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AND HIS ANGEL EMBASSADORS.

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The demand for OAH SPE is unprecedented for so expensive a book. Newspaper after newspaper has devoted columns to its significance. It is sought for by devout Christians, Jews, Freethinkers, Infidels and Spiritualists. And is highly prized by all other intelligent people.

OPINIONS OF THE PRESS AND PUBLIC MEN.

THE NEW YORK TIMES, October 21, 1882: "Dr. L. B. Cetlinski, the orientalist and scholar, said: 'I believe no man could write such a book. It would be the work of a dozen men for a lifetime to produce so great a book.'"

THE N. Y. HERALD, October 29, 1882: "A new Bible, a book of over 900 pages, and claims to be a direct revelation from heaven, is really something partaking of the character of a novelty. Such a book has appeared within the past week. Because it relates to earth, sky, and spirit, it is called OAH SPE. As to the object of the book, we gather that it is not intended to supplant the former Bibles, nor Vedas, nor other sacred books. Other Bibles, it avers, have been for a race or tribe of people only. This one is for all races and all peoples on the earth, and sets out to show how the former sacred books were parts of one stupendous plan for bestowing light on mortals. The new revelation, which had become a necessity because of the divided condition of mankind, provides for the fellowship of all peoples. It is characteristic of OAH SPE that it reveals the affairs of the angels of heaven--what they do, how they live and travel, their relations to, and the parts they play in the affairs of mortals.

PUBLIC INTEREST IN SUCH A BOOK.

"A new Bible means a new revelation, a new prophet, a new dispensation. Not every one, it is true, takes the same view of these things. There are those sceptics who think there are not now and never was a divine revelation in the ordinary religious acceptation of the term. There are those who think there has been such a revelation; that such revelation exists, but who have their doubts as to the genuineness and authenticity of existing so-called sacred books. There are those again who believe that there have been a series of revelations but that the latest--that made in the person, work and teaching of Jesus, the Christ, and developed by the

apostles, his immediate followers--was final. Little account is here made of other pretended revelations--the sacred books of the East, the books which embody the teachings of Buddha, Brahma, Confucius, the Koran, the Book of Mormon and others. This is the less necessary that we are dealing with a book which professes to emanate from the same source as the sacred books of the Jews and Christians. Such being the diversity of opinion regarding revelations, it is not to be expected that all those we have attempted to classify will take the same or equal interest in them.

WHAT THE BOOK CLAIMS TO BE.

Laying aside the claims of this book, OAH SPE, to be regarded as of divine authority, a brief account of the book and its author may be given and the reader can choose his own conclusions. OAH SPE is a large Bible-like volume in style and appearance, and consists of over 900 pages. There are some thirty books, with such titles as Book of Sethantes; Book of Aph; Book of Sue; Book of Thor; Book of Osiris; Book of Fraga-patti; Book of Lika. There is one book called the Book of Sixteen Cycles, which deals with the history of 48,000 years. There is another book devoted to the wars against Jehovih--a book the details of which make it very plain to see that the sons of the great Lord of the Universe were but sorry specimens of piety and loyalty. The entire work claims to cover a history of 24,000 years. In the earlier chapters we have some extraordinary accounts of the movement of the gods, of whom at first there would seem to have been many. In those days it appears that the art of navigation was practiced on a much grander scale than at present. The leviathans of to-day sink into insignificance when compared with those monster vessels which carried the gods and their retainers and the accompanying millions from planet to planet. If, from the standpoint of our knowledge, the accounts given of the gods and the ethereans are a little inconsistent, it is not to be denied that there is sonorousness about the description. With the gods, however, we are less interested than with the mortals, and from this book it appears man has had a longer and more varied experience on the earth than our accepted theories have hitherto permitted us to believe. The development theory finds ample encouragement, for time and education were necessary to enable them to walk erect and to make use of speech. We have brief but interesting accounts of Brahma, of Zoroaster, of Abraham, of Moses, of Joshu or Jesus, of Mohammed; and in the history of progress or development the United States, the constitution, the war, and Abraham Lincoln, are not overlooked. The Book of Praise recalls the style and phraseology of the Psalms of David:

1. 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!

7. Who 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!

The language all through is highly Scriptural in tone. Here is a list of commandments:

- 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, and when angels or men advise thee against these commandments, they have little to offer thee that will promote the harmony of the state, or the glory of thy Creator.

NO PROSELYTING NECESSARY.

