

MORE OF
OAH SPE

(NEW ERA)
KOSMON REVELATION

IN

THE WORDS OF JEHOVIH

AND HIS

ANGEL EMBASSADORS.



INDEX

ADDENDUM	page 3.
BOOK OF DISCIPLINE	page 7.
LIST OF PORTRAITS	page 22.
BOOK OF KNOWLEDGE	page 35.
SAPHAH, TREE OF LANGUAGES	page 64.
BOOK OF GRATIYUS	page 66.
OURANOTHEN	page 81.

ADDENDUM

An explanation of the reasons for the photographic reproduction of the 1882 (first) edition of OAH SPE, plus reproductions of original oil paintings and photographs by John Ballou Newbrough excerpted from the 1891 (second and revised) edition.

John Ballou Newbrough was born on June 5, 1828, on a Springfield, Ohio farm. A college man, he specialized in medicine, particularly dentistry, which later became his profession. He was a big man, powerful and vigorous and adventurous. After college he went to the goldfields of California, and also to Australia. After becoming a dentist in New York City, he married, and became the father of a son and a daughter. A second marriage gave him another daughter. Part of his normal home life was an interest in spiritualism, and together with a dear friend, Edwin Augustus Davis, he interviewed many mediums, even entertained them in his home, in an effort to learn all he could of the occult. Davis was a photographer, and cooperated with Newbrough in taking pictures of spiritual phenomena, and many unusual pictures were secured. However, both men were dissatisfied with the caliber of spirit communications being received, and Newbrough particularly felt that there must be something more interesting and practical. The advent of the Fox sisters upon the New York scene brought matters to a head in Newbrough's mind, and he earnestly desired to know how the angels lived, the plan of the universe, and the true facts of spiritual existence. He believed that if he purified himself, he might establish higher contacts.

One morning in 1870, Newbrough went to the home of his friend Davis, who lived on Sixth Avenue, near the old Hay Market, and said: "I've come for your advice; I had quite an experience about 4 a.m. this morning. I was sleeping nicely when I felt a hand on my shoulder. A voice said: 'Wake up, doctor. Everything is all right. I only want to ask you a question and we will go.'

"I sat up and answered: 'Yes, if I can.' The voice said: 'Would you like to perform a mission for Jehovih?'

"I rubbed my eyes and saw that the room was lit up with pillars of a soft light so pleasing to the eyes that it was indescribable. I saw great numbers of beautiful spirits or angels. They did not have wings. I spoke: 'What is the mission, so that I may know whether to say yes or no?' The answer came back, 'Jehovih would like you to live spiritually for ten years, and at the end of that time we will come back and tell you what it is we desire, for your body and mind are not sufficiently perceptible now. You must be pure.'

"What do you mean by living spiritually?"

"We want you never to kill anything, or eat anything that breathes: meat, fish, birds, reptiles, etcetera. Live on nuts, fruit, vegetables. You don't need so much food, as you are too heavy now; you need to lose weight. One other thing is very important: you must help people; give your services to people who need dental help, without pay, if they cannot pay. Do charity work; by individual charity you change the person's thoughts. They will think of you as a good man, and will send out good thoughts to you. You will need all the good will you can get.'

I answered: 'This will be quite a change of living for me. I will let you know.'

"We already know your answer; it will be yes!" the voice said, and then the lights dimmed and went out, and the atmosphere changed back to its normal darkness. I got up and wrote down everything that had happened, then I drank a glass of milk and came over to talk to you."

Davis and Newbrough discussed the matter for hours, and during the conversation Newbrough revealed that he thought he had recognized three of the spirits, although he had not had a good look at them. He asked Davis if he thought the adventure was real, or only a dream.

"John," said Davis, "I don't believe it was a dream. I'd say, go ahead. I myself don't like meat or fish, and I would have no objection to going on the same diet so that you will have assistance in keeping to it, as it will certainly be hard on you to be so different in public eating habits. Perhaps the ten year wait will be worth it, when you find out what it is that you are to do."

At 4 a.m. one morning late in 1880, John Ballou Newbrough was awakened from his slumber to find the same mysterious and beautiful lights filling his room. He sat up and demanded: "Am I worthy?" The same voice spoke: "You have done well. You have passed our test. We know that you feel more healthy. Now we want you to buy a typewriter and place it on this table. We will thereafter awaken you one hour before dawn each morning, and you will sit in this chair before the typewriter and put your hands on the keys. You will buy plenty of paper and keep it always ready to use.

"I don't know how to use a typewriter."

"We will control your hands and arms, and perform the task for you, so don't worry. You must not look at what is written until it is finished."

There was further discussion and instruction, then the pillars of light dimmed and went out.

On the morning of January 1, 1881, having followed all instructions, the first writing session began at 4 a.m. As Newbrough later told it to his friend, Davis: "To my amazement as I sat in the chair, my hands went up and started to pound at the keys. It seemed to me that I was half asleep, but I saw everything I was doing. I saw no spirits, but I knew they were using my body and thought. I looked at my hands and fingers; they were going like mad. Then it occurred to me that it was fantastic.

"The papers seemed to pile up fast on the right side of the typewriter. As the days went by, I was doing more and more. At first I was thinking what am I writing about? My mind seemed blank, but I had never felt better in my life. I always locked my door after me, and it was locked when I came back. I noticed, though that there was a blank paper over the pile I had finished, and a paperweight on top. It was oblong in shape. As I left my room the next morning I took particular notice of how the paperweight lay on the stack of finished work. When I returned that evening, I wanted to see if it had been moved, but it had not. But to my surprise, my bed had been made. Everything had been dusted and cleaned. I said to myself: 'The spirits are certainly working hard around here!' I heard a loud laugh, and the voice said: 'We are! We don't want you to worry about a thing. We are taking care of you, and no harm can come to you, Remember this!'"

Every morning, before sunrise, until December 15, 1881, John Ballou Newbrough wrote at his Sholes typewriter, at a speed physically almost impossible considering the

crudity of this first typewriter, and finally the manuscript was complete.

In 1882 the book was published. Newbrough kept the very first copy off the press, and presented the second copy to his friend Edwin Augustus Davis in appreciation for his assistance over the years.

The foregoing information (which it is significant to note is essentially the same as the account given by Newbrough himself in a letter written on January 1, 1883 to the editor of *The Banner of Light* in Boston, Massachusetts) comes from the diary of the grandson of Edwin Augustus Davis.

Although copies of the first edition of OAH SPE are reputed to exist in the possession of various individuals, only one copy has been located in fifteen years of diligent searching by the publisher of this photo-copied edition, and it is from this single copy that the photographic offset plates have been made. Inasmuch as there are considerable differences in the 1891 edition (and those subsequent) and the 1882 edition, it seems desirable to preserve the first edition in greater quantities for the purposes of those more erudite and concerned students of OAH SPE who, made aware that a "revision" was made, may wonder at the extent of the revision and the reasons for it.

The original manuscript, it is said, was destroyed in a flood in El Paso, Texas, after it had been carefully checked against the 1891 edition by Andrew M Howland, who aided Newbrough in the work of revising the 1882 edition. Destroyed also were the paintings from the 1891 edition reproduced in this photo-copied edition. Howland has written that the 1891 edition is identical with the manuscript; while Newbrough's daughter insists that the only differences in the two editions are a few typographical errors (which naturally reappear in this photo-copied edition). Aside from the incompatibility of these two statements, Wing Anderson, who has diligently and faithfully published OAH SPE since 1936, has stated that he has certain pages of the original manuscript (the *VOICE OF MAN*) and notes that they are perfectly typed, whereas a letter written by Newbrough on the original typewriter is a curious example of inept typing ability. Newbrough was unable to type a single line without error.

In view of the differences in the two editions, and the existence of some of the pages of the original manuscript, there is reason to wonder about the circumstances behind the destruction of the original manuscript. Howland, in a letter written in 1893, mentions that the *BOOK OF PRAISE* was nearly double its present size, and that quite likely this is also true of the *BOOK OF BEN*. The *BOOK OF DISCIPLINE*, which appears in the 1891 edition, does not appear in the 1882 edition, and unfortunately there is now no evidence that it appeared in the original manuscript. Other fragments of original proof sheets, including an introduction to the *BOOK OF SAPHAH* and an explanation of the *TREE OF LANGUAGE*, appeared only in very recent editions. Apparently it is true that the original OAH SPE manuscript has never actually been published in its entirety, and because the manuscript is destroyed, some considerable portions are now lost.

It is not surprising that some effort (on the part of the drujas of OAH SPE?) would have been made to destroy or at least render confused and subject to criticism through inconsistency a book as vital to understanding as is OAH SPE. Certainly the high-raised angels whom Newbrough says wrote OAH SPE through his hands, would not have performed so inefficiently that revision was later necessary by persons in no whit originally involved, such as Andrew Howland.

Little can be done today to remedy any lack, but certainly none of the published editions should be allowed to become unavailable, as is the original manuscript. Therefore, we humbly offer this photographed edition of the 1882 printing, which was the very first, together with all its typographical errors, its language key charts, its Commentary, and as an added feature reproductions of the paintings (also destroyed in the same flood that removed the original manuscript from the ken of man) of the key prophets in OAH SPE, to those students who will value the opportunity to debate in their own minds the reasons for any changes at all, and to evaluate the history of OAH SPE in its proper perspective. The publication of the photo copy of the 1882 edition is not to say that subsequent editions are invalid, for in fact the doctrinal content is unchanged, and the bulk of the publication is materially the same, except for the omissions, additions and revision changes as will be noted. This photo copy of the 1882 edition is offered solely in the interests of completion, and in answer to those who ask questions concerning the first edition and the exact nature of the changes that were actually made, and what their total effect on the validity of OAH SPE has been. The paintings are also included from the 1891 edition, because that is also very rare.

In our humble opinion, the first edition should not be lost, as was the original manuscript. It is to prevent this loss that this work has been done, and because it has been done, OAH SPE cannot now be attacked as an expurgated and perverted book and summarily dismissed. In the light of present day science, the BOOK OF COSMOGONY alone is evidence of a superior fore-knowledge that stands as a sturdy sentinel over the doctrinal portions. And in the light of present day anthropology and archaeology, its historical portions stand as remarkable evidence of that same superior fore-knowledge. OAH SPE is truly a gateway to understanding.

Ray Palmer
June 2, 1960

The BOOK OF DISCIPLINE reproduced on the following pages, did not appear in the 1882 edition of OAH SPE, although it was a part of the original manuscript. It was, however, included in the revised 1891 edition, and it is from this edition that the photo-copied pages included in this volume were reproduced. They are the same as appear in all subsequent editions of OAH SPE, including the British edition, which is still being published in Great Britain. Because of its importance, and in the interest of completeness, the BOOK OF DISCIPLINE has been included for the first time in this photo-copy of the original 1882 edition.

Ray Palmer, Amherst, Wisconsin 55406
April 24, 1970

BOOK OF DISCIPLINE.

CHAPTER I.

GOD REVEALETH WHO HE IS.

1. 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 the corporeal worlds and their atmospherean heavens, a God and organic heavens belonging to each and all of them.
19. Nor is this all; for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into etherea, mid-way between the planets, the highest of all heavens, over which there are Chiefs, who are also Gods and Goddesses of still more comprehensive attributes.
20. Therefore I am as any other spirit of the dead, a one time man upon the earth, even as thou art in this day; but one within the organic heavens of the earth.

CHAPTER II.

GOD EXPLAINETH THE FIRST AND SECOND RESURRECTION, AND THE DIFFERENCE IN MANIFESTATIONS FROM THEM.

1. Hear me, O man, and consider the weight of the arguments of thy God. Thou hast communed with the spirits of the dead; thy father and mother and sister and brother who are gone from mortality have spoken to thee in spirit, and thou art convinced.
2. And thy kin and thy neighbor have done so likewise; yea, from east to west, and north to south the communion of angels and a multitude of miracles have stirred up thousands and millions, to know that the souls of the dead do live.
3. Moreover thou wert taught in thy youth to say: I believe in the holy communion of angels.
4. And of a truth this hath come to pass. And thou rejoicest with all thy heart and soul. Thou puttest aside the ancient scriptures, saying: Why shall I read them? Do I not converse with heaven itself? Behold, I have seen my father and mother and brother and sister who were dead; they have spoken to me; there is no devil nor place of hell.
5. For a season thy God hath suffered this also to come to pass, that the spirits say there is no God; that there is no higher heaven than to dwell upon the earth, to enjoy the things thereof; to be reincarnated, and to live over and over in mortality.
6. That the evidence of my words might be substantiated by thy experience, and thou be led to consider the testimonies, present and past, in order to comprehend the plan of Jehovih's works, and the glory and completeness thereof.
7. Consider then the result of angel communion as thou hast found it, and bear witness that Jehovih was wise in providing comfort to both the dead and the living by this proximity of spirit unto them, rather than a heaven far remote.
8. Nevertheless, this also hath been proved unto thee, that there are false angels and wise angels, as well as false seers and wise seers, and that out of the multitude of revelations from them, there hath come neither harmony nor good works.
9. They have been pullers down and clearers away of the ancient revelations, doctrines and religions; but they have built not an edifice of unity and glory to the Almighty.
10. And it hath been shown thee that not only the seer, prophet, su'is, and miracle worker, but that all people are subject to the influence of the spirits of the dead, even though unconsciously to themselves.
11. And it hath been shown that the spirits of the dead possess for a long period of time the same characteristics and prejudices as when in mortality; and since there is neither harmony nor community of life amongst mortals, neither is there harmony nor community of life nor of teaching amongst the angels who manifest unto them.
12. For the angels through one prophet teach one doctrine, and through another prophet another doctrine, after the manner of the doctrines of the prophets themselves.
13. Consider also the multitude of infants, that die without any knowledge of either earth or heaven. And the multitude of unlearned, and foolish, and depraved; for all of these as well as the wise and good enter the first resurrection.
14. And of the wise and good, who strive for continual elevation, how few, compared to the whole! Yet such is the relative proportions of angels of light and angels of darkness in proximity to mortals.

