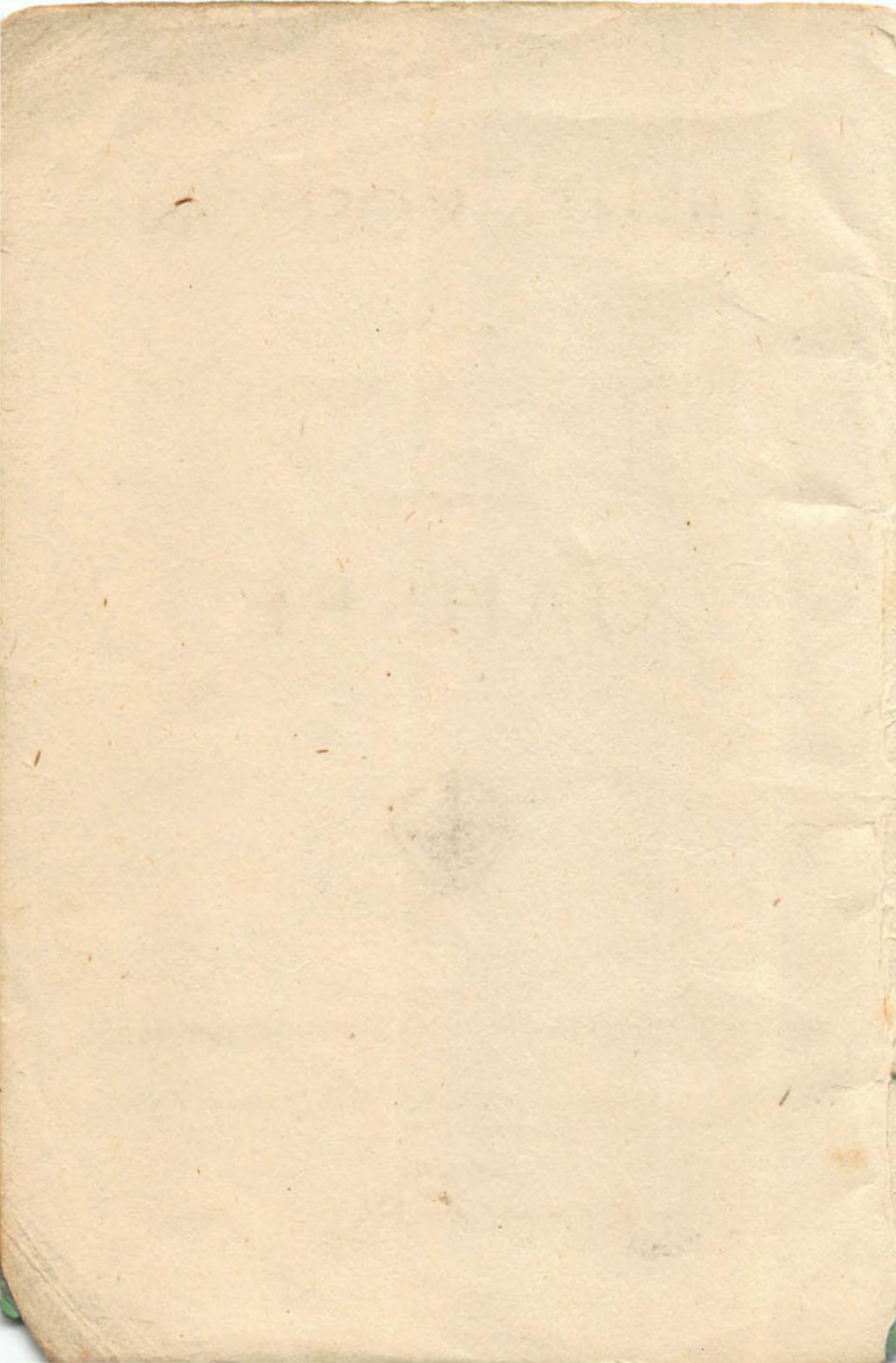


THE
LIGHT OF KOSMON
(OAH SPE)



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LIGHT OF KOSMON

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This Booklet is a reprint of chosen portions of
OAHSPÉ
and is intended to give the spiritual teaching of that Book as a
guide to present-day truth seekers.

OAH SPE.