What is the object of such a work? one is tempted to ask. There is an immense machinery called into operation, and the so-called history of heaven and earth for many thousands of years unfolded; and when we get to the end, having read even the last and most pleasing book through, the book entitled "Jehovih's Kingdom on Earth," you cannot help asking yourself, "For what purpose is all this?" The ideal of the work is high. It aims at purity, goodness, peace. Education—the education of the young—is insisted upon, and there is in the last chapter a description of the Temple of Apollo, which our New York magnates might do well to read. But you look in vain for a system for a creed. Occasionally you find such language as the following:

1. Seek not to spread 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 all who choose Me, practising 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.

A NEW MILLENNIUM.

The keynote of the entire work seems to be struck in the following passage, taken from the opening chapter:

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 (the soldiers and standing armies of Brahman, Buddhist, Christian and Mohammedan) shall be put away, and war shall be no more upon the earth. Thy enemies shall be disbanded. And from this time forth whoever desireth not to war thou shalt not impress, for it is the commandment of thy Creator. 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 creating. And to as many as may separate themselves from the dominion of the Beast, making these covenants unto Me, have I give the foundation of My kingdom on earth.

THE HERALD closes its lengthy review as follows:.

A faithful examination of the work as a whole shows that it is opposed to all creeds and systems of religion, and that it is an elaborate argument in favor of vegetarianism, and every other ism by means of which animalism may be eliminated from human nature.

Prof. C. A. CUMMINGS, L.L.D., says: "The immensity of the scheme of the book is overwhelming. As a literary phenomenon it surpasses all other books."

NEW YORK STAR, October 29, 1882: "In the narrow limits of a newspaper article it is impossible to give more than a faint idea of the scope of OAH SPE. It brings the history of heaven and earth down to the time of the administration of President Lincoln."

THOS. A. MERCER, L.L.D.: "OAH SPE, to say the least, is written masterly, above all ordinary books, and in a vein of monotheistic adoration equalled only by other sacred books."

JAMES WEISMACHER, M.D., says: "My first question was, well, if it be a revelation, how do we know it is true or false? But when I had read sufficient to comprehend that it was an immense poetical picture of the Universe, I was ashamed of my question."

Prof. T. A. M. WARD, the Oriental scholar, says: "OAH SPE is the book of the age. It marks a new era in the progression of man."

ALEXANDER MEYER, M.D., says: "No man, as I conceive, can criticise OAH SPE. To review it justly would require a knowledge of all the mythology and sacred books the world has ever had, and it would take a lifetime after that to do it."

RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, October 21, 1882: "To give a detail of the plans of this Bible, OAH SPE, with its hieroglyphic and its allegorical illustrations would set the reviewer's pen at defiance. While spiritualism clings to the old Bible, the last thing it could consistently do would be to oppose the OAH SPE."

THE GRAPHIC, October 26: "OAH SPE is the name of the new Bible which an enterprising publisher announces. It contains not only all that will be found in Prof. Max Müller's work, but a great deal more."

TRUTH, New York, October 22: "The book Cosmogony (in OAH SPE) explains the material universe, the creation of worlds, the laws of motion, the causes of animal and vegetable life, and more things in heaven and earth than are dreamed of in the philosophy of modern scientists."

NEW YORK WORLD, October 22, 1882: "It is a book of over 900 quarto pages, with a glossary, index and plates, the titles of which are not the least remarkable feature of the new Bible. The first 750 pages are devoted to a history of the universe down to the time of the discovery of America. It would be more easy to say what they do not contain than to enumerate their contents."

OAH SPE, THE NEW BIBLE.

COMMENTS BY PROF. ALEX. WILDER.

Prof. ALEX. WILDER, one of America's best known great scholars, and withal a philosopher, makes a lengthy and interesting sketch of OAH SPE, the New Bible. We cannot in so short a space reprint the article entire, but make a few selections. He says:

I have not been inclined to be partial to professed revelations and the various assumptions of spiritual authority put forth under a pretext of some divine commission. What may be obligatory on the faith or conscience of another is not for that reason binding upon me.

In considering the new book, OAH SPE, I am guided by this sentiment. One of the early Christian writers has certified to us that "prophecy came not by the will of man, but that holy men spoke as they were influenced by a holy spirit."