15. Thus hath it ever been. Nevertheless, in time long past, the minority, who were wise and good were moved by the spirit of Jehovih upon them, saying:

16. Come ye together, O all ye who desire to rise to a higher heaven; my heavens are for raising the soul upward for ever and ever.

17. And thy God gathered them together, and said unto them:

18. Behold, this darkness is more than we can bear; let us hence and inhabit a heaven by ourselves, where there shall be no wrangling, or falsehood, or malice, or blasphemy against our Creator.

19. And they responded: Yea, let us hence. And we will covenant ourselves unto Jehovih to return no more to these regions, nor to mortals on earth. For doth not the behavior of mortals invite darkness rather than light? Do they not want us for servants, to find lost treasures or riches, or social indulgence? or to entertain them with miracles?

20. Thus it came to pass that the wisest and best angels departed away from the earth; away from mortals, and away from the inharmonious presence of the legions of the spirits of the dead, and they inhabited a heavenly region by themselves.

21. And they covenanted themselves unto Jehovih not to return again single-handed to minister unto mortals; neither to return again to mortals save they came in phalanxes, and only when duly authorized and directed by their most Holy Council, and their chief, who was God.

22. Such then was the beginning of the second resurrection; and the condition of membership required the renunciation of all associations and conditions below it. And the rank of all such angels was, ANGELS OF GOD, OR ANGELS OF JEHOVIH, in contradistinction from the angels of the first resurrection, who know no organization for righteousness' sake.

23. But that mortals be not left in darkness, behold thy God and his holy council prepared certain rules of discipline and conduct and commandments, whereby the angels of the second resurrection should be as a unit in their duties and teachings thereafter.

24. Chief of which rules was, that the angels of Jehovih should never manifest themselves as individuals unto mortals, lest mortals become servants to, and worshippers of the spirits instead of the All Highest, Jehovih.

25. Second to this, that when the angels of Jehovih should be appointed to mortals, it should be as guardians over infants, to inspire them by way of the natural consciousness within, as to what was right and good in reference to eternal life. And that such guardian angels be in phalanxes of millions and tens of millions (but still in close membership with thy God and his Holy Council) in order to relieve one another on guard.

26. For, by the inspirations of the angels of thy God, the individual entity of a mortal is directed in its normal growth; but by the angels of the first resurrection, mortals are used abnormally, by entrancement, by miracles, or by sar'gis, oracles or otherwise.

27. That the angels of God might inspire mortals with the same inspiration, behold, he and his Holy Council prepared certain instruction with rules, words and commandments adapted to the understanding of mortals for the good of their souls, pandering not to their earthly desires. Such words being designated as sacred writings in the original, though for the most part perverted or lost sight of afterward.

28. Chief angels over these phalanxes being Lords, Marshals, Captains, and so on, the second resurrection being orderly, disciplined and organized in its glorious work.

29. Thus my Lords have angels under them who are authorized and ordained in my name,

and in the name of Jehovih to abide for times and seasons with mortals as guardians and inspirers; to provide dreams, thoughts and visions in the minds of mortals, and to otherwise labor in elevating them in purity, love and wisdom.

30. Such then are the angels of God and of Jehovih. And their teachings are the same as my Lord's and thy God's; nor doth one of them teach a matter in one way, and another teach it differently; howbeit there are different grades and systems adapted to the different degrees of intelligence of the different peoples on earth.

CHAPTER III.

GOD ILLUSTRATETH THE DIFFERENCE OF METHOD BETWIXT THE FIRST AND SECOND RESURRECTION.

1. Open thy understanding, O man, that thou mayest discern the beauty and glory of heavenly places prepared by thy God, Lords and guardian angels.
2. For as we came up out of the first resurrection, which may be likened to a great medley, a noise and confusion of a mighty multitude, so covenanted we with Jehovih to make ourselves orderly, and a unit in growth, manifestation, expression and future development, that the place of the second resurrection should do nothing in common with the first.
3. For alike and like Jehovih created mortals and angels to attract each other; and since the aspiration and desire of most mortals pertain to themselves as individuals, so the twain bound themselves in the same pursuits and earthly hopes.
4. For whoso on earth loved riches, or fame, or great learning, or even evil, such as dissipation, drunkenness, gluttony, sexual indulgence, or theft, gambling or arson, doing any or all of these things for self's sake, or for evil, attracted angel companions of a like order, who, by inspiration or otherwise, led him on to achieve his heart's desire.
5. And it came to pass when such mortals died and entered the first resurrection, their former inspirers became their companions and rulers, having shaped their thoughts whilst in mortality through their labors for self and earthly objects. And these in turn became angel inspirers unto other mortals of like characteristics, so that a long period of time passed away, before the spirits who were thus bound to earth could be persuaded there were other heavens open for them to come and inherit. And as it was so then, even so is it this day with the spirits of the dead.
6. As there are good lands on earth still unoccupied, whilst in other regions there are great cities with mortals crowded together, starving, and dwelling in misery, and they will not hence, even so is the great multitude of angels of darkness gathered together upon the face of the earth, and many of them will not hence into the higher heavens of Jehovih.
7. As cold metal in contact with hot metal changeth temperature, so by angel contact with the spirit of man, knowledge passeth from one to the other. So also is it of the passions, sentiments, desires and aspirations betwixt the twain.
8. Also, as where the sea breaketh upon the land, and the twain are ever in contact, so is the spirit world ever in contact with the mortal world (which place of contact was named by the ancients the intermediate world or place of purgation, wherefrom none could rise till made organically pure).
9. Now therefore thy God showeth thee certain signs characteristic of the difference

betwixt the angels of the first and the second resurrection:

10. Of the first, coming as individuals, whether professing names, signs or histories, and especially the ancients. Whose words are uttered from the standpoint of the earth looking upward.

11. But of the second, as light only. Whose words emanate from my holy places in heaven coming down to thee.

12. Of the first, flatterers, to win thy favor. Whose counsel pertaineth to thyself and to earthly things.

13. Of the second, to teach thee self-abnegation, and lead thee to do good unto others regardless of thine own profit, caring little whether thou art prosperous on the earth provided thou shalt be raised up in time to come.

14. For the revelations of the second resurrection come from the light of my Holy Council, who have abandoned their earthly habits and desires; knowing the way of raising up everlastingly is by constantly putting away the conditions below.

15. Thy God cometh not as an individual; neither do my Lords (nor holy angels though they come in my name). I come in legions of thousands and millions.

16. Neither varieth the inspiration from my kingdom one jot or tittle from what it hath ever been, save in greater fullness, according to the increase of capacity in mortals to receive knowledge.

17. The spirit of my heavens pervadeth my words; through my holy angels I have spoken unto thee from thy youth up; and in my revelations thou perceivest the touch of my hand.

18. I cry out Order, Purity, Discipline, Justice and Good Works, or, Retribution!

19. O man, beware of angels who say: In heaven there is no organization, nor God, nor Holy Council, nor discipline, nor order, nor teaching, nor self-denial, or,

20. Who say: There is no God, no Jehovih, no government in heaven, or,

21. Who say: There is no bondage after death; no place or condition of suffering, or,

22. Who say: When thou diest thy spirit shall enter paradise and dwell in perpetual ease and glory.

23. Who say: Heaven is an endless summer land, with silvery rivers and golden boats for all, or,

24. Who say: Eat, drink and enjoy thyself for the gratification of thine earthly passions, for when thou art dead thy path shall be straight to glory.

25. Who say: Heap up riches, for there is no punishment after death, or,

26. Who say: Turn not thy thoughts into thine own soul to discover thy ungodliness, for when thou art dead thy spirit shall revel in bliss, or,

27. Who say: The angel world is a place of progression without self-abnegation and good works, or,

28. Who saith: Behold me, I am from the highest, most exalted sphere, or from a far-off star, or,

29. Who saith: I have visited the planets, or,

30. Who saith: Resurrection cometh by reincarnation, first a stone, then lead, then silver, then gold, then a tree, then a worm, then an animal and then man, or that a spirit re-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.

1. Consider the words of thy God, O man, and profit thou in the application of thy judgment for the growth of thy soul everlastingly.
2. Of the first resurrection man saith: I know my rights and dare maintain them.
3. Of the second, he saith: I ask not for rights for my own self; whatsoever is put upon me, that will I bear.
4. Of the first: No man shall impose upon me.
5. Of the second: Impose upon me whatsoever thou wilt.
6. Of the first: Let me justify myself in what I have done; behold, I am falsely accused.
7. Of the second: Jehovih knoweth my case; neither will I plead in my own behalf. Whoso is falsely accused, let him wait; in time the Father will right all things.
8. Of the first: Let no man try to rule over me; I will maintain my liberty at all hazards.
9. Of the second: Since no man in all the world hath full liberty, why should I ask it?
10. Of the first: Make me a leader; let me be the head.
11. Of the second: Make me not a leader; lest I would feel responsible for those I led.
12. Of the first: I have done my share, let others do as well.
13. Of the second: Though I do all I can, yet I am short before Jehovih.
14. Of the first: O that I were rich as my neighbor, what a great good I would do!
15. Of the second: Take all I have, and at once.
16. Of the first: Myself, and then my family will I help; after that, others.
17. Of the second: We are all brothers and sisters; why shall we prefer one of Jehovih's children above another?
18. Of the first: I will not consider my shortcomings, lest I be dejected in spirit.
19. Of the second: Teach me, O Father, to look into my every act, word and thought, to purify myself in Thy sight.
20. Of the first: What might the world say? Ah! my reputation is at stake!
21. Of the second: What will Jehovih say? With Him must I preserve my reputation, more than with ten thousand worlds.
22. Of the first: Who 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.

1. Whoso ruleth over his own earthly desires, passions, actions, words and thoughts, being constantly watchful for the highest light and greatest good, is on the right road.
2. And if he persist in this till it hath become a constitutional growth within him, then

shall he hear the Voice.

3. Who then can judge him, save they have also attained to the same high estate? Is it wise for the unlearned to dispute with the learned; or the unholy with the holy?

4. Shall the drunken man, reeking with foul smell, sign the pledge to drink no more, and straightway say: We temperance men! and presume to dwell with the pure?

5. I say unto thee, till that man is purified and grown to be constitutionally temperate he is not temperate.

6. Consider then the seers and prophets (who hear the angels) whether they have grown constitutionally to be one with Purity, Wisdom and Goodness.

7. For this is required of such as presume to hear me and my holy ones. And having attained to this, who can judge them, save they have attained unto the same?

8. Shall a man inquire of the magician as to the inspiration of the prophets of thy God? Or the angels of the first resurrection be consulted as to their opinions of my revelations, and their words taken for truth without substantiation?

9. Let all things be proved, or supported by corresponding testimony known to be true. As the holy man perceiveth how things should be in the heavens above, so they are. The unholy man seeth heavenly things but dimly; he bindeth himself in ancient revelations which have become corrupted.

10. Jehovih is as near this day as in time of the ancients; put thyself in order, becoming one with Him, and no book so easily read as His created universe.

11. Inspiration cometh less by books, than by what Jehovih wrote, His worlds. Read thou Him and His works. Frame thy speech and thy thoughts for Him; He will answer thee in thine own behavior, and in the happiness of thy soul.

12. Great wisdom cannot be attained in a day; nor purity, and strength, to overcome temptation, till the growth be from the foundation.

13. The fool will say: The sacred books are no more than man of his own knowledge might write; yet, he hath not imitated wisely the power of the words of thy God.

14. Let him do this well, and, behold, he will also declare my words are from me. Yea, he will recognize them wherever found.

15. It is the will and wish of thy God, that all men become constitutionally capable of receiving and comprehending the highest light, and that they shall no longer depend upon any priest, church, oracle or holy book, or upon consulting the spirits.

16. That their behavior may make the earth a place of peace, with long life unto all people, for the glory of Jehovih.

CHAPTER VI.

OF JEHOVIH AND HIS KINGDOM ON EARTH.

1. O man, apply thyself to understand the spirit of my discourse, for herein shalt thou find the key to the Father's kingdom.

2. These are the rules of the second resurrection: To become an interpreter and worker without a written formula:

3. That whatsoever giveth joy to thy fellow and rendereth peace and good will unto all, shall be called light:

4. That whatsoever giveth sorrow to thy fellow, or discouragement to others, shall be called darkness:

5. As to find fault with another, or to aggravate unto displeasure, shall be called darkness:
6. But to make another's burden light, to encourage him unto strength and happiness, shall be called light:
7. To be forever complaining about this or that, shall be called darkness:
8. To be forever imparting cheerfulness, shall be called light.
9. Now therefore whoso becometh a member of my kingdom shall practice light; but whoso practiseth darkness, will depart away from my kingdom of his own accord.
10. Neither shalt thou practice darkness upon thy fellow for any shortness he hath done.
11. Nor shalt thou reprove him for error, nor blame him, nor make thyself an inquisitor over him, nor assume to be a judge over him.
12. Nor ask him to apologize, nor otherwise seek to make him humble himself before thee.
13. Nor shalt thou boast over him because thou art wiser or stronger or more expert.
14. For all such inquisition cometh of darkness, and shall return upon him who uttereth it, in time to come.
15. Rather shalt thou discover the good that is in thy neighbor, and laud him therefore, for this is the method of raising him higher.

CHAPTER VII.

GOD SHOWETH THE DIFFERENCE BETWIXT THE RELIGION OF OLDEN TIME AND THAT OF THE PRESENT.

1. To the All One, Jehovih, now as in the olden time, and for all time to come, all honor and glory, worlds beyond number.
2. The Highest Ideal, the Nearest Perfect the mind can conceive of, let such be thy Jehovih, even as in the olden time, which is the Ever Present thou shalt set thy heart and mind and soul upon to love and glorify above all things, forever and ever.
3. The All Highest in thy neighbor which he manifested, 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, behavior, and so on, forever pulling all things to pieces; and the man of darkness delighteth in such discourse.
9. To abandon such discourse, and to discourse on the highest subjects, in preference, such as teaching, imparting knowledge, suggesting remedies for the unfortunate and unlearned, for improving in excellence the homes of others, the agriculture, mechanics and such like; the man of light delighteth to apply himself to these, both in word and practice, forever building up.