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 labour 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 Saviour, 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, OAHSPÉ; 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 OAHSPÉ 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 OAHSPÉ.

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 behaviour?

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 beholden 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 accuse 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 harvest.

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 have I 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 honour 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 Jehovah, 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 honour 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 tor-

pedoes, 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 honour of their country! Thus have I added crime to crime before Thee, Jehovah; 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, Jehovah! 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 Jehovah! Into four great idolatries

THE VOICE OF MAN.

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 neighbour 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. Labour 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.

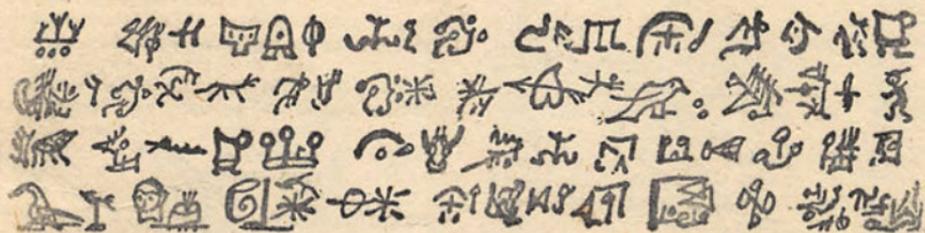
38. Now, O Jehovih, I come to Thee! Thou holdest the secret of peace and harmony, and good will amongst mortals. Give me of Thy light, O Father! Show me the way of proceeding, that war and crime and poverty may come to an end. Open Thou the way of peace and love and virtue and truth, that Thy children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



APOLGY: "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 IMPO-
TENT, and called CORPOR.

6. With these two entities, in like-

ness thereby of Myself, made I all the living; for as the life is the potent part, so is the corporeal part the im-
potent 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 world 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 the 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 colours 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 nebulae 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 vortexian 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 travelleth 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 ethereal 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 nebulae, 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 vapour, 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 vapour, 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 behaviour 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 vapour 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 colour 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 colour, 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 crystallised 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 nebulae; 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 nebulae, 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 nebulae; but I saw not the wisdom and glory of Thy works. I looked 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 travelleth. 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 labour 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 ethereal 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.

JHOVIH 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, ethereal 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 ethereal 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.||

Jhovih 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 you 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 labour 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' labour 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 dancs 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 pro-creators with the asuans; for ye have done two services unto Me; which are to teach yourselves corporeal things, that ye may understand and sympathise 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 behaviour of mortals unto everlasting life. And that these labours be not too severe upon you, I created the dancs 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 honour 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 somewhat 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 to 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 labour 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 Orrian 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 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 atmosphere 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 battle-field; 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 or 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 labour 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 of 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 cor-

poreal 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 organise 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 continent 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 solar phalanx. See illustrations in Books of Ben and Saphah.

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.

THESSE 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 ambassador 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 untrammelled with Gods and Saviours 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 in 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 Saviours 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 realise 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 Saviours 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 of 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 Saviours, but profess Me, the Great Spirit, Jehovih.

34. And they shall pledge themselves unto one another in fulness, 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. Practising 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 wrks.

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 Buddhists, 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, ambassador 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 labour 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. Both are good, and shall be practised.

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, 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 avocations 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 practiseth harmony and good works. Both of the others are resistants, quarrellers 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 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 Buddhist, nor Kriste'yan join in the second resurrection 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 BUDDHISTS, 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, and 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 Saviours 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 fulness 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: BUDDHA, BUDDHA! 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 THY SAVIOUR, OR CALL THOU ON THAT SAVIOUR, 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 Buddhists, nor to the Kriste'yans, because of their prayers and confessions.

26. But wherein good works have resulted in affliction; 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 Buddhists have suffered a people to fall from knowledge into ignorance, or from virtue into vice, my judgment is against them.

29. Wherein the Ka'yans 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 Buddhist, or the true Mohammedan hath not fallen. These, that fell, were such as embraced not our doctrine in fulness 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 Buddhist principle, or the Ka'yan 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 Saviours.

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 millions.

4. Of Buddhist angels in the lowest of heavens, as wanderers on the earth, there are this day more than seven thousand millions.

5. Of Ka'yan angels in the lowest heavens, as wanderers on the earth, there are this day more than three thousand millions.