I see no good reason to presume any inferior afflatus for OAH SPE unless it is apparent in the doctrine or other aspects which the book may present. Other literary works have been given to the world, equally independent of the volition or purpose of the writers, and have secured a candid reception nevertheless. John

Bunyan has given an Apologue to his "Pilgrim's Progress," with a similar explanation.

It is preposterous to charge the non-conformist tinker with plagiarism. Yet the "Romaunt des Trois Pelegrinages" had been written three centuries before, and an English translation printed in 1483. The "Pilgrim of Perfection," by William Bond, was also published in 1526; and Bolswaert's "Pilgrim's Progress" in 1627, with engravings and other features resembling Bunyan's work, such as analogies of the "Slough of Despond," "Vanity Fair," and the "Valley of the Shadow of Death." Other treatises also were extant, as the "Parable of the Pilgrim," the "Pilgrimage to Paradise," the "Pilgrim's Journey toward Heaven," the "Pilgrim's Pass to Jerusalem," etc.

The occurring of so many analogous publications without collusion is not hard to explain with perfect candor and justice. The ideas and principal features of the "Pilgrim's Progress" were present in the religious world of that period. Whoever breathed that atmosphere was certain of the inspiration. The air was full of it, and men like Bunyan, Bolswaert and De-ouilleville were suitable agents to give it form and voice.

Indeed, what was Dante's "Divine Comedy," Virgil's "Æneis," Homer's "Odyssey," but a "Pilgrim's Progress?" We can afford to be as generous and just to OAH SPE in its debut as a new Bible. We acknowledge inspiration to the poet; and never cavil because one chances to occupy a field which had already been set off as the domain of another. The Christian complains of the Jew for not consenting to include Jesus and Paul with Moses and the prophets; and there may be somewhat of like plausibility in making a like claim for this new volume. If Charlotte Eronte has spoken truly, it is really so: "Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. That world is around us, for it is everywhere." If there has been a Canon of Prophecy open, then it has never been closed. "The Eternal Spirit," Milton declares, "assists with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases."

Schiller declared that his ideas were not his own; that they flowed in upon him independent of his intellectual faculties, and came so powerfully and rapidly that his only difficulty was to seize them and write them fast enough. Mozart asserts: "Thoughts flow in upon me rapidly; whence they come, and how, I know not, and I have no control over them. * * * All my feelings and composition go on within me only as a lively and delightful dream."

The story of the receiving and preparation of OAH SPE appears to be of the same character.

What, then, of the OAH SPE BIBLE itself? It seems to be of the nature of a compilation; and its style is very similar to what that of our present Old and New Testaments would be, if translated by a classical scholar of our times, without regard to the stereotyped King James's Version, which many apparently regard as even more sacred than the original text. Indeed, it often sounds affected to me, and even to be turgid and constrained. There are many strange words, and likewise familiar ones strangely changed. * * *

This fact is not incompatible with any rational theory of the source of the volume. I also notice the peculiar orthography of Jehov-ih, suggested by the masoretic punctuation.

The volume is too large, and its scope too extensive.

to permit much to be said of its intrinsic merits. There are specimens of picture-writing and various word-symbols that it is not impossible to associate with those of the Chinese, Egyptians and prehistoric races of America. If the assumption that it is a sacred history of 24,000 years, as well as a synopsis of matters previous, may be received as substantially authentic, the curious characters may be genuine likewise. * * *

There have been seven eras of the world, we are informed; six have passed, and the seventh is at hand. The condition of mankind is characterized as follows: In the first, he was created, prone and helpless; in the second, he became upright and able to walk; in the third, there was a numerous population living in cities and nations; in the fourth, the Beast, self, was obeyed, and men became litigious and warlike; in the fifth, they were carnivorous; and in the sixth, the Beast took four heads or shapes, the Brahman, Buddhist, Christian and Mohammedan; and was worshipped. The earth was divided and standing armies maintained; one-sixth of man's life and labor was given to war, and one-third to dissipation and drunkenness.

At this time the Supreme Being sent angels to the earth with his mandate to desist from carnivorous practices, to put away the worship of the four Heads of the Beast, cease from war, disband the armies, and have no God, Lord or Savior, but only the Creator, Jehovih. Those who obeyed should be called Faithists, and the others Uzians. It was in the thirty-third year of the new era that these "embassadors of the angel hosts of heaven" prepared and uttered this revelation: "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." Hence OAHSE.

Following this introduction is a second fragment, entitled: "The Voice of Man." It is of the nature of a Jeremiad, an acknowledgment of sins and a prayer for all mankind: "As those speakers to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, O speak thou, Jehovih."