10. Consider then what thy mind shall go in search of, that it may pursue the highest. This is serving the All Highest, instead of darkness.
11. Now all of these things were taught in the religion of the olden time, and were given to man by thy God to raise man up toward my heavenly kingdom.
12. Nevertheless this religion pertained to man's own entity, a religion that was to be answered either in reward or punishment upon himself personally. His own salvation being the subject paramount to all other considerations.
13. And even where they founded brotherhoods, as the brotherhood of Brahma; brotherhood of Budha, and brotherhood of Jesus, they were nevertheless but selfish brotherhoods, whose aim was the salvation of each one's own self.
14. Neither was it possible in the olden time to give man any other religion, it being 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 fulfill the old, and to give them the religion of Gods themselves!
16. Saying unto them: Go save others, and no longer concern yourselves about yourselves.
17. Go ye and provide a place of second resurrection on earth, where the people shall put away all low things and practice the all highest.
18. And call ye out unto the Uzians to come and inherit the place with you.
19. Nevertheless whosoever is only concerned as to the salvation of his own soul is not yet ready for the religion I give unto you.
20. Mine shall not concern themselves as to their own self's salvation; for having faith in Jehovih, that if they raise others up, with their own wisdom and strength, they are already saved, and without fear.
21. Compare then my second resurrection in heaven with that which thou wouldst found on earth for the glory and honor of thy Creator.
22. How chooseth thy God his initiates? Hath he censors? saying to all who come, hold, be ye examined and tried, to prove ye are worthy of the second resurrection?
23. Nay, verily, for this would imply inquisition, a court of darkness.
24. Now, behold, O man, after the second resurrection was established in heaven, I called out unto all the heavens of the earth, saying: Come, all ye of the first resurrection, also, let my guardians go down to mortals and proclaim unto all people, the kingdom of God is open to all who choose to come.
25. Now some, who were not strong in faith in Jehovih said: Will we not be overrun with angels of darkness?
26. But thy God answered them, saying: That is not our matter; ours is to serve Jehovih by working for all whom He inspireth to come unto us. Because any one desireth to come, that is sufficient testimony that the light of Jehovih is upon him.
27. Others said: What of the indolent and the shiftless? Will they not overrun us and thus set aside the good we aim at?
28. And thy God answered them, saying: When ye practice the all highest, behold, the others will depart away from you.
29. Then others questioned, saying: Suppose they who come shall practice darkness, such as slander, or tattling, what then shall be done?
30. And thy God answered them, saying: Answer them not, lest ye also practice darkness.

31. Again they questioned, saying: Suppose they are good, but indolent? Suppose they say: Let us rest and sleep, Jehovih will provide for His chosen, what sayest thou of them?
32. And thy God answered, saying: Censure them not, for they are weak or diseased. Let your example heal them. Is it not in the covenant to do good with all of one's wisdom and strength? Because they do little, the matter is betwixt them and Jehovih?
33. Lastly, O man, how can they, who live the all highest, cast the first stone at their neighbor?
34. For the act itself would be the committing of darkness.
35. Nevertheless, whoso hath strength and yet will not support himself, teach thou one such man to change his attributes, and thou shalt be honored amongst Gods.
36. Thy glory is to fulfill the all highest thyself. When all who can, will do this, thereon rest thy faith that the quickening power and wisdom of Jehovih will sustain His kingdom through His holy angels.

CHAPTER VIII.

GOD SHOWETH WHAT IS MEANT BY FOLLOWING THE HIGHEST LIGHT.

1. Be considerate of thy fellow man, and weigh his standing place in the sight of thy God.
2. For one man saith: My highest light is to get money; another, to get great learning; another, to enjoy earthly pleasure; another, to contemplate sexual relations; another, to serve Budha; another, to serve Brahma; another, to serve Christ; another, to be efficient in warfare, and so on, every one from his own standpoint.
3. Many are also under the prejudice of old things, or the influence of a neighbor, or a spirit or their surroundings, or the impulse of their own flesh, and say: I too follow my highest light.
4. Whereas they are in darkness altogether; neither know they what is meant by the term, highest light, often venturing an opinion or a vague surmise instead, and believing they are expressing their highest light.
5. For which reasons thou shalt explain that only facts well known, or comparatively proven, are light. An opinion is not light.
6. That whoso professeth light must know the matter of his own knowledge.
7. That facts, numbers, figures or axioms can demonstrate light; and that without these, then the supposed light is only darkness.
8. Pursue this philosophy and thou shalt easily discover who amongst you hath the highest light; and also what kind of judgment shall govern the chief's rulings.
9. Some will desire to consult the angels, as to which, in a given matter, is the highest light; but I say unto thee, thou shalt weigh the words of angels even as if they were mortals, exacting similar facts and substantiation.
10. Was it not the consulting of the oracles that destroyed Vind'yu (India), Socatta, Fonece (Phoenecia), Persia, Ghem and Greece? Such consultation of angels is answered from the first resurrection; and it ever will be so, save man exact from the angels facts and substantial proof.
11. These, then, are rules of light: That which is self-evident: That which is axiomatic: That which is substantiated by facts: That which hath a parallel in known things: Things that lead to peace, order, and the uplifting of thy neighbor and thyself.

12. Also to discipline thyself to be constantly on the alert to be pure, good, truthful and gentle in thy speech; to practice right-doing, these are following the highest light.
13. This though is darkness: to express fault finding, criticism, censure, or even an opinion unsupportable by facts.

CHAPTER IX.

GOD SHOWETH WHO HE IS AND WHO IS NOT PREPARED TO ENTER JEHOVIH'S KINGDOM ON EARTH.

1. Whoso hath said: I have searched my heart and mind, and, now before Jehovih I desire to live a higher life.
2. I desire to put away my selfishness, and passions, and sentiments of unrighteousness and unclean thoughts, and words.
3. I desire more to serve others than myself.
4. I desire no possessions, nor preference over another, nor to be a leader nor a chief.
5. I wish to discipline myself not to speak of myself.
6. I would learn to speak truth only.
7. I would that I were affiliative.
8. I desire to do good unto others continually.
9. I long for association.
10. I will not 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 fulfill my covenants with Jehovih, with all my wisdom and strength.
13. I renounce isolated labor.
14. I renounce the unorganized world.
15. I renounce the Uzians.
16. I consecrate myself to Jehovih.
17. I give up all unto Him.
18. What I do henceforth shall be by and through the fraternity in His name.
19. Then that man is prepared to enter the Father's kingdom.
20. But these are not prepared to enter the kingdom, who say: I want a home for comfort's sake, and where I may lead an easy life.
21. I desire this because I shall have opportunity to improve myself.
22. I desire this because I cannot care for myself, and that I may be cared for.
23. Where I may shirk my responsibilities.
24. Weigh this matter, O man, and be thine own judge as to whether thou art prepared in heart and soul. Neither flatter thyself that thou canst come in unprepared and not be discovered. For soon or late thine inmost thoughts will become known, and the fraternity will not be thy place.
25. To put away flesh-food is easy, but to put away dark thoughts and words, who can do this in a day?

CHAPTER X.

GOD REVEALETH THE CURE FOR REMORSE.

1. Be patient, O man, with thy neighbor and thy brother.
2. Many men are far short in righteousness, and without strength to accomplish to the

extent the mind conceives;

3. And for having done wrong suffer lamentably, with none to relieve them;
4. For which reason thou shalt provide them honorable comfort.
5. In olden time, such ones confessed to a priest, and he pardoned them, whereby they were quieted and relieved of great distress.
6. In a later time, it was said: Confess ye one another.
7. But in this day neither of these is 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 neighbor, he shall so acknowledge it to that member, and this shall be restitution, even as if the wrong had not been committed.
9. But if he hath wronged the community, then he shall acknowledge it to the whole assembly, and that shall be restitution, even as if the wrong had not been committed.
10. And in either case he shall not take further sorrow or remorse, or shame, nor shall any member ever speak of the matter afterward, save to comfort him.
11. But in all cases confession shall be made in the name of Jehovih, and forgiveness likewise. But whoso seeketh to justify himself, or to make it appear that he was but partly culpable, or that another led him into it, that man shall not be forgiven.
12. If he were led into it--then he who led him knoweth it and shall exonerate him.
13. Whoso Jehovih hath created in proximity as to time, country, place and association, the same shall not be far distant on many occasions in the next world; and in time to come they shall be as if in a house of glass, and all the deeds done while in mortality shall be read as if in an open book.
14. For which reason thou shalt not tarry by the way when thou hast wronged any man or the community, but go quickly and confess, that thy spirit become pure in the sight of Jehovih.
15. Though thou grieve, saying: Shall I humble myself? I say unto thee, this is Godliness, for it is the purification of thyself, and the beginning of power. But if a man wrong himself, as by pollution, dissipation, or otherwise, this is sin against Jehovih; and to Him shall he confess privately, making a covenant with his Creator to do so no more, which if he keep, then the wrong is forgiven him, and he shall have peace of soul.

CHAPTER XI.

GOD SHOWETH THAT THE RENUNCIATION OF THE UZIANS IS NECESSARY.

1. Harken, O man, to the discourse of thy God upon the second resurrection in heaven, and apply thou these principles to founding Jehovih's kingdom on earth.
2. Many come to my holy place, saying: Hear me, O God, I am weary of the first resurrection and of the earth. Open the gates of paradise unto thy servant.
3. And I say unto them: Whoso will put aside all that is below, shall dwell in this heaven; but whoso cannot in heart, and mind, and soul renounce all that is below is not prepared to enter.
4. Hath not Jehovih said on earth: Husband and wife shall be the model and key of My kingdom?
5. As woman forsaketh father, mother, brother and sister and becometh one with her

husband, so do they of the first resurrection forsake all the earth and the lowest heaven in order to become one with the kingdom of thy God.

6. For, save the mind and heart be one with my holy place, the love of improvement will also depart out of that man's soul.

7. Isolation belongeth below the second resurrection, but unity is within it.

8. He who hath disciplined himself to be honest in his own sight may be in error; he who striveth to do good on his own account may be in error as to an ultimate good; and in all cases man alone is weak.

9. Yet no man can practice the highest whilst living with those who are inclined downward.

10. In the second resurrection the angels are relieved of individual responsibility, all matters being under the wisdom of the Holy Council, whose head is thy God.

11. First on earth, monarchies, then republics, then fraternities, the latter of which is now in embryo, and shall follow after both the others.

12. Behold, how hard it is for an ignorant man to conceive of a state without a master, or for the people of a republic to understand a state without votes and majorities, and a chief ruler. Yet such shall be the fraternities.

13. Have they not resolved their colleges into teachers and pupils? By their superior knowledge do these heads receive their places, yet not as rulers, but teachers.

14. Have they not resolved jurisprudence so that testimony governs the rulings? According to evidence adduced and the knowledge of the judge, so shall he decide, and not according to his own volition.

15. Out of the wisdom of the college and the court shalt thou discover the rules of fraternity, and by relieve-watch preserve the brotherhood against caste and dictatorship.

16. See to it then, in departing out of Uz, that thou take with thee only things that have proved good, the rest leave behind.

17. As Jehovih gave woman to man, and the twain became one in their aspiration, hope and labor, and especially with reference to their offspring, so shall the members of the fraternity be such as having renounced all the world, can become one with one another, and especially for raising up the young to become the Father's edifice on earth.

18. As the husband is the representative head of the family, yet he shall not tyrannize over them, nor by his rulings make himself a separate entity from the rest.

CHAPTER XII.

GOD DISCOURSETH ON LOVE.

1. Many will come to thee, inquiring: How sayest thou of such as are married, having children of their own? Shall they so love the fraternity and the kingdom of Jehovih that they shall set aside their filial love, assigning their children wholly to the teachers, day and night?

2. Thou shalt answer them: Nay, in all the fullness of their love, let them manifest unto their little ones. And let this be a testimony unto those who have children, how hard it is for foundlings and orphan babes that have none to love or caress them, that such parents may add unto their household others also, showing no partiality. And this is the highest of all mortal attributes, to be impartial in love.

3. Not to abridge love but to extend it, God-like, embracing all people, so shall the members of the brotherhood labor with thy God and his holy angels, for the glory of Jehovih.

CHAPTER XIII.

OF DESTROYERS AND BUILDERS.

1. One goeth about preaching against heavenly revelations, and against the wisdom of Jehovih; and his daring speeches and good logic fall upon errors and blunders in the written words, and he draweth the populace, after the manner of a gladiator.
2. Yet one such man that hath organized a brotherhood for doing good, the world hath not found.
3. Another man goeth forth preaching in laudation of heavenly revelations, and on the glory of Jehovih. The errors in inspiration he heedeth not; the good he treasureth. He may draw but few unto him and his work may seem little.
4. But in time to come his work becometh mighty over all the world. He organizeth his people in love and fellowship.
5. The latter is a builder on Jehovih's edifice.
6. Let these two examples stand before thee; and when the speech of the vain man is directed against heavenly revelations, saying: This is not of God; this is not of Jehovih, or this is not of angels, know thou that that man is not a builder.
7. But when a man saith all things are of Jehovih, either directly or indirectly; whatsoever is good in them is my delight, know thou that that man is a builder.
8. To strive continually to comprehend the right, and to do it, this is excellent discipline.
9. To be capable of judging the right, and ever to practice it within a fraternity, this is Godliness.
10. In the day thou judgest thyself, as with the eye of thy Creator, thou art as one about to start on a long journey through a delightful country.
11. In the day thou hast rendered judgment against thyself for not practicing thy highest light, thou art as one departed from a coast of breakers toward mid-ocean, like one turned from mortality toward Jehovih! like one turned from perishable things toward the Ever Eternal, the Almighty.
12. And when thou hast joined with others in a fraternity to do these things, then thou hast begun the second resurrection.

CHAPTER XIV.

GOD DISCOURETH ON THE AUTHORITY OF HIS OWN WORDS.