6. Of Kriste'yan angels in the lowest heavens, as wanderers on the earth, there are this day more than three thousand millions.

7. Of Mohammedan angels in the lowest heavens, as wanderers on the earth, there are this day more than two thousand millions.

8. Of Jewish angels in the lowest heavens, as wanderers on the earth, there are this day more than thirty millions.

9. And of other angels, idolatrous and otherwise, even on the earth, more than twelve thousand millions.

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 millions, 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, who dwell with one mortal during his lifetime, and then engraft themselves on another mortal during his lifetime, 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 Buddha, 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 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 Saviours.

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 no 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 labour, 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 shall prosper 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 only, 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.

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 labour 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 to 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 Saviours.

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 doest 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 behaviour 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 his 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 labour 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 favour 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 labour 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 ascendancy 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 behaviour of a city or a nation shall be graded in the same way, after the manner of an individual.

10. A certain nation built almshouses 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 almshouses, 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 labour; wherein thou didst fulfil, 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 labour 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 neighbours.

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 behaviour 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 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 needs 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 thou shalt estimate the sum of all the virtues and vices of thyself, and of thy neighbour, 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 labours 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!

1. To apply thy knowledge, and understand with reverence the work of His hand!

2. How considerate of thy little wisdom, and thy love of liberty, which He gave unto thee.

3. 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.

4. Behold me, thy God; I am thy elder brother which He sent after thee. Come thou, and learn wisdom of thy God.

5. 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!

6. 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.

7. 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 vigour as to corporeal judgment.

15. And thou ratest thy neighbour 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 vigour 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 approximating 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 fulness, 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 surroundings.

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 practiseth 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 Saviour 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 prac-

tice 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 fulness 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 inhabited. 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 labour 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 cheer-

ful, 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 labour 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, labour, or work, is easily understood.

8. Suffer not thyself to be deceived by them whose trade is preaching and praying. They profess to be labouring 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, 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 practised not labour; 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 practise 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 neighbour as thyself.

21. And these words are well known; but who is there that practiseth them?

22. Wherein the words are impotent and of non-effect.

23. In place of which, many practise serving themselves by their labour; 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 whose 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 lieth 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 dost 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), 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 fieth the key of all resurrections; which is to labour 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 Saviours 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 labour-eth 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 behaviour.

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 Jehovah'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 of salvation and the places of my resurrections in heaven.

2. Harken 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 Jehovah 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 Jehovah. 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: Jehovah 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 labour, 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 labour. And, after this, they shall learn to practise fellowship in union, for the resurrection of others.

16. Flatter not yourselves that, because ye wear fine cloth, and ye preach, 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 practised 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 behaviour, is even in the foreground of 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 labour, 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 favour 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 favour 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 practise 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 practise 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 practised in deed as it is spoken in words, 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 behaviour, 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 Jehovah, thou wert quickened into a conscious being. As thy earth-body is of the earth, so is thy spirit of Jehovah. 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 Saviour shall exalt thee for words without works.

11. For, behold, I have cast out the Gods, Lords and Saviours on the earth and in the heavens who promised otherwise.

12. And when the spirits of the dead come to thee in sargis, saying: Behold me! I am thy Saviour! 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 behaviour.

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 Buddhas, 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 Saviour 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 Saviour, or other idol, or by any man or woman; for thou standest thyself second to Jehovah in thy attributes. It behoveth thee to make a God of thyself, in thy behaviour and in thy words and deed.

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 Saviour.

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 Saviour.

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 Jehovah, thy Creator.

28. By Him, and through Him, shalt thou judge, and be judged.

29. Books are maculate; but Jehovah is the Immaculate.

30. Neither shalt thou, henceforth, swear by any book under the sun; nor by any God, nor Lord, nor Saviour, 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 a 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 behaviour.

5. For, with thy freedom, thou also attainest to responsibility.

6. Think not because I emancipate thee from the Gods and Lords and Saviours 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 Saviour, 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 behaviour detracteth from the grades of thy fellow-men, thou shalt be bound in the behaviour 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 Saviour, 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 neighbour 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 Jehovah for anything that happeneth;
28. Making thy neighbour 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 Jehovah.
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, Jehovah. 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 Jehovah.

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 neighbour as thyself? And hast thou done unto the least as thou desirest thy Creator to do unto thee?

