the 6000 loo'is for the raising up of Abram, Po, Brahma and Eawahtah and their followers, 299.5 to 9.
the God who was the inspirer of Po, 324.5 to 8.
a Savior; self-assumed Lord of the earth, 644.6, 15.
a self-made God in after times, who announced himself, son of Vivanho, 646.49.
the captain of Kabalactes, host, 701.20.
Yoke, man shall no longer be driven in, and harness, 789.22.
Yokovrana, king of Hafganistan of the capital city Oblowski, 460.13.
consults the oracle in regard to an heir to the throne, 461.17.
's wife also consults the oracle, 461.18 to 22.
ordered by the oracle to no longer pursue the sacrifice of human blood, 462.1, 2.
See under Capilya.
Young, the, are your angels given you by the Creator; and ye are their Gods, 688.6.
the, were taught in schools a knowledge of the sun and moon and stars, and of all things that are upon the earth and in the waters thereof (43,000 B.K.), 63.21.
I (God) labor not so much to convert adults, as to prepare the minds of the, 791.2.
the new edifice shall be of the, and not of the adult, 792.9, 12; 781.7, 8.
Yu-tiv, a damsel, fairest of women, 343.35.
becomes the wife of Brahma, 345.47; 346.6.
death of, 359.9; 360.16 to 20.
after her death appears in sar'gis, 361.5 to 11.
See also under Brahma.

Zarathustra, to be a su'is sar'gis of the fourth grade, 177.24, 25.
raised up by the loo'is under the orders of God (Samati) I'hua'Mazda, 174.2 to 4.
name of the father and mother of, 174.4.
mother of, was by Sa'moan, an angel, obsessed before she conceived, and during the time of maternity not suffered to wake from her unconscious trance, 174.4.
Fragapatti instructs God (Samati) as to what he is to accomplish on the earth in five years' time through his heir, 183.9 to 186.18.
taken by his mother from the city of Oas to the Forest of Goats, 178.13.
an i-e-su, a passionless birth, 175.7.
stature of, equal to three ordinary men, 178.14.
called by the tribes of the forest the Lamb of God, signifying strength and good will, 178.14.
taught wisdom in all things by Ejah, one of God's Lords, 183.1 to 184.8.
Zarathustra made a priest by the I'hins, remaining with them seven years, teaching them many things, 184, 185.9, 10.
again in charge of I'hua'Mazda, and goes before Asha, king of Oas, 185, 186.17 to 22.
used as a sar'gis in presence of Asha, 186.1 to 189. 17.
returns to the forest to write the Zarathustrian laws, 189.17.
sat in the bushes for thirty days and thirty nights, neither eating, nor drinking, nor sleeping, 193.10.
goes again to Asha, the king. Interview between them, 197.11 to 204.20.
a man, All Pure, 205.5.
delivers the prison, and the shaft of the keeper's spear is broken in a thousand pieces (see 259.25), 213.1 to 4.
to visit the large cities of Shem, Ham and Jaffeth, and to travel four years delivering the Zarathustrian law, 214.5.
founds the Zarathustrian religion, making Asha chief father, 214.7, 8.
visits the city of Tse'gow, and is used as a sar'gis before the king, 215.10 to 217.28.
the king thrusts his sword at, but it broke into a hundred pieces and yet no part touched (259.25), 217.29.
city destroyed, and the king kills himself, 220.7 to 221.15.
king appears in sar'gis, declaring he is not dead, 222. 24.
feeds more than 30,000 people for three days (264. 23), 224.7.
teaches the people how to pray, 225.5 to 8.
cometh to Ne'kiro, whose king was descended "from before the world was," and who was one-seventh and one-ninth of all created things, but kills himself and is restored to life by, 233.5 to 237.28.
departs to the upper lands of Shem, visits Ham, and returns to Oas, 239.9 to 13.
brought before Pon'Yah, the king of Oas, who judges him and casts him into the den of thieves, 242.4 to 243.17.
raises to life the messenger killed by the king, heals the sick and restores the blind and deaf, 244.3 to 6.
the learned people say of, if he be the master of the I'huans, let him prove his powers whilst he is hanging by the feet, 245.8.
is imprisoned with two thieves, and hung between them, 245.9 to 12.
speaks to the learned men, and gives up his body, and it is cast into the den of lions and at first not eaten by them, but afterwards they eat it, 245.14 to 246.17.
appears in the semblance of his own flesh and color, and in his own clothes, and speaks before Asha and the learned men, 247.21.
inquired of as to the two thieves, who presently appear in sar'gis, 247, 248.23, 24.
inquired of as to how long a spirit lingereth around about, 248.27.
in sar'gis, teaches for three days and nights the words of Ormazd, 249. chap. xxx.
rises out of hada, where he had dwelt three days, 253.23.
called Zoa-raaster in the Fonecian language, 329.1.
See also 649. 650.2 to 15; 534.14 to 20; 535.35.

Zarathustra, so that the name of, was forgotten amongst men, 650.20.
Zarathustrian Laws, 189. chap. viii. to chap. xii. v. 8; 193.10; 280, 281.31 to 37.6.
Zeredho had a God named Hoab, 187.8; 197.7; 290.4; 300.5.
Zero, I created man at, but for him to add unto himself forever, 71.24; 102.2.
Zeus, the Grecian name of De'yus, 428.6; 475.14, 16.
the Grecian name of De'yus and afterwards of Baal, 682.29.
Zodiac, signs of the, given by the Lord, 146.16.
Osire, through his Lords, bestows the tablet of the, on mortals, 169.1 to 4.
see Plate 67, page 595; also 596.49

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