1. 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 neighbor, shall profess to reveal the words of thy God, it is well.
10. Strive thou in this, and thou shalt improve thyself thereby.
11. In the preservation of my words for thousands of years resteth the recognition of my authority.
12. I call all people unto me and my kingdom; happiness proclaim I as a result of right-doing and good works; whoever do these are one with me in the framing of words.
13. To be one with Jehovih, this is Godliness; to be one with thy God, the way is open to all men.
14. To be organic for love and good works, this is like the fraternities in heaven.
15. Whoever striveth for this hath my authority already; his words in time shall become one with me and my works.
16. To improve thyself in these holy things is to discipline thyself to become a glory to thy Creator.
17. Let any who will, say: Thus saith God, or thus saith Jehovih, or thus say I. Truth expounded shall never die; the discrepancy from truth is short-lived.
18. Improve thyself, O man, to be sincere in thyself and in all thou doest; and, when thou hast attained this, thy words shall be with power.
19. Remember thy Creator and seek to discover Him in the best perfections; remembering that darkness knoweth Him not, but Light proclaimeth Him forever.
20. For on the foundation of an All Person, and believing in Him, lie the beginning and the way of everlasting resurrection. Without Him, none have risen.
21. These are the words and discipline; in such direction shapeth thy God the thoughts of millions. The twain are the authority vested in me, thine elder brother, by Jehovih, Creator, Ruler and Dispenser, worlds without end. Amen!

END OF THE BOOK OF DISCIPLINE.

LIST OF PORTRAITS,
REPRODUCED FROM THE ORIGINAL PAINTINGS IN THE
KOSMON CHURCH.



ZARATHUSTRA, (Zoa-raaster),

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



PO,

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



ABRAM,

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



BRAHMA,

an East Indian lawgiver, cotemporaneous with Po and Abram. He was a large man of great strength, and ranked the highest spiritually of all mortals. He re-established the Zarathustrian religion in India. YU-TIV, fairest of women, wife of Brahma.



EA-WAH-TAH,

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



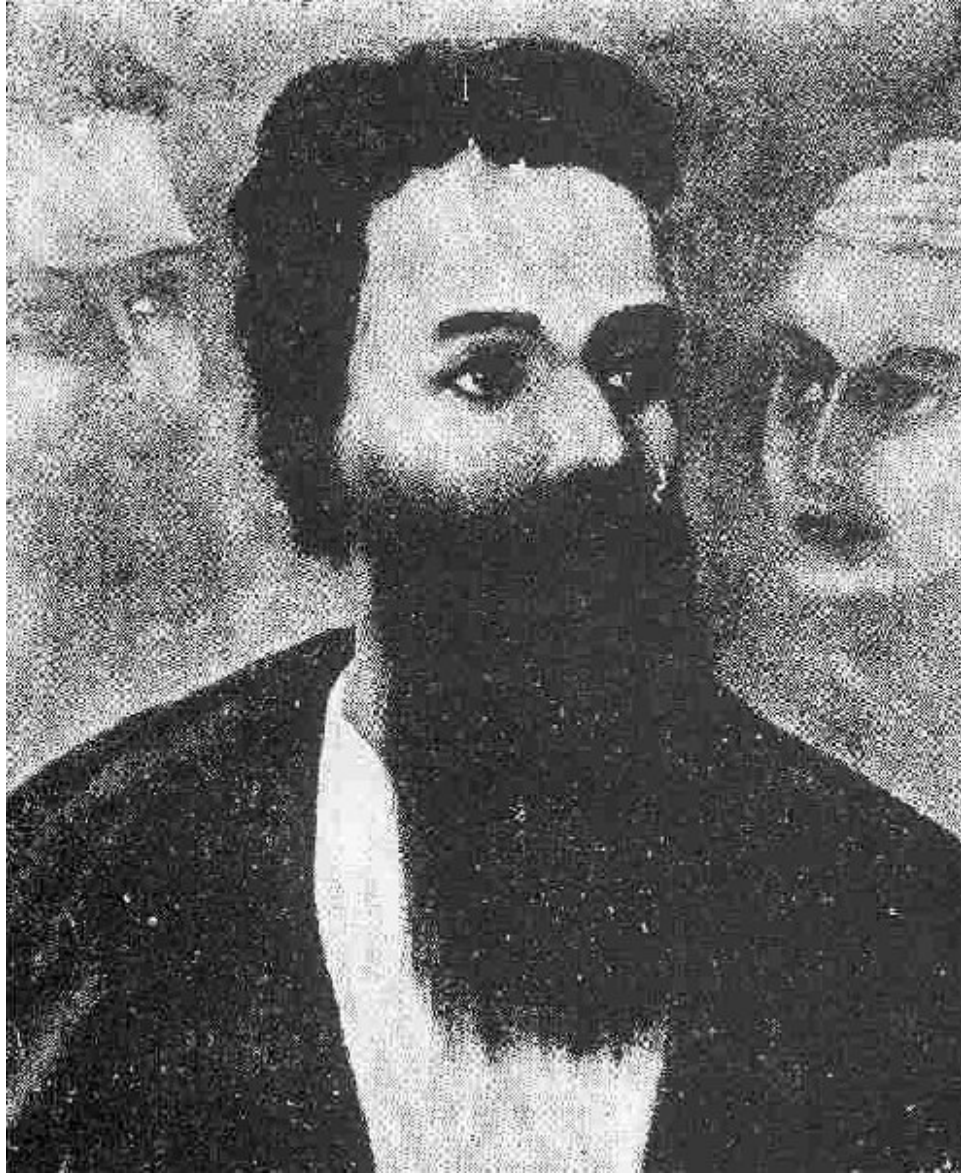
THOTHMA (Hojax),

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



CAPILYA,

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



MOSES,

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



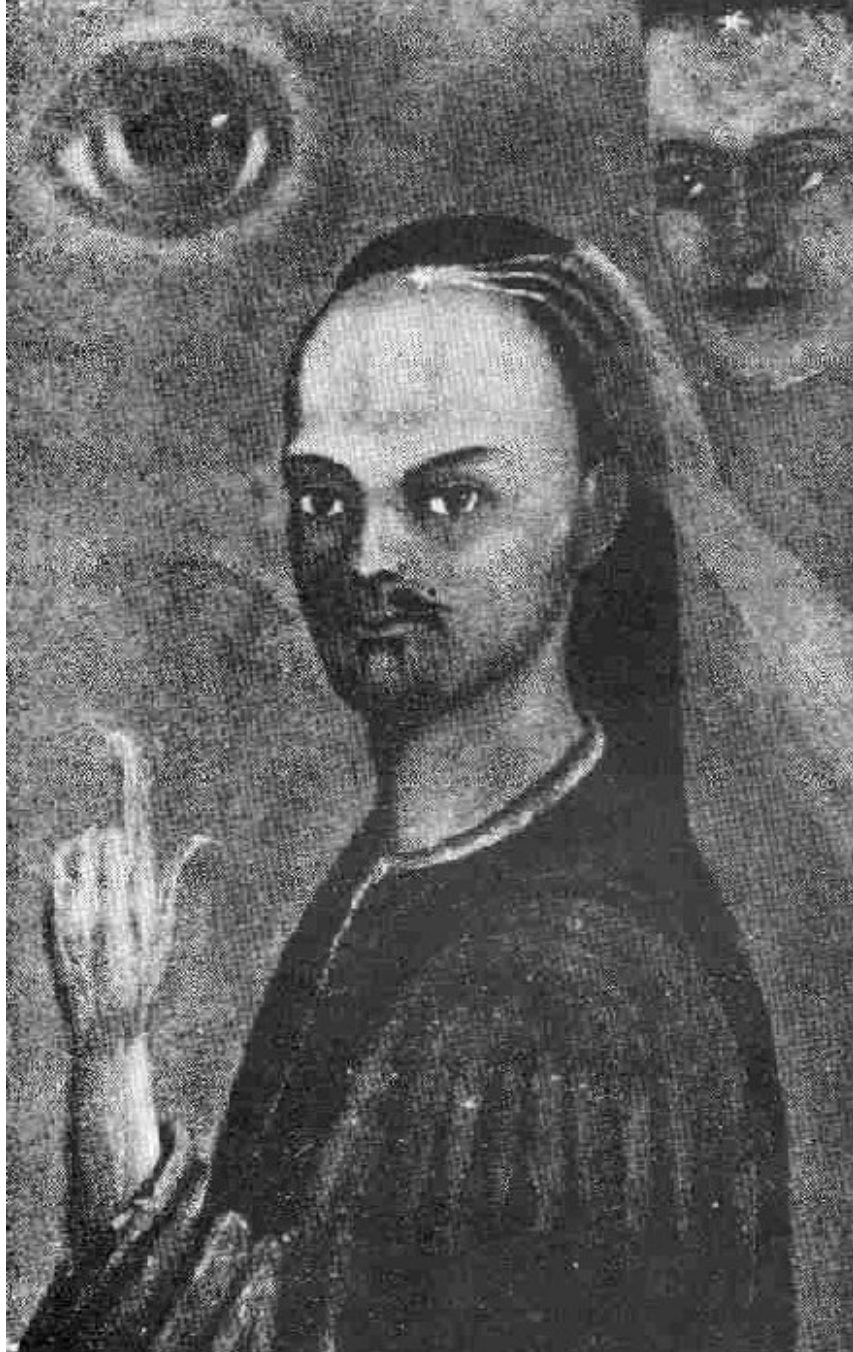
CHINE,

a lawgiver coterminous with Capilya and Moses. He was an i-e-su, and like Moses was of copper color and very large, but his hair was red like a fox. He was the founder of China, and restored the rights of the believers in Jehovih throughout that great country. Through him was established so firmly the doctrine of one Great Spirit that all China to this day accepts it to such an extent that God or Lord worship cannot get a foothold amongst them worth mentioning. Some of his miracles have never been excelled.



SAKAYA,

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



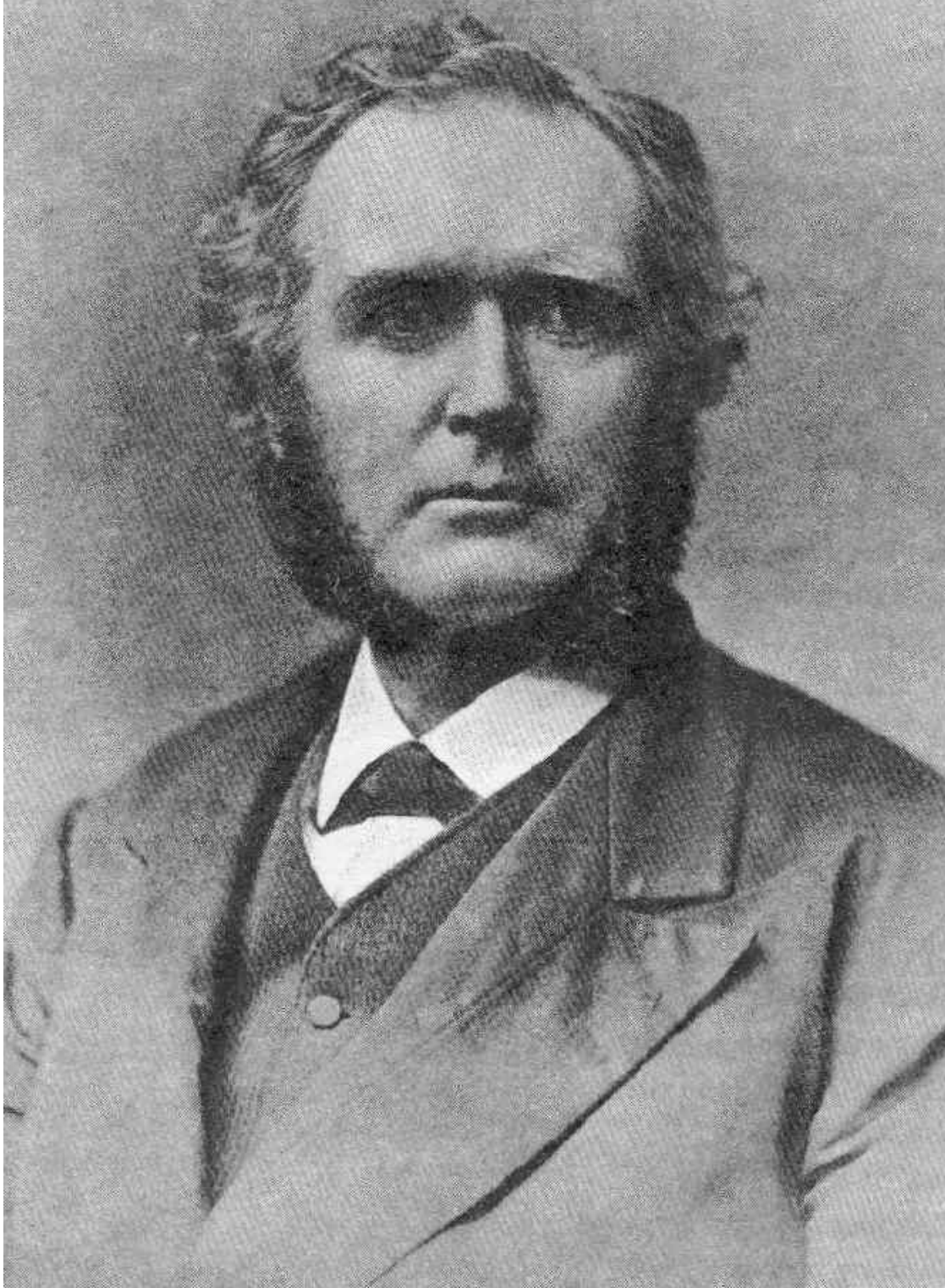
KA'YU,

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



JOSHU,

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



JOHN BALLOU NEWBROUGH.
MEDIUM AUTHOR OF OAH SPE.

BOOK OF KNOWLEDGE.

[This Book (and the following book of Saphah) was not part of the original 1882 or 1891 published versions of OAH SPE. The Book of Knowledge was later found as fragments in the original proof sheets. It may have been a part of the Book of Ben.]

Part I.