3. Now, behold, Jehovah hath sent me, thy God, to answer thy prayer.

4. I demand of thee that thou hast no favourite doctrine above thy neighbour;

5. And that thou art servant to no God, nor Lord, nor Saviour, nor church, unacceptable to any man in all the world.

6. But that thou servest Jehovah 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 Jehovah so provided thee to that end.

8. Consider, O man! Thou hast a kingdom (government) 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 Jehovah?

13. Art thou willing to sacrifice thy time and money and self-interest for sake of Jehovah'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 neighbours will imprison thee for a madman.

17. If thou abnegate thyself and labour for others, they will persecute thee, and revile thee.

18. If thou shouldst profess to love thy neighbour as thyself, they would mock at thee.

19. Therefore, I declare unto thee, O man, in the land of Uz the Father's kingdom cannot be.

20. But thou shalt go hence; and, behold, I will go with thee, and with thy neighbour, and show thee how to build, even as a kingdom in heaven.

CHAPTER XXIII.

GOD JUDGEETH 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, ship-pers 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 Buddhists, 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 Buddhists, nor the Kriste'yans, nor the Mohammedans; neither the philosophers, priests, merchants, nor any one people in all the world.

10. There is no fulness 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), so are 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 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 behaviour.

2. Whoso manifesteth serving himself chiefly, hath little light from my organic kingdoms; but whoso serveth Jehovah by labouring 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 heaven.

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 labour, their behaviour, 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 labour to save himself, that he may have honour 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 ameliorating 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 Godhead, 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 endeavours.

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 a 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, 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, rites and

ceremonies, being most systematic in routine, and in being shut away from the Uzians.

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 labour for themselves in these foolish proceedings; they do not these things in order to ameliorate the condition of their neighbours. 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 of 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 roveeth 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 ameliorate the condition of man.

CHAPTER XXVII.

GOD JUDGEETH 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 neighbours 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 neighbour 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 favour.

11. When thou meetest thy neighbour 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 the same 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 neighbours; 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 then 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 the 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, whose labourereth 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 neighbour 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 Saviours 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 Saviours 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 gave².

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 the 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 Jehovah 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 Jehovah.

13. Neither hadst thou raised up any member, or members in all of them, that practised 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 distasteful to thee in thy hypocrisy; and thou madest of thy occupation a scheme to live in worthlessness on the contributions of thy neighbours.

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, Buddha, Buddha! 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 Jehovah, so shall a man and a people be judged.

CHAPTER XXX.

GOD JUDGETH DOMINIONS.

GOD said: Now, behold, a certain rich man coveted his neighbours' children, and he went about and captured many of them. And withal he

was mighty above his neighbours, and none of them could regain their offspring.

2. And a certain rab'bah inquired of Jehovah concerning the matter. And Jehovah 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 neighbours 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 neighbour's kingdom, and Jehovah 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 Jehovah in a way man imagineth not. Whoso coveteth and receiveth, is bound unto Jehovah.

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 realise 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 understandingly 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 neighbour.

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 PROMISES.

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 under-

taking hold good; or, if I am spared, then I will 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 laboured with thee to fulfil 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 mightest have done, but failed to do.

7. And this is the penalty for neglecting on earth to fulfil 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 amelioration 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 neighbour.

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 resur-

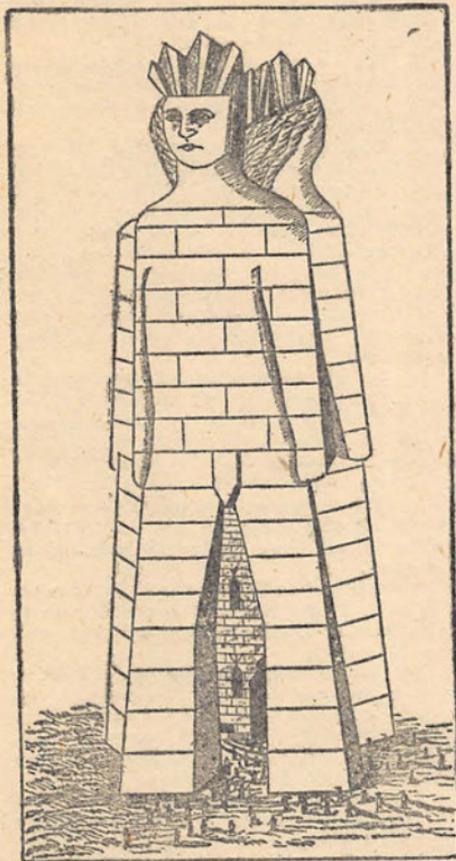


Plate 95.—GALL.

rection; 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.