The "Book of Jehovih" follows with the dogma which constitutes the essential sentiment of the work. It is curiously like the mode of expression in the "Laws of Man," the great text-book of Brahmanism.

"All was. All is. All ever shall be. The All spoke, and Motion was, and is, and ever shall be; and being positive, was called He and Him. The All-Motion was his speech. 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."

As this is the dogmatic part of the volume, it is to note that this Jehovih is first and last, the quickener, mover, creator and destroyer, of two apparent entities, the unseen, which is potent; and the seen, which is impotent, and called "corpor." With these two entities all living things were made, and man was placed over them. He gave the Supreme Being the name E-o-m, or Jehovih, which is expressed by an oak-leaf fastened to a cross and surrounded by a halo or nimbus. There are two worlds, the unseen denominated Es (Chaldaic, fire, foundation), and Corpor. Es fills all place in the firmament; Corpor has been made into earths, moons, suns and stars innumerable. There are also two subdivisions of Es, Etherea and Atmosphaera. They are constituted by ethe, the most rare and subtle of all things, existing not only by itself, but also having power to penetrate and exist within all things, even within the corporeal worlds.

The residue of the Book of Jehovih is after a style compounded from the first chapter of Geneses II, Esdras and modern text-books of science; and terms of an Alwato character are employed in the technic.

Among the books into which OAHSE is divided after the manner of the Bible in the Book of Sethantes, Son of Jehovih, first God of the first Cycle, Book of Ah'shong, of the second Cycle, with a Book of Lords contemporaneous with each; then a synopsis of 16 cycles, or 48,000 years, down to the submersion of the continent of Pan, in the present Pacific Ocean, 24,000 years ago, "selected from records in the libraries of Heaven." We are told that each cycle is under the control of certain chiefs of high raised angels who occupy that particular arc of the sky. In the first cycle the "Holy Council of Orian Chiefs" appointed Sethantes to supreme control with the rank and title of First God of the Earth and her heavens. He raised up 15,000,000 brides and bride-grooms to Jehovih. Next came, Ah'shong, a kind of "heathen Chinese" name, who raised a harvest of 2,200,000,000. The third cycle was under Hoo Lee; the fourth under the Chieftainess C'peAhan; the fifth under Pathodices; the sixth under Goemagak; the seventh under Goephens; the eighth under the Goddess Hycis; the ninth under Seeit'ci'us and the tenth under the Chieftainess Miscelitioi. By this time the earth was full of people, but they were precocious and short-lived. Women were mature at seven, but seldom lived above 30 years. Many of the mothers bringing forth two score sons and daughters, and from two to four at a birth." It was, however, a golden age; food and clothing abundant, hundreds of thousands of populous cities, ships, innumerable, books and printing, and schools characterized this first period. But notwithstanding this spiritual greatness, they were degenerate in body, and Jehovih provided a new race. The "ground people" came forth and produced children by the women of the Thins, that were a copper-colored race. Six cycles followed, when under the God Neph, there was no harvest of brides and bridegrooms. This divinity besought Jehovih for guidance, but received no answer. "As I try mortals so do I try angels," said he; "and as I try them so do I try my Gods. Forever and forever do I keep before them the testimony of an All-Higher." So he planned a flood and destruction; and all the continent of Pan was destroyed except Zha-pan.

It is not in my purpose to give an extended review of this volume. There are many references and expressions peculiar to the scientific and physiological notions of the present century which will be revised as knowledge becomes more thorough and philosophical. I find in many places words and ideas which belong to various old nations and worships; and am led by such facts to admire where I might otherwise turn away in weariness.

The ancient faiths of Persia, India and Egypt have contributed largely to the inspiration of OAHSE. Many names are found belonging to Semitic, Aryan, Arian and Ethiopic languages. It is curious, and cannot have been deceptive.

I have no wish to write this work up or to dismiss it with a sneer. Let every one who is curious read it, and judge intelligently and candidly. It is a marvel, whatever it is. The arrangement and construction are not ill; indeed, if we were to accept the work, we would find much to praise in this ingeniousness. Where it approximates the faith of any ancient people, I notice somewhat of a following of their style of expression. This may be imputed to copying, but there is nothing of the sort. The resemblance is more in tone and sentiment in diction. I have a curiosity to witness the reception which the volume will receive.

A. W.

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