1. Jehovih spake through His sons and daughters. His voice came up out of the marsh and down from the heavens above, and the children of men heard and saw, and raised up because of the spirit in them. And they answered to Him, Who is Almighty; and their voices were called Tae, because as it is the universal word of all children born, so doth it represent the universal prayer of man.
2. Tae said: Reveal, O Father, give me light! I behold the wide earth, the sun, moon and stars. But the great vault of heaven is as an empty sky. Where is the abode of the dead; the place of the souls of men?
3. In times past Thou hast quickened seers and prophets, and through them lifted up Thy children and proclaimed other worlds! Am I more dumb than those in past ages? All the while myself and forefathers have withstood Thy mighty Presence.
4. Thou hast quickened my members by thine own hand, to be dissatisfied by the old revelations, and made me to peer deeper into the cause and place of things, and to desire further light from Thy holy places.
5. By Thy Power hath my manhood been raised up. By Thy Power and Wisdom only will I be appeased.
6. When I was a child I believed as a child, because it was told me; but now that I am grown up, I would know who Thy prophets were, and how they attained their gifts, and wisdom of words.
7. The cosmogony Thou taughtest in the olden time was sufficient for that day; but I am raised up by Thee to perceive the sun and stars of other worlds, and their travel in Thy great firmament. Now, I cry out unto Thee, where is the promised heaven? Where is the proof of immortal life? By Thee was I quickened into life and made conscious that I am. To Thee I come in the majesty Thou madest me, Thou my Father! By Thee was I made determined to sift all things to the bottom. In Thee do I know there is magnitude to encompass all my holy desires, and answer me.
8. Give me of Thy Light! When I was a child I besought Thee as a child; now, I call out in the manhood Thou hast bestowed upon me! I will know Thy Lords, Thy Gods, and Thy Saviors, and Thy promised heaven.
9. I have scaled the mountain; Thy myriads of corporeal worlds that travel in the eternal sea of space! I have beholden that all the stars in heaven would not fill the hollow of Thy Hand; yea, that Thy breath moveth the universe! The glory of Thy works hath inspired me with madness to come to Thy Mighty Home!
10. Speak, O Jehovih! Thou alone canst assuage this soaring spirit that sprang forth from Thee, inspired. Give me light!
11. I have encompassed the earth around, and bridged the nations thereof with assimilative words. My geography is finished. Give me a book of heaven! I have

burrowed deep in corporeal knowledge, and seen the drift of all on earth. Where is the spirit world, and land of the dead? Give me light!

12. Kosmon said: Jehovih heard the voice of Tae, and answered him. He said: Let the angels of heaven go down to the earth. My blessed son called to me in wisdom and truth. And the angels of heaven descended to the earth, for it was in the time of danha in the firmament of heaven, and the angels manifested and proved the immortal life of men.

13. Jehovih said: Let this day be the beginning of the reign of Kosmon; for it is the beginning of the wisdom of the earth, being cojoined in My Name.

14. Tae said: The half is not yet answered, O my Father in heaven. Since Thou hast proved the immortal life, Thou hast stirred me to my soul's foundation. Whence come these inhabitants of the unseen world? Where lieth this footstool for Thy Majesty?

15. If when I am dead I shall see the place, is not the germ of that sight already in me? How am I made that I see, but see not this? Hear, but hear not this? If I am now dead to that which is to be, will I not then be dead to what now is? Give me light, O Father!

16. Jehovih said: Man I gave a corporeal body that he might learn corporeal things; but death I made that he might rise in spirit and inhabit My ethereal worlds.

17. Two senses gave I to all men, corporeal and spiritual senses; nevertheless the twain are one person. A man with corporeal senses in the ascendancy, chooseth corporeal things; a man with spiritual senses chooseth spiritual things.

18. Two kinds of worlds have I made, corporeal and es worlds. He who desireth of corpor shall receive from corpor, for he is My son, in whom I am well pleased. He who desireth from es shall receive from es, for she is my daughter in whom I am well pleased.

19. Kosmon said: Because man liveth on corporeal worlds, corpor is called son; but because man in spirit liveth in the es world, es is called daughter.

20. Tae said: Because Thou hast sent angels to me, and I have seen them, and talked to them face to face; yea, of my own flesh and kin, and proved them to be the spirits of the dead, verily, I know this much is true. Yet I cannot see them nor hear them, save they manifest through corporeal things. How, then, shall I know that they know one another?

21. Hear me, O Jehovih! Am I still a child, and must needs fall back on angels' testimony? Hast thou not given me an inquiring spirit that I must prove things to mine own knowledge? Verily, have I seen an angel's face and stature change to look like another person, even whilst I talked therewith. If these things are thus so subtle, cannot even our own presence mold them to truth or falsehood? Such a witness is of no value. When then, O Jehovih, shall I find growth for mine own members, that I may know the es worlds and the inhabitants thereof? I will not be appeased by merely seeing the spirits of the dead, nor by their testimony. They may call themselves God, Christ, Buddha, Brahma or Confucius, yet I will not rest on them for their word. To Thee, only, O Jehovih, will I put forth my plea. I am Thy son.

22. Thou hast quickened me to know things of my own knowledge; and though it be told me: Thus said the Lord or thy God, yet will I raise my voice ever above them, and though a spirit say: I am thy Jehovih, believe thou me! I will deny him.

23. Thou hast quickened me to rise up above the tales of the ancients, and to demand knowledge from Thy throne. By Thee is my soul moved to this magnificence, and only Thy magnificence can satisfy Thy son.

24. Since I have seen the spirits of the dead, I will know their abiding place, how they

live, how they travel, their manner of growth, their food and clothes, and how they spend their time; whether they labor or live idly, and above all how far, and in what manner their corporeal lives had to bear on their spiritual happiness in heaven.

25. Give me light, O Jehovih! Not by word of mouth. I will have my members quickened that I shall comprehend within myself. Yet not one alone! Rather waste me in annihilation than not to give it unto all men or teach the way. For if one alone, he would become a god amongst men. Jehovih, forbid this!

26. Jehovih spake, through His sons and daughters, and each of them gave voice to the Spirit of the Creator's Voice in turn.

27. Kosmon said: Hear me, O man, I will speak in wisdom. Follow thou my counsel and be wise. What, then, hast thou learned in all the time of earth? Canst thou tell why the grass is green, or why one rose is red and another white, or the mountains raised up, or the valleys sunken low?

28. Knowest thou how all the people of earth clothe themselves, or travel over; why a man was not to fly as a bird, or live in the water like a fish? Whence came the thought of shame? Even thyself thou dost not comprehend, nor know of thine own knowledge the time of thy beginning. Thou knowest three times three are nine; and even this thou canst not prove but by symbols and images. Nor is there aught in thy corporeal knowledge that thou canst prove otherwise, save it be thy presence; and even that that thou seest is not thy presence, but the symbol and image of it, for thyself art but as a seed, a germ of the Father.

29. Be wise, therefore, in knowing thine own knowledge, and of a surety right the matter from the side of the es world.

30. Tae said: I will reason with Thee, Jehovih, for all I know shall be based on science and truth. From Thine own perfection am I inspired to this end, and my talents shall be strengthened by pursuing the exact sciences of all the known truths. Neither will I put away mine own judgment, nor accept for truth that which is at variance with Thy established laws.

31. Thou madest both the seen and the unseen. Are they at war, or in harmony? My corporeal body is made of earth, and stone and water. Is the spiritual body, then, not made of air, oxygen and hydrogen, and imperceptible dust?

32. The angels Thou hast sent have feet and legs! Wherefore? Do they walk on the air, or wade through it? They have no wings, they cannot fly; they have not seen the illustrious angels who have been long dead. Must I also go into the es world simply to meet my neighbors, and never salute the wise of olden time? Give me light O Jehovih!

33. Something within me maketh me to anticipate the light and glory of what I have not seen; but I must have it tangible and demonstrated, the immaculate truth!

34. Then answered Jehovih, through His daughter Esfoma.

35. Esfoma said: Hear me, O Tae; I will speak words of wisdom and truth, and thou shall not depart from my word.

36. Science is that which the ignorant look up to, but seeth not. Is a ship, science, or a stone arch, or a machine? Verily not. Is the idea of these things, science? Can an idea be science, or a multitude of ideas?

37. Is it not said of the man who findeth the vertebra of an insect, he is scientific? But he who findeth the backbone of a horse, is a vulgar fellow. Another man findeth a

route over a mountain or through the forest, and he is scientific. Why, a dog can do this.
38. Another man findeth a new way to solve problems, and he is scientific! but the pupil after him who doeth the same thing is nothing. Who, then are the scientific? For have they not all borrowed, compiled, and only added a little? Verily, then, what is science? Is not the sand-glass more scientific than a clock? What, then, meanest thou by science? Is not the sum of it all but a figurehead, undesignable and without foundation? Yet all thy life thou hast heard of science. and so have thy neighbors, and ye understand one another, though not one understandeth himself.

39. Esfoma said: Hear me further, O man, for this, of all things, should stand high in thy soul. Take now, therefore, the chalk, and write thou ten for me. Tae took the chalk and wrote 10. saying, that is ten.

40. Esfoma said: Now will I convict thee before thine own face, that thou hast uttered falsely. Thou hast written but two strokes, and called them ten. Esfoma wrote ||||| |||||. Yet, be not surprised, O Tae, for now will I convict myself, also, inasmuch as I have deceived thee. I said I would show thee ten, and straightway, I made ten marks; wherefore I should have written the word *ten*. Now thou art wise! Nay, hear me further, for all I have spoken is false; for have I not tried to persuade thee that the one uttered word TEN, was ten; wherefore I should have uttered ten utterances.

41. Pursue thy studies, O Tae, and thou shalt find that supposed exact science is nothing, and that supposed truth is only falsehood compounded and acquiesced in. Find thou the time the sun will rise tomorrow, and thou art scientific; but deviate thou the ten thousandth part of a second, and thou art not scientific; nay thou art a falsifier before Jehovih.

42. Yet be not discouraged of the exact sciences, or of finding the truth according to thy judgment. Thou art wise to desire to attain knowledge of thine own self, and not to accept, neither from man nor angels, on belief merely; but, wherein beginneth and endeth thyself?

43. Hast thou not robbed the tree of its fruit in order to feed the body? And the field of its wheat, and the young corn that was growing? Give to them their parts, and what hast thou left of thy corporeal body that is thine own?

44. Yet less than these hast thou of thine own judgment. Thou art but the fragment of an entity in all thou knowest of thine own judgment. Nine parts to ten are the gleanings of thy surrounding.

45. Wherefore, then, shalt thou expect to know the laws of earth or heaven! Give ear to my words, and be wise in thy proceedings.

46. Is it not a law of the earth that earth substance shall fall to it? Yet thou seest a tree come up out of the ground, ten thousand corporeal pounds, and stand erect in the air. Hast Jehovih made one law to pull one way, and another in another way? How knowest thou there is any law about the matter? Knowest thou of thine own knowledge?

Part II.

1. Tae said: Now I do perceive, O Jehovih, I am not wise, and that of myself I am nothing, having nothing. Neither is it possible for man to discern truth in abstract, nor Thy laws, whether Thou hast laws or hast not laws. Nay, he cannot adjust the scales for

his own self, and prove what part is his alone; nor in fact if he have an entity of self within himself.

2. How then shall I comprehend the magnitude of the laws of Thy universe? Yet in what time of my life have I not talked learnedly of these things, and the exact science?

3. Hear me, O Jehovih; I will not go back to the ancients to learn wisdom, nor will I shut up mine eyes against trying to understand. In Thee, only, have I faith. And since all other things in heaven and earth are Thine, there is none else to whom I can come justly. Give me light, O Jehovih! Thou, who gavest me myself shall answer me. What, then, is the true pursuit of man? Shall he be a beggar, and pray for light, and yet not receive it after all?

4. Jehovih answered Tae through His son, Corpor, saying:

5. Corpor said: Hear me, O man, for my wisdom shall be borne home to thee. Neither will I discourage thee in thy knowledge.

6. Know then, thou art, and that thy body is made from the corporeal earth. Jehovih is sufficient, for Jehovih so made thee. To thee he gave the desires of the earth. Is it wise, then, to defer corporeal happiness until thou hast risen in heaven? What mattereth it to thee, whether thou art built up out of wheat and fruits or flesh? Is it not sufficient that thou canst enjoy the building thereof?

7. What is science to thee? Or truth or laws of the universe? Is not thy earth life sufficient for the earth, and the earth for thee? If Jehovih made the earth in wisdom, has He not also wisely made heaven?

8. Leave off these abstract studies, O man, and be contented in the place thy Father has assigned thee. Thou that talkest of science understandeth not thyself and art without explanation. Neither canst thou define truth. How, then, canst thou judge, or even know what is before thee.

9. Thou talkest of laws, divine and natural, but knowest no law, no divinity, no nature. Is law a thing? Whither does it keep? Thou seeth a tree grow, but putteth Jehovih away, and sayest: Behold it groweth by natural laws! Art thou ashamed of Jehovih, that thou sayest not He groweth it? Is He not sufficient? Wherefore, then, sayest thou *law*, save but to put Him away? Wherefore sayest thou *NATURE*, save but to put Him away and deny His Person.

10. Corpor said: Is not the earth good, that thou turnest away, calling: Heaven! Give me light from thy far off worlds! Endow me with signs, and miracles and prophecies!

11. I will not discourage thee, but thou shalt be wise and happy in thy dwelling place. Are not these greater to be desired than all things else? To this end is the Kosmon era come; not to carry man up to heaven, but to found the Father's kingdom on earth.

12. Thou hast wisely asked: How shall a corporean's life affect his life in the next world? Hear me, then, and be wise in thy corporeal judgment. For am not I, Corpor, Jehovih's? Science is great; great learning is great; truth is great; but a greater than all is to know how to be happy. Thou shalt not put me away saying: All the earth is sin. I will not have it. For if thou profitest not in Jehovih's Person, how canst thou attain His spirit? For are not the twain His Person and His Spirit, the All One?

13. Teach thyself to be happy: and to perfect thyself in the way Jehovih hath created thee.

14. Tae said: Now I will be wise in thee, O Jehovih. Neither will I more talk of nature, nor of law; but when I mean Thee, I will speak of Thee, and to Thee.