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 stillbirths 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 bewildered 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 fulfil curses on mortals; and to carry poison in the air, and inculcate 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

eth 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.

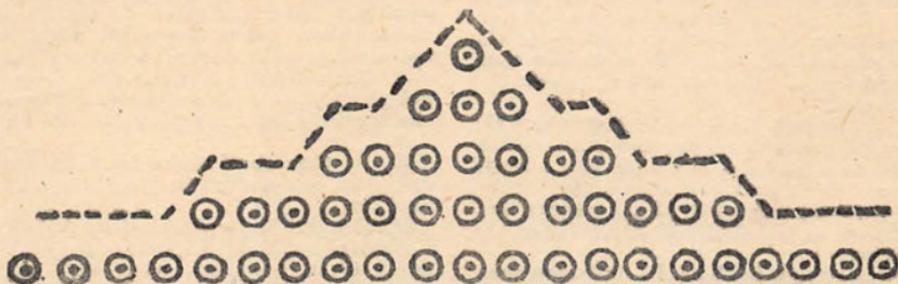


Plate 96.—RATES.

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 not thereto: They shall not rise above the first resurrection in heaven whilst war remain-

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, god-like, 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 the 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 partizan taxation in favour 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.

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), 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.

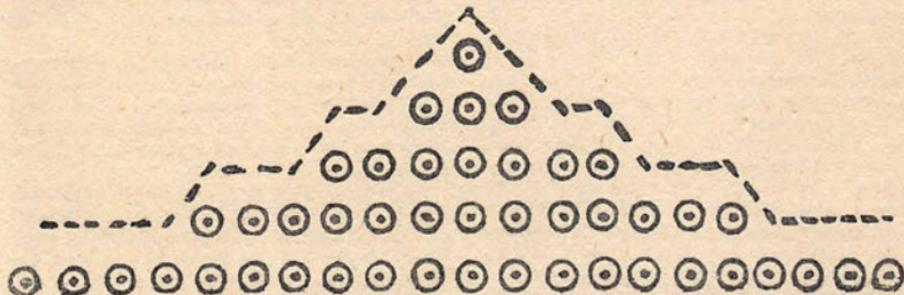


Plate 97.—GRADES.

7. Since the earliest days, all the governments of man have drifted into this.

8. When a government no longer fill-eth the grade, according to the advancement of the people, behold, thy God withdraweth his heavenly protection from that government. And straight-way the people run into anarchy.

9. Lay not the blame of anarchy and revolution and assassinations upon 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 Jehovah, and the march of His light.

10. || As for example, the offspring of inharmonious parents, or of parents wrapped 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 a

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 is it 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 Jehovah, so is the quickness of its coming change or destruction.

21. Think not these matters are governed by chance or accident: Jehovah

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 practise 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 fulness 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 practise 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 licences 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 to practise 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 a man to his avocation 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 is 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 fulfil 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 fulfil 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 conform to the rites and ceremonies, then that child shall be thus baptized in the Name of Jehovih, but not in the name of God, or any Lord, or a Saviour, or 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 fulfil your destinies according to your own judgment, that ye may be an honour and glory to Jehovih.

22. In kosmon man shall not be longer driven in yoke and harness, he shall stand upright before Jehovih, practising 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 fulfillet 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 labourers 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 laboured 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, Buddhists, Jews, Ka'yuans, Kristeyans and Mohammedans would not fulfil 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 men 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 Buddha 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 untrammelled by an established religion.

12. After my workmen, the scholars and infidels, had thus undermined the old edifice, behold, I sent labourers, 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 whither-soever they went.

14. For a hundred years, these, my labourers, 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 Saviours, 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, to talk 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 Saviours 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

labour 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 labourers 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 doth 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 behaviour, 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, 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 consulted 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 the 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 labour 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 labourers 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 as 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 for ever.

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 honour 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's, 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 OAHSPÉ.

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 have 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.

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 Buddhists, as soon as they began to preach Buddha, 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.

THESSE 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, nor acquire nor 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 of 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 are constantly impregnated; through these thy soul accumulath 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 store-house, 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 discerneth 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 sceptic.

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 colour 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 labour.

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 nebulae, 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 trans-

mit 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 queen-dom, 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 labour; 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 practiseth virtue, wisdom, truth and love unto all, his inspiration is from Me direct.

18. When man practiseth 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 inspira-tion.

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 fulfil 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 neighbour 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 neighbour, saying: I was thus inspired of Jehovih. Another practiseth 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 fulfil 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 labour 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 sceptical 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.

SEELK 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, 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.

11. To keep man from interfering

with man, this hath been great labour.

12. To teach man to comprehend liberty, especially as to thought and as to knowledge, this hath been a great labour.

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, God-like; 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 behaviour 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 avocation; his neighbours 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, Jehovah 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. Jehovah said: When I command the nations of the earth to peace, behold I raise My hand above the carnivorous'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 a 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 to 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 labour 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 Jehovah, 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 Jehovah's, given by Jehovah, or by His creations.

4. Neither, then, am I accountable for my thoughts, nor behaviour, 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. Jehovah saith: Because I give 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 labour 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 behaviour.

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 behaviour, 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 inspiration 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 behaviour 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 labour 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 neighbour 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.

THESSE are Tae's revelations of Jehovah's times and seasons, appointed unto the chosen:

2. The shortest day on northern line of the sun shall be the end of the year, and shall be called old year's day, saith Jehovah.

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 Jehovah 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 Jehovah 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 labour, 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:

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 Saviour, so Jehovih sanctified the day of the ratification and the signing and seal-

ing of His compact, 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 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 31st, 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, 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 labour 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 labourest 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, nor 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, 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.

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 were 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 Uz² 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 Es³ 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 labour for our Father in heaven.

4. Tae said: Whoso would labour 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 labour, 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 fulfil 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 into 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 Faithful in Jehovah, 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 Jehovah, what shall Thy servant do? Behold, I asked for fifty men and women, and here are come thousands and thousands.

15. Jehovah 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 Jehovah, what shall Thy servant do? I did ask for but fifty, and there are come here thousands and thousands.

18. And Jehovah 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 labour, that each shall contribute to the advantage and glory of both.

4. That the capitalist shall receive

good profit on his capital; and the labourer 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 labourers.

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 labour 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 labourers 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 Nir-

vana 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 Buddhist 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 Buddha, when every knee shall bow down, and own him Lord of all the world.

47. Behold, Buddha shall come with two swords and twelve spears, and he shall have ten thousand brides!

48. When Buddha shall blow his breath upon the earth, the graves shall be opened, and the dead shall come forth and speak.

49. And Buddha 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 Buddha, 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 labour of founding a kingdom for Brahma, nor Buddha, 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 labour 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 labour 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! Hosae! 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 labour, 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 a 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 labour, 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.

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 neighbour 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 fulfil the commandments whilst dwelling in Uz. Behold, we have come thence, to begin a new life upon the earth.

24. That our labour 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 fulness of heart and of soul and with all our mind, to practise all the commandments in fulness. What say ye?

25. The multitude answered with one voice: We desire to covenant with Jehovih, that our labour 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 honour and glory forever!

34. Within this place am I about to covenant myself to Thee forever, as a labourer to fulfil 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 Saviours 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 behaviour 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 practise 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 behaviour, 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 criticize, 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 honour 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 behaviour, 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 Saviour, 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 practise 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 honour 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, Jehovah's kingdom is founded on earth!

14. Then Tae faced to the west, saying: Hear ye, hear ye, O mortals and angels, Jehovah's kingdom is founded on earth!

15. Then Tae faced to the north, and said: Hear ye, hear ye, O mortals and angels, Jehovah's kingdom is founded on earth!