15. Neither will I boast of science, nor of learning, nor of truth; nor will I deny them. For as Thy spirit is within and over all, what is science and learning, and truth but glimpses of Thy All Light?

16. Yet as a man proud in his estate, I come before Thee, saying: Give me light! I have looked over the broad earth, and found it full of sin and misery, and death.

17. I will not pray to Thee to remove these things. I will not meddle in Thy affairs. What more is it at best to pray than to beg? By thy spirit, I am no beggar! As Thou goest forth in majesty, so am I, Thy son, inspired to go forth in Thy behalf.

18. If Thou hast filled this world full of darkness and death, and sin, and misery, what more can I hope to find in heaven? Are they not both the work of Thy hands?

19. My hope hath ever looked ahead for the achievement of happiness, but when the time cometh I am sorely tried. My judgment teachest me, therefore, that heaven can be, at most, but little improvement on earth.

20. Then give me light, O Jehovih! For I would answer the children of darkness with good argument, and teach them to glorify Thee in Thy works.

21. Then answered Jehovih through His son, Uz, saying:

22. Uz said: Behold me in my power, O Tae. I am the fourth dimension, the vanishment of things unseen. Thou hast labored with Kosmon, but found not, and with Corpor, and found not. Hear thou me and be wise.

23. This, thy corporeal body is mine; thy flesh waiteth for me, and the moment thou relinquish thy hold, I will molder thee in dust. Yet I am not thy enemy, for whilst thou art master over thy flesh, I will touch it not.

24. Out of the darkness man is brought forth a blank, and his entity is a spark of Jehovih. His entity will never cease to grow. Yea, from the hour of conception it is a new star in the world, and it magnifieth itself forever.

25. The trials of the flesh to man are as nutriment to his spirit's growth. And yet, think not that thou shouldst rejoice in thy neighbor's trials, saying, it is good for his spirit's growth. But as Jehovih gave all He had, and thus made all things, be thou like unto Jehovih, and give to the man in trial, lest thou robbest thyself.

26. Thou knowest not how far thou hast been lifted up thyself. Can any man with his own hands lift himself up in the air? Flatter not thyself, then, that man alone can lift himself up in spirit, or that he hath power to evolve himself, one generation above another. Do not all nations perish? As they come up out of darkness, do they not go down in darkness?

27. Is it not unwise to say: O Jehovih, why didst Thou thus, or not thus? All thy questionings will not turn Jehovih or His plans one jot or tittle. Turn thine eyes inward, then, O Tae, and seek to adapt thyself to the Father and His kingdoms, of which this earth is one.

28. Tae said: How can I comprehend Thy wisdom, O my Father in heaven? I am tripped up at every corner; and yet I perceive that my generation is wiser than the ancients. Wherefore, then, didst Thou stir me up? The ancients found joy in an idol; were content to eat and sleep, their faith being equal to their wisdom.

29. But these that came after, cried out unto Thee for wisdom, and Thou gavest. Thus am I born above the faith of the ancients. I have grown beyond the measures of Thy olden revelations; my soul crieth out to Thee for more light.

30. I know that Thou hast sufficiency for all things. Give me wisdom, that I may help

myself. Had I been born in darkness, the idols of my forefathers would have sufficed.
31. Hear me, O Jehovih, in what I have done. I have measured the earth and high standing rocks, and the mountains Thou rearest up, and the valleys Thou has scooped out. Thy footstool hast shown me a record not written by man, and it proclaimeth the earth millions of years old.

32. Yea, I have measured the stars in Thy firmament, and the sun and moon, and weighed them, and they proclaimed a greater glory unto Thee. Their number is more than there are drops of water in the ocean; and many of them a thousand times larger than the earth. I have found them rich in air, and water, and heat and cold, and they proclaim themselves birth places for men, even as is the earth.

33. I have measured the light and computed the time of its coming, and lo, they also have existed for millions of years.

34. Wherein have I done wrong in this? Thou gavest me my talents, and Thou hast forever pressed me forward to search Thy glorious works.

35. A man cannot make himself a small child, neither can I compress my outbursting soul, which hath ripened on the magnitude and glory of Thy works.

36. How, then, shall I say that Thy worlds, which have run millions of years, were created by a man born two thousand years ago! Must I stoop myself to blaspheme against Thee for sake of swallowing the idols of men in darkness? Forbid Thou this, O Jehovih.

37. Now will I put my question to Thee plainly, and Thy voice shall not fail me. Wherefore, then, did not Thy angels of olden time reveal to man the truth about Thy works? Or if they revealed the truth, why permittedst Thou man to lose the truth? Give me light, O Jehovih!

38. Thou madest me! Thou art my Father; and I come to Thee in majesty, by the power Thou gavest me. None shall stand betwixt me and Thee; neither Thy Lords nor Thy angels from heaven, nor any man that is on the earth. I will know why Thou permittedst idols of stone and wood and graven images? Yea, I will know why man buildeth an idol on earth or imagineth one in heaven? I know Thou art sufficient unto the worship of all men. Wherefore, then, have men set up Zarathustra, and Brahma, and Buddha, and Christ, and the prophets of old? For, for these idols have they cursed the whole earth around about with war and destruction. Give me light, O Jehovih!

39. Jehovih heard the voice of Tae, and He answered him through His son, Seffas.

40. Seffas said: Hear me, O man, and be wise, for I will answer thee because of the justness of thy questions. Yea, I will answer thee, and also put thee in the way to prove all things to thine own judgment.

41. But be thou not puffed up with conceit; thou art little in advance of the ancients. They erected pyramids, and obelisks, and great temples, and they said: Behold, how greater and wiser we are than the ancients!

42. Thou also hast boasted, saying: Behold our ships of war! Behold our engines and railroads, and the telegraphs. How greater and wiser are we than the ancients!

43. I charge thee! The pyramids and temples did not raise up the poor, and cause them to glorify the Father because they were born into life. Neither do the warships in this day, nor the engines, nor railroads contribute but little to raise man up out of sorrow and poverty. Is not this the true scale to weigh the resurrection of men and nations?

44. Be considerate and wise in the Father's sight. Thou art prone to overlook all things;

thou beratest idols and graven images, without weighing thy speech. What more are the letters of a written word than graven images? Doth not all the wisdom in books hang on these? Nor canst thou prove a single problem in mathematics without graven images, and idols and symbols.

45. To a man who never saw a hat, without a sign, or image, or symbol or an idol of one, or by one itself, how wilt thou convince him? But, if thou hast none to show him, then wilt thou make something of some corporeal thing in order to convey to his mind that which is in your mind.

46. Why, then, complainest thou against the angels of old? Wert thou, then, with Asu, who could not talk? Bethink thee what stratagems thou wouldst have resorted to in order to teach him to think. For is it not the greatest of all wisdom to teach man to think for himself? Is this not better for man, than to reveal all things to him? For, in the latter case thou wouldst deprive him of the use of his own talents, and thus thwart the plan of Jehovih.

47. Thou hast portraits of thy wife and daughters, for they assist thy memory to recall their beauty to thy soul; but when thou desirest to convey to thy friend's mind a place he never saw, thou bringest him a landscape picture, saying: Behold, this is the place! Now, thou utterest a falsehood, for it is only a piece of cloth painted, whilst the place thou speakest of, is land, and trees, and water.

48. Bethink thee, now thou hast resorted to falsehood in order to convey a truth to thy friend's mind. Was such, a falsehood, if it really succeeded in conveying a truth, nor couldst thou convey the truth to thy friend, save thou wouldst have taken him to the place.

49. How, then, could the angels of Jehovih teach man of Jehovih, but by idols and graven images? Weigh the matter, and thou shalt perceive that knowledge is conveyed from man to man by idols and images. Even the sound of a spoken word, is an idol of an idea; and the idea is carried within that which is not the real thing itself, but merely wind.

50. Thy corporeal senses can only be reached by corporeal things. Spiritual things, of which ideas are a part, can be conveyed by es force, and without idols and images. Give heed to my words, and thou shalt find the way to thy Father's kingdom.

51. Having taught man of Jehovih through stone and wood, it was necessary, next, to teach him by means of spirit, that Jehovih was disassociated from the earth, otherwise man would not have desire to rise to the heavens in etherea. To this end man was taught that Jehovih's sons had ascended and were sitting at His right hand.

52. As thou speaketh not to the picture of thy wife, neither shalt thou worship the Lord, nor Buddha, nor Christ, but Jehovih alone. He is sufficient to all men and nations, and acceptable to them. Be not angry with the past but broad in thy perception; for all things, whether stones or wood or men, are from Jehovih for the ultimate resurrection of the souls of men to His etherean worlds, for their own happiness, and to glorify Jehovih forever.

Part III.

1. Tae said: How shall I come to Thee, O Jehovih? I have nothing more to stand upon.
2. My self-conceit hath been as a mountain before my vision. I have nothing to boast over the ancients; the things I gloried in, the inventions, and sciences, and discoveries of my time, I saw not from Thy standpoint, I exulted in myself, saying, have I not done great

things?

3. But I had not done a hand's turn with all my inventions and discoveries to better the poor and unlearned. What, then, is the measure of the good I have done more than the ancients?

4. Verily hast Thou turned my eyes inward and made me ashamed. The sciences I boasted of, hast Thou nailed down to the earth, and I perceive my spirit was burrowing into corporeal things only. And as to Thy Gods and saviors, and idols of all kinds, I was cursing Thee in cursing them. In my conceit I was demanding light from Thee, and straightway plunging my head into darkness.

5. Yet I come to Thee, O Jehovih! Thou alone art my theme. Thou my Love and my Glory. But I will not say: Give me light! Thine is the wisdom and the power to bestow whatever is for my own good.

6. When I called for light, it was for myself, and was void before Thee. I had raised up my voice against prayer lest I appear as a beggar in Thy presence. What, more, then, is any man, but a living prayer? One desireth riches, one power, one wisdom, one love, one food, and one rest. Henceforth, then, I will pray for nothing, but accept whatever Thou bestoweth. Yet how can I restrain myself? Do I not desire to know Thy heavens in the firmament? To find a way whereby I may come to the spirits of the wise men of olden time?

7. Can I restrain my desire to know all that hath been on the earth; to find the people who once lived in the buried cities; put myself in rapport with them in spirit, and hear them tell their earthly exploits of thousands of years ago?

8. Since thou hast put away words and become a worker in My behalf, I have drawn nearer thee in wisdom and power. Behold, then, thy reward!

9. Kosmon said: And Jehovih touched Tae on the forehead, and his spirit sense was opened. And Esfoma came and brought Tae a lava-stone, saying: Lay this on thy forehead. Tae laid the lava-stone on his forehead, but he saw it not.

10. Esfoma said: What now?

11. Tae said: I feel like a burning mountain. Lo, this stone has been hurled from a burning crater. Then Esfoma took a sealed record and gave it to Tae, saying: What of this, O man?

12. Tae said: I will lay it on my forehead, where the light cometh. And when he had done this he read the record without opening it.

13. Jehovih said: Unto all men I gave two senses, corpor and es. In the time of Seffas I allotted to man to mature corpor. But now is the time of Kosmon come, and man shall mature es.

14. It is well that thou shalt be believing toward men and angels; but it is better to develop thyself. Thou hast desired to know the mysteries of My unseen worlds, and the past histories of the earth. Behold, I give unto thee a new sense, the which will fulfill thy soul's desire. Yea, thou shalt read the books in the libraries of heaven!

15. Have I not said of old: All things shall be revealed! Think not that a messenger will come, loud speaking, for man would not believe; but I quickened the righteous with Mine own hand, and they will comprehend without belief.

16. The time of preaching and believing is at an end. Man shall know of his knowledge, and practice that which he knoweth. Herein is My light being manifested in this day.

17. Kosmon said: Tae called the new sense, suis, because it is spirit-seeing and spirit-

hearing. And Tae comprehended that approximate things leave an impression on each other, which impression can be read by the suis sense.

18. Tae said: Now will I cultivate this talent Jehovih hath given me, for I perceive it lieth closely to the es'ean worlds. Was it not for the cultivation of this sense that Samuel of old founded a college of prophecy? And did not Zarathustra do so also?

19. Jehovih spake through Kosmon: Whoever pursueth righteousness by this talent shall rise to receive not only the past, but the future also. But whosoever turneth suis down into the earth shall fall, and not rise. When danha is upon the earth, I give suis to as many as have risen in spirit above the flesh.

20. But many turned away from Me, using suis for riches, and they descended to darkness. Suis being a talent above the earth, shall not be used for earthly things, and in this respect, there are many dead who have not attained to suis.

21. Then went Tae forth, that he might comprehend unseen things; and the light of Jehovih went with him, and angels also.

22. And when he had come within a temple of worship where Christians were worshipping, Jehovih drew near, and the power and light of Jehovih's sons and daughters were upon him; and they said, what beholdest thou?

23. Tae said: Two peoples are before me, corporeans and es'eans (spirits) and they are alike, save one hath not corporeal bodies and the other hath, and they are clothed alike. As one worshippeth, so worshippeth the other, and the light that is upon them all is the same, no greater, no less.

24. Now, when Tae departed and came to a temple where Buddhans were worshipping, Kosmon said: What beholdest thou? And Tae answered, saying: Even as in the other place, mortals and spirits worshipping, and the same light is upon them both.

25. Jehovih led Tae forth again, saying: Since thou hast suis, thou shalt attain also to ethe, in after time. After that, Tae departed, and went into a saloon, where men were smoking and drinking, and Jehovih touched him and said: What beholdest thou?

26. Tae said: Corporeans and es'eans, and the same light is upon them both, and their habits are the same, and their avocations also. They are smoking and drinking, both mortals and spirits, neither is one above the other.

27. Jehovih caused Tae then to go to a place of pollution, and when Tae had beholden all, he said: Alas, what mine eyes have beholden this day! Both peoples are the same! And there came into the place the son of a rich man and the son of a king, and the spirits of darkness went and fondled them, but the young men saw them not. But their flesh was moved upon, for they lived for the flesh's sake, and they fell in sin. And when the young men departed out of the place of evil, lo and behold, many of the spirits of pollution went with them.