16. Next Tae faced to the south, saying: Hear ye, hear ye, O mortals and angels, Jehovah's kingdom is founded on earth!

17. And Tae made the SIGN OF THE CIRCLE TWICE CUT, and his hosts answered under the sign, JEHOVAH'S DAWN.

18. And now the Light of Jehovah 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 Jehovah's kingdom on earth.

24. So that, henceforth, we shall be a unit before the world, guided by Jehovah to the single end of establishing a community that can practise 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 practise 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 Jehovah's kingdom on earth? ||

42. When Tae asked this, the whole of the multitude answered: In Jehovah's Name, I bind myself in this also.

43. Tae said: Then in Jehovah's Name, repeat after me:

44. In the Name of Jehovah, 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 fulfil 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 fulfil, without any regard as to your personal selves.

23. To covet chieftainship would be selfish; to refuse chieftainship would be selfish.

24. We cannot find 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 fulfil 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 undeveloped.

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 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 labour, 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 becometh 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 practise 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 labouring; 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 suppliated 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 speciality; for who had taken it upon himself to live and practise 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 behaviour.

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 labour, 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 labour 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 honour.

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 themselves.

19. Take ye, therefore, sufficient time to inquire as to the facts that have been demonstrated. Go, find of mar-

ried 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.

JHOVIH 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 polestar and aurora borealis. The belt of the zodiac, coloured 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 ethereal heavens. Flags of golden colours were provided for the four lights, and were mounted on silver-coloured 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 fulfilment 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 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; 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 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 someone 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 remodelled; 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, 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 colour, 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 labour.

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 reprov'd 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 labour 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 the beginning of labour with them was also the beginning of times and seasons for recreation, 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 labour, 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 colour of the fields and the forests are records of His skill.||

19. Now during the chanting, the angels came and joined audibly in the responses, 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 sargis, 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, were it necessary to exhibit a drunkard on the stage, it was also shown how the drunkard was surrounded by dark spirits 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 practised 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 labour 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 labour 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, 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; whose 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 Saviours 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 constellations; 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 labourers, who came first out of Uz, is ripe unto deliverance.

2. In the heavens of My Gods, I bequeath a time to labour 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 laboured 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, fulfil 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 unto 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 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 honour 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 fulness 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 saviours; 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 for ever. Jehovih be with you all. Amen.

42. In Jehovih's Name we release our saviours 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 behaviour, every day and hour, with swift remembrance to do all the good we can unto others that we may be an honour 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 saviours (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 emblem of a new beginning in my life, a wreath of liberty. The saviours (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 criticized, 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 criticize 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 splendour 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:

1. Tae took them to the city of Meig, to the most fashionable hotels, and had them provided with every luxury, so-called.

2. 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 of 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 waggons! 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 neighbours 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 splendour 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 Jehovah!

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 fulfilment 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 Jehovah's words, adding also:

10. Whoso volunteereth to go hence shall not find the fulness 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 fulness, rather than to contemplate the labour of tilling the ground and of sowing?

12. For the spirit of man conceiveth the result of perfection; but the judgment looketh to the labour required to bring it about.

13. Who, then, having the joys and fulness 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 Jehovah. 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 fulness 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. Jehovah 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. Jehovah is with us, and we shall draw Uz unto us, to make them know Jehovah. 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 labour for Jehovah'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 Tæ, saying: Tæ did so and so, let us also.

27. For this would be following a lower light.

28. But it shall follow the light of Jehovah as it cometh unto you who found it.

29. Save Jehovah found it, they shall fail who attempt it.

30. Jehovah designed not that man should build his house exactly like his neighbour's. The misfortune of man is to copy after others, instead of following Jehovah'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 Jehovah 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, Jehovah, 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. ||Jehovah had said: The labourers, in establishing My kingdom, shall not do

for charity's sake. Their labour 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 redest, or any indulgence that raiseth thee upward, the same is My Voice unto thee.

13. But whatsoever thou hearest or seest or redest 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 whose 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 survivor 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 been 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 labourers 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,

CHAPTER XXIV.

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 Jehovah, 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 Jehovah.

15. And judges and governors gave up their callings also, and went and joined the Faithists, founding and practising Jehovah'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 Jehovah 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 Jehovah.

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 Jehovah'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 Jehovah, and not to the colony, to be distributed according to the light thereof for the Father's kingdoms.

23. Neither laboured any one for the colony, but for Jehovah; 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.

THESE are the records of the C'chiefs of the Father's kingdoms. 2. Jehovah 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 licences 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 licences to carry on evils, knowingly and wilfully, for policy's sake;

18. Hoping for personal favour 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, sooner or later, bring its own punishment.

21. And they said: We derive a large revenue from the duties and licences 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 licences, 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 labour 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 favour certain cliques of iniquities, and to make laws to protect them in evil manufactures, 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 divorce on all hands.

60. And the law-makers granted them and favoured 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 honour unto them and a glory in My household.

73. Because they seek to serve Me by practising 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 Egypt.

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 wrong-doing. 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 practised 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 harbours 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'chiefs 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 practise 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, practised 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.

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 surpris-

ing. 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 their 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 RESURRECTIONS, 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 neighbour 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 Jehovah'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 Jehovah 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 Jehovah 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 Jehovah to return no more to these regions, nor to mortals on earth. For doth not the behaviour 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 Jehovah 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 JEHOVAH, 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 Jehovah should never manifest themselves as individuals unto mortals, lest mortals become servants to, and worshippers of the spirits instead of the All Highest Jehovah.

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 instructions 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 labour 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 labours 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 favour. 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 fulness, 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 Jehovah, 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-enters 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: Jehovah 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 neighbour, what a great deal 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 behaviour, 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 behaviour 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 practise light; but whoso practiseth darkness, will depart away from my kingdom of his own accord.

10. Neither shalt thou practise 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 neighbour, 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 honour 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 neighbour 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 criticizing others, as to doctrine, religion, philosophy, behaviour 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 Buddha, 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 necessary 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 fulfil 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 practise 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 honour of thy Creator.

22. How chooseth thy God his initiates? Hath he censurers?—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 anyone 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 practise the all highest, behold, the others will depart away from you.

29. Then others questioned, saying: Suppose they who come shall practise

darkness—such as slander, or tattling—what then shall be done?

30. And thy God answered them, saying: Answer them not, lest ye also practise 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 neighbour?

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 honoured amongst Gods.

36. Thy glory is to fulfil 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 Buddha; 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 neighbour, 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 whose 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, Socatta, Fonece, 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 the 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 neighbour and thyself.

12. Also to discipline thyself to be constantly on the alert to be pure, good, truthful and gentle in thy speech; to practise 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.

8. I desire to do good unto others continually.

9. I long for association.

10. I will not criticize 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 fulfil my covenants with Jehovih, with all my wisdom and strength.

13. I renounce isolated labour.

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 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.

CHAPTER X.

GOD REVEALETH THE CURE FOR REMORSE.

BE patient, O man, with thy neighbour 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 honourable 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 compatible 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 neighbour he shall so acknowledge it to that member, and this shall be restitution, even as if the wrong had 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 afterwards, 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 UZIAN'S 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 practise 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) 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 labour, 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 fulness 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, God-like, embracing all people, so shall the members of the brotherhood labour 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 practise 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 practising 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 All Mighty.

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

Jehovih 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 neighbour, 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.

1 Book of Jehovih's Kingdom draws a separate line for children under fourteen years of age

END OF OAH SPE.

GLOSSARY

- ASAPH.** A spirit who receives the newly-born from earth.
- ASHAR.** Spirit (angel) guardian to a mortal.
- ASU.** Adam. The first creation.
- ATMOSPHEREA.** (a) A degree of cosmic density. (b) The envelope of the planet and home of spirits newly risen.
- CORPOR.** (a) A degree of cosmic density, having length, breadth and thickness. (b) The Earth.
- DAN, DAN'HA.** Minor and major times of light in the planet's roadway.
- DRUJA.** An unprogressed spirit, risen from mortality but earth-bound.
- ES.** Spirit and its implications.
- ETHE, ETHEREAN.** (a) A rarified cosmic degree which interpenetrates all denser degrees. (b) Dwellers in the condition known as Ethe.
- HA'K.** Darkness and its implications.
- KOSMON.** A time (cosmic) and condition of order as contrasted with chaos.
- SAR'GIS.** A condition which enables a discarnate being to manifest to the senses of the embodied.
- SE'MU.** A condition favouring the manifestation of forms of life—as on a new planet.
- SU'IS.** An aptitude for registering the presence of beings in other conditions of embodiment.
- TAE.** (a) The highest general expression of Man. (b) A representative man.
- UZ, UZIAN.** (a) The opposite of Creation. (b) One whose faith is in things which pass away.

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