28. Jehovih said: Tae, My son, thou shalt follow them and bear testimony to what happeneth. And Tae did as commanded.

29. Presently the prince and the rich man's son came to a neighbor's house where assembled many young women, with their mothers and fathers. And the spirits of pollution went and fondled the women, yet the mothers urged their daughters to comply with the visitors' wishes, being desirous of wedding them. And whilst Tae was yet in the house a cloud of darkness came upon it, and he departed. But yet not many days elapsed when there went up from that house weeping and wailing because of the wickedness done

therein.

30. Tae said: Thou art just, O Jehovih! The gift of suis has made me strong in righteousness, and filled me with fear also. I perceive how Thou hast measured the lovers of earthly things, and meted to them the companions they have chosen. Herein doth it devolve on me to develop suis in my sons and daughters, and in all children whom I can raise up, and in time to come neither the good or evil that is in any man can escape their observation. Is not this the foundation of prophecy?

31. Kosmon said: By the light of Jehovih that dwelleth in me I declare unto thee, O Tae! Be thou wise not only in suis, but in thy corporeal judgment also. Thou hast perceived that all things leave an impression on all approximate things. To read these is suis.

32. Hath it not been written of old: save thou separatest thyself in body and spirit from the world, thou shalt not reach Nirvana? Put this and that together, learning from the past as well as the present.

33. Tae said: Now do I perceive, O Jehovih, I must avoid the imprint of evil things in order to attain Thy higher light. Is not this the true course to raise up my sons and daughters? For of what benefit in the world is suis if it remain amidst clouds. Tae withdrew from the world, taking his sons and daughters with him, besides orphans and infants without number. And he built a home in the country, and founded a college of suis, teaching the exercise of both the spiritual senses and the corporeal senses.

34. Tae said: Lo and behold, infants have suis at the first. In all the ages past hath man smothered it out by ministering to the corporeal senses alone. And Tae preserved to his sons and daughters, and to the infants, the power of suis.

35. Jehovih said: Fear not for them, O man, for in having suis, they will not depart away from Me. They shall be the founders of My kingdom on earth. Then Jehovih spake through Es.

26. Es said: For thy good works thou hast enlisted angels from the second heaven (etherea). Hear me, O Tae, and be wise in thy judgment. Whilst thou wert in the world and with it, thy voice of prayer rose not, but wasted itself amidst familiar spirits and mortals. The impressions of these being around about thee, transcend all other powers in thy soul. But now that thou hast freed thyself from the presence of them who live for earthly things alone, thou art open to receive the Father.

37. Remember that in this day Kosmon is bestowed on the earth; that is, the era in which man shall combine the wisdom of earth knowledge with the wisdom of spirit knowledge; the light of the hermit and recluse with the light of the city; the learning of the books of old with the spirit of making books of his own.

38. Give heed to my words: Jehovih giveth to one the power to heal by means of the spirit. Let such a person not fall back on spirit power alone, but diligently pursue all corporeal knowledge of healing. This is Kosmon.

39. Jehovih giveth to another oratory and music by means of spirit power. Let such a person not fall back on spirit alone, but diligently pursue also corporeal knowledge on oratory and music. This is Kosmon.

40. Did not the teacher of music under the reign of Seffas apply the corporeal notes and not the Spirit? And yet when he taught a bird to sing, he shut it up in a dark room and made it learn from es only. In this he was wiser with the bird than with his sons and daughters.

41. So also hath the man of much learning drowned his own spirit in darkness; nevertheless, the man of suis shall not neglect book learning; otherwise he is but as a clock without a regulator, or a ship without a rudder.

42. To attain to Kosmon is to find the secret of prophecy. Think not that prophecy can be attained without diligence in pursuing knowledge. As thou wouldst from corporeal knowledge foretell an eclipse, so from es knowledge shalt thou fore-tell and past-tell the nations of the earth. Yet all knowledge, corporeal or es'ean, is compatible with general principles, and one may lead to unfolding the other.

43. In olden times wise angels came to men and informed them of what was to happen, and these men were called prophets. but I tell thee, O Tae, such men were only instruments of revelation. In the time of Kosmon, men shall not be merely instruments of prophecy, but actual prophets themselves.

44. As man computeth motions of corporeal earth, and foretelleth an eclipse, so shalt thou compute the es of man and nations, and the vortices of the unseen worlds, and foretell coming events, and cause the hidden things of the earth to deliver up their long hidden secrets.

Part IV.

1. Tae said: Now will I apply myself to Thy works, O Jehovih. Thine is a book that never errs. The times Thou bestoweth shall be my sign-posts. Is this not the most exalted science under the sun?

2. Thereupon Tae collected histories from the arc of Bon to the coming of Kosmon; and the sons and daughters of Jehovih quickened him to remember all the knowledge that had come into the world from the revelations of that day. When Tae had completed his labors he made a tablet of events, and classified them, and he called the tablet Orachnebauhgalah, because it was of the line of the tree of Jehovih, being the last of the fruits of the Hebrew language. But the people called it the tablet of prophecy, signifying, the mathematics of both evil and good.

3. And Tae divided the time of the tablet according to the darkness and the light of the period, and for four hundred years prior, and it was in all, three thousand four hundred years.

4. Tae said: According to the light of my Father in heaven will I call the ends of the tablet dan'ha, for these are the quickened times mentioned by the prophets of old. Not only will I prove them whether they are true or not, but I will find the motion of the Great Serpent and this will determine the orbit thereof.

5. For since Jehovih hath made years, hath He not also made cycles, and will not the cycles comport with the rules of members?

6. Thus did Tae determine that an arc was three thousand years, but that the dan'ha varied from fifty to six hundred years.

7. Tae said: Though Thou, O Jehovih, hath made Thy arcs three thousand years, Thou hast wisely varied the heights thereof. Now will I compute the events within the cycle of Bon and find the members born into atmospheria, and the times of their abiding lights.

8. And Tae perceived that he could determine the dominions of the lower heaven, and from this revert to the earth and discover what had been in ages past. Thereupon Tae classified cycles at three thousand years, and the wave of the Great Serpent at two

hundred years and four hundred years. These again he subdivided, and he found that every thirty-third year was alike on the earth in heat and cold, and he discovered from these the nebulous regions within the vortex of the earth, and the cause of the variations in the times of falling meteors.

9. Again Tae subdivided the thirty-third year into eleven, and he found the variation one in ninety-nine years. Then sorrow came upon his soul, and he cried out unto the Father.

10. Tae said: O Jehovih, wherein have I done wrongfully? In all my computations I was puffed up with promised surety, but in my farthest research I am tripped up. The power betwixt the sun and the earth could not make this defect. Jehovih heard the voice of Tae, and answered him through His son Corpor.

11. Corpor said: Why repinest thou, O Tae. Thou hast taken for granted a power existeth betwixt the sun and earth, because, forsooth, philosophers have taught it. Did not the philosophers of old say the sun was the Creator?

12. Tae then cast aside the philosophy of this day, and proved the attraction of the corporeal worlds do not exceed seven diameters, each of its own, but many of them less than two. And he measured the satellites and their distances from their central corpor, and he perceived the diameters of the vortices could be determined by the loss or gain in the velocity of the satellites.

13. Where vortices had matured in form, he called them wark, as they had been called amongst the ancients, and the wark of the earth was one million five hundred and four miles in diameter, but the vortex of the sun in the places where the earth rideth, is three thousand years, which is to say, one year of the earth's wark is equal to one year of the sun's vortex, which is as one year to three thousand years in the trail of the serpent, and this again giveth the orbit of the Great Serpent four million seven hundred thousand years.

14. Tae said: All approximate things impress each other and to find the roadway in the earth's travel is to find what hath been and what will be. If, therefore, the past history of the earthly people for three thousand years were written truthfully it would disclose the roadways of one cycle of time, and this must be repeated each thirty-third cycle with one deviation in ninety-nine cycles, and half a deviation in eight cycles, which is equivalent to twenty-four thousand years.

15. And Tae measured the past cycles for twenty-four thousand years, and the sons and daughters of Jehovih were with him, contributing every one a part.

16. This, then, is the genesis of the cycles, i.e., first Jehovih and His times, and all the created things from without a beginning. And Jehovih was the Unseen, which is Spirit, and the Seen, which is His Person and Body.

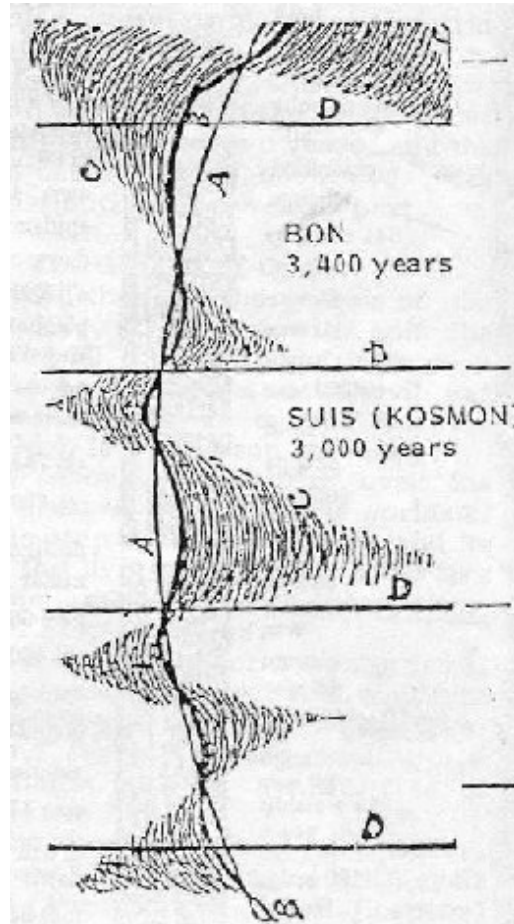
17. By Jehovih in mastery over His Person created He countless worlds of which the corporeal earth is one, and He created the living thereon, and the time was one gadol, i.e., twenty-four thousand years.

18. Hak was second born, and then Semu, and they covered the earth abroad with Asu, till Hotu came, and Jehovih ceased creating new living things; and the second time of the earth was Hotu.

19. Jehovih sent Seffas, word-maker, with a sword; and in the seventh cycle of Seffas the continent of Pan was peopled over with men raised up to words and deeds of blood.

20. And yet in other cycles the earth had prospered only on one continent, and none could

be inspired to go abroad and live with Asu. So Jehovih saw wisdom in the arc of Suth, who held dominion for three thousand years; and He begat Iz, who was in dominion three thousand one hundred years, and He begat Aph, who reigned three thousand six hundred years; who begat Apollo, who reigned two thousand eight hundred years; who begat Osiris, the first, who reigned three thousand three hundred years; who begat Abraham and Brahma, who reigned two thousand four hundred years; who begat Moses and Capilya.



DEVIATION OF VORTICES

A = C'Vork'Um [orbit of the sun]

B = Deviation shown

21. It came to pass, that when the earth had entered into the thirty-third year of the arc of Kosmon in the etherean firmament, Jehovih spake out of the midst of heaven, and there were quickened up those whom His holy angels had prepared to hear the Father's voice.

22. Jehovih said: All who hear My voice shall know Me, and comprehend My Person. And as many as hear Me and behold My presence shall be called Tae, for they are the first-fruit of the resurrection in Kosmon. Of such were the Faithists in the arc of Bon and in the cycles prior to that period.

23. And Tae shall come forth in Me, for he is My word, speaking in his labor to that end, and not by books nor by the words of the mouth.

24. And I will quicken Tae and he shall be as a new race on the earth, practicing holiness

by good works, and by associative labor, dwelling in peace and love with one another, abnegating self in all things; for of such are My kingdoms; and Tae shall lay the foundation thereof upon the earth.

25. To the organic associations who labor in Me, I send representative angels from My ethereal worlds; but to him who liveth for self, and by isolation and inorganically with neighbors, I permit the angels of atmospherea to minister. Neither shall My hosts of the second heaven (etherea) come to those who are wrapped up in the earth, for they are as a reservoir for the spirits of darkness.

26. And it came to pass that Tae was as one man, being attuned with the Father, and the light of the past and present came upon him. And the second heaven was let down to the earth, and the hosts of etherea ministered to Tae, and quickened him, that he might understand what it was to hear the voice of Jehovih, neither depending on the sacred books of the ancients, nor on the angels of heaven.

27. For Jehovih had said: In that day shall each and every one be as a covenant with Me, speaking and conversing with Me. They shall be as seers and prophets themselves, making their own sacred books, rites and ceremonies; and these shall stand above all else that have ever been.

28. When Tae pursued suis, which is the reading of unseen impressions, he was also developed in ethe, which is the overtaking of the vibrations of things long past. For as one may cast a stone in a lake, and it waveth the water, and the air above it, so also do all things vibrate to the uttermost places. He who hath developed in ethe, becometh as an unraveler of tangled threads; and things that are past are as an open book. To him the books of the libraries of heaven are open, for he not only seeth and heareth the spirits of the dead, but he goeth forth out of the corporeal body (for such have no longer sin and self in them) and he beholdeth the glories of heaven, and returneth again to his corporeal body unharmed.

29. Tae took the histories of men from the time of Moses to Kosmon, and for the periods of war and destruction he made one place, and for the periods of peace and good will amongst men, he made another place, for he saw that the actions and behaviors of nations were governed largely by the unseen worlds around about them. These formed a map of light and darkness, as it had been for three thousand four hundred years. And this became as a key to unlock the past, and a base to foretell the future.

30. So he made plates and tables of the firmament above, for even as they reveal the past, they also become as an index to what will happen on the earth for the next three thousand years, and they unfold the conditions of nations now on the earth and show what will be their places in heaven.

31. Tae said: To all peoples on earth, and to the spirits of the lower heaven do I declare in the name of Jehovih: Through Him and of His hand have I been lifted up. Hear me, O mortals! Give ear, O ye spirits of the dead! The Father has spoken. The secrets of His glory are in my keeping. By Him do I reveal; in Him am I mighty!

32. I was in darkness, but am now in light. His presence is upon me. Harken thee to my words, and be wise in your lives.

33. Seek not to disprove Him; seek not to prove that these things cannot be; seek not to deny His Person or Spirit. Of such was my bondage. In bitterness of heart was I bound in darkness. For those who deny, those who try to disprove His voice, are in darkness.

34. He is the same today and forever. The prophets of old found Him; so also can ye. But He cometh not to the denier, nor to the disprover.

35. He who will find His Person must look for Him. He who will hear His voice must harken.

36. Are there not those who hear and see the spirits of the dead? This is suis. But ethe lieth higher. This is hearing Jehovih, seeing His hand.

37. Who can believe, not knowing this? Who but His prophets have the just compounding of words? They do not utter and quibble as men, but give forth as Gods. Consider this: Seek to become one with Him, by proclaiming and practicing Him.

38. Go ye forth, saying: Now will I find Thee; now will I hear Thee, O Jehovih! Thy voice shall become my words.

39. This is the secret, O man! This is the attuning of thyself with Him. Seek, then, to make Him thine own holy book. Art thou as a servant coming to a master to read and write letters for thee? Such is not Kosmon.

40. Be a man in the presence of Jehovih. Build up thy kingdom at once. It shall be thine in heaven. Think not that thou canst sin by coming to Him. Sin lieth the other way.



KOSMON ARC IN ORIAN FIELD 'HUY'

Part V.

1. Tae then made a tablet of the nations of the earth, and of the people therein, rank and rank, caste and caste. And when it was completed, Jehovih spake to him through His sons and daughters.

2. Jehovih said: Separate thou all the people into four groups, and thou shalt determine the kingdoms of atmosphaera. And thou shalt divide them after the manner of My judgment upon them. Remember, O man, that in all My kingdoms, like attracts like. According to their talents so do I prosper them.

3. He who desireth of the earth, I give of the earth. He who desireth of heaven, I give heavenly treasures.

4. Tae said: I perceive why the king desireth to be king, why the idler desireth to be idle,

why the general desireth to rule, and the captain and leader of men, and why the rich man glorieth in riches. If they prosper in these things, is it not because the corporeal transcended the spirit?

5. And Tae brought all these together, and this he called the first division, saying: He who is farthest from Jehovih prospereth best in the corporeal world, for his desires show the direction of his soul.

6. Tae then called together all the laborers of the earth who were diligent but prospered not, and he found their spiritual judgment transcended their corporeal judgment. These he called the second division.

7. Tae then collected together all the infants in the world, and they were without judgment, and this he called the third division.

8. Tae then called together all the people who lived off the earnings and industry of others, and these were thieves, robbers, politicians, lawyers, judges, and preachers who live in fine houses. This he called the fourth division.

9. And when Tae looked abroad over the earth, lo and behold there was one man left, and he was alone of his kind on the earth.

10. Tae said: Who art thou? And the man answered, I know not, neither do I know whence I came, or whither I shall go.

11. Tae said: What is thy labor? The man answered: Whatsoever I can turn my hand to, that I do; and I give all I have, and my time to whosoever needeth me. Tae said: Shall I give thee gold? The man said: Nay, I need nothing. Tae said: Shall I make thee a leader of men? The man answered: Nay, to be a leader on earth is to be bound in heaven. Tae said: Then thou shalt have renown, for thou art the highest of men. But the man answered: Nay, I will not have renown, for when I am dead and gone to heaven I would be called back continually by the prayers of men. Naked I came into the world; permit me to depart when my time cometh as Jehovih directeth. Now when Tae found the man desired nothing of the earth for earth's sake, he cried out to the Father, saying:

12. Four divisions have I made of the people of the earth, but there is one man beside, and he fitteth none of the divisions. Where, then, shall I place him?

13. Jehovih said: Leave thou him alone, and when his death is at hand, My etherean angels shall carry his soul to the second heaven, for he is My son.

14. Then Jehovih questioned Tae, saying: How judgeth thou the children of men?

15. Tae said: The leaders, that is kings, queens, emperors, popes, and rich men, I have made into one division; producers into another division; idlers and babes another; and thieves, liars, robbers, politicians, judges, lawyers, and priests who live in fine houses, another division.

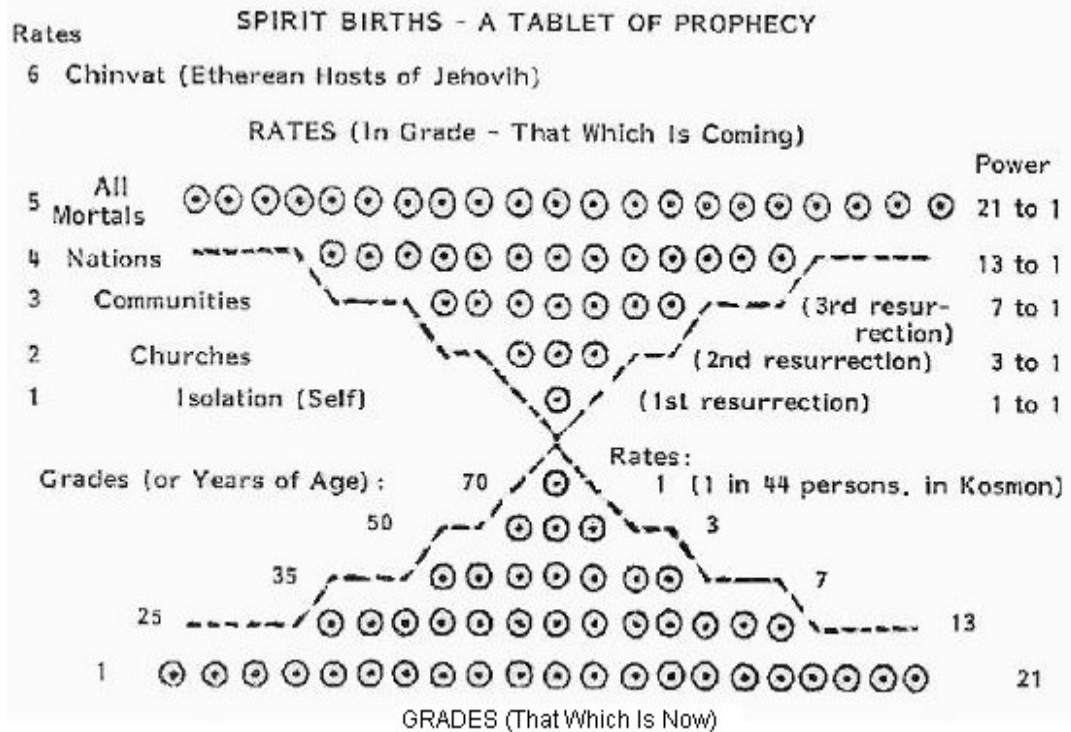
16. Then spake Jehovih, through His sons and daughters, saying: Thou hast done well, for what is one man more than another when stripped of his flesh body, save in the righteousness of his soul? And is not the labor of man the true basis to weigh the worth of his spirit? What is the king or the rich man, more in My sight than the most menial servant?

17. Then Tae counted the numbers of people whom he had collected in the four divisions, and they corresponded to the statistics of mortals.

18. Jehovih said: Of such, rank and rank, caste and caste, are My kingdoms in atmospherea. According to that which they have developed on the earth so do I assign

them in heaven. Let every man judge for himself and assign himself whithersoever he will. My kingdoms are open to all.

19. Thus did Tae discover the rank and grade of the lower heaven, and the numbers of people dwelling in each and every division thereof.



GRADES. (That which is now.) Abortions and premature births are included in rate 21. All below 50 years of age are considered minors (as to spirit). Familiar spirits come mostly from rate 21 (infants) and from rate 7 who were slain in war, and thrown into chaos, that is, spirits who know not who they are, and they anchor themselves on mortals, being in darkness (spirit obsession). At age 70 years of age some have outgrown all earthly desires, passions and abnegate self. Such a person stands in proportion of 1 to 44 in the average spirit births in the period of the world (beginning of Kosmon). In the Arc of Bon the proportion was 1 to 58, and in the ages long past it was 1 to a 1000 persons. And yet, O Jehovih, how many of thy sons and daughters attain the full age of 70 years, but in spirit have not risen above a newborn child.

RATES. (That which is coming.) 1 = Isolation, the sphere of the first resurrection: individual spirits manifesting. These are the es'yan order of spirits in heaven, belonging to no society or organization; strolling, playing, wandering about. 2 = Churches. The second sphere is the beginning of the second resurrection. Spirits of this order begin to have association in heaven, but limited. Christian, Buddhan, Braham and Mohammedan spirits belong to this grade. 3 = Communities. The third sphere is the beginning of the third resurrection in heaven. Spirits in this rate are risen above being followers. In fact, this is the beginning of the emancipation of the human soul. Spirits of this sphere only come to organic associations of mortals who practice doing good to one another with all their wisdom and strength. They cast aside all Gods and saviors, bowing to none but the Creator, Jehovih (they are Faithists in heaven). Their power is 7 to 1.

4 = Nations. This rate deals with nations, operating through the grades below them. Their power is 13 to 1.

5 = All Mortals. The fifth rate are the combined powers in heaven who control the inhabitants of

the whole earth, through the rates below them (Atmospherean rule). Their power is 21 to 1 over mortals on the earth, and the spirits of the first resurrection.

6 = Ethereans. Spirits who have passed beyond all earthly attraction and powers and conditions. (As may be calculated from the forgoing rates, the power of ethereans over mortals and spirits is 31 to 1.)

In olden times, this tablet was called abracadabra, and written in triangular form. But it is incorrect, as it omitted infants.

EXAMPLE OF USING THIS TABLET. To calculate the bondage in heaven of any church or organization (second resurrection): $\text{GRADE} = \text{RATE} = \text{DESCENT} + 3$. For example, to calculate Christ's dominion: $3 = 7 + 13 + 21$ equals 41 times the number of mortals professing him, say 200,000,000, equals 8,2000,000,000 spirits in Christ's kingdom in heaven at the beginning of Kosmon, which was the time his followers began to cast him out. The same holds true for all religions. Hence, the bondage signifies that the number shall rise in one resurrection, which cannot occur in less than two hundred years, the first dan, equivalent to 200 A.K. (2048); but full term is six hundred years, the second dan equivalent to 600 A.K. (2448), which would be the longest limit of religious bondage. The periods of revolutions amongst mortals always corresponds to the resurrections in heaven of the order which has reference to the subject matter of the revolution. Hence, it will be observed that even the first grade is less bound in heaven than is the second.

20. Jehovih called His sons and daughters, and Tae stood upright before Him.

21. Jehovih said: What is thy wisdom, O man!

22. Tae then answered: I have learned by corporeal things, which are seen and heard. I have learned also of spiritual things, which are unseen and unheard.

23. Jehovih said: What thine eyes behold or what thine ears hear, is My Person; the others are of My spirit. When was the birth of this, thy Kosmon knowledge?

24. Tae said: When the inhabitants, who were descendants of Thy people, had circumscribed the earth and settled it around about, then Thy holy angels came and knocked on the walls of Rochester! They proclaimed Thee, and no other God or Lord.

25. Jehovih said: Before this I had searched the earth over, and selected and provided a place for My kingdom. By My angels did I inspire the founders of this new country to banish the dominion of Church with State, and to provide for the spirit of man to proclaim Me and My Person. They became a mighty nation, and the spirit of manhood was in them, for as I taught them to deny the divine right of kings, I foresaw they would also deny the same thing of Christ, and cast him out.

26. Tae perceived that these things were so, and that the time had come when all the people will bow to none save Jehovih, the Great Spirit.

27. Jehovih said: Hear Me, O Tae, for I speak through all the members of My family, and I will declare Myself to all My nations and peoples under the sun. Nor shall there be any more Gods or Lords or saviors on My footstool.

28. In the time of Kosmon, up to the thirty-third year thereof, these things have come to pass:

29. Thousands and thousands of men, women and children have been quickened by Jehovih to signs and miracles, even as in the time of the ancients, and many of them have attained to suis, seeing without corporeal eyes and hearing without corporeal hearing, knowing things far and near, by a sense not belonging to the corporeal organs.

30. And these people, being distinguished from others, are comprehended under the name

Tae, being the first-fruits of heaven on earth in this day. And many of them have foresense around about them of such kind that the spirits of the dead can come to them and openly commune, proving themselves unto all who are willing to receive truth, to be the spirits of friends and relatives deceased on the earth.

31. And the knowledge that cometh from the spirits of the dead proveth itself in many ways to transcend the knowledge of mortals, as is classed and distinguished from mortal knowledge by the word Es, because it cometh from the unseen, which is one of the kingdoms of Jehovih.

32. That, therefore, when Es speaketh, it signifieth the highest and the combined knowledge that hath come to mortals in the time of Kosmon, from the wisest of the spirits, who have communicated as aforesaid. And since all wisdom cometh from Jehovih, whether uttered by a mortal or a spirit, so is it said He speaketh through them.

33. Now when Tae had put away self, striving to come, by his behavior, to Jehovih, a new light dawned upon him, for as it was given to him to see the spirit of the recently dead, so by purification, did he attain to intercourse with associative bodies in the unseen worlds.

34. And these associative bodies being exalted angels in wisdom and purity, speak of the first elements and not of the instruments used, because it is their mode of language; that is to say, for example, Jehovih spake through Es saying: Whereas mortals, and spirits of the first heaven would say the same thing, thus: According to the accumulated testimony from the most advanced spirit world.

35. Let man be wise and perceive that the Father standeth behind all and within all; for as he riseth out of individualities, becoming comprehensive in expression, so riseth his spirit also.

36. These things Tae perceived. And the Father came to him through Es and unfolded the scroll of heaven.

37. Es said: Transversely, as seen by man, the worlds are: First the earth, then atmospherea, and then to the ether beyond.

38. Jehovih commanded man to be brought forth on the earth, and dwell thereon for a season; then to die and rise in spirit and dwell for a season in atmospherea, traveling with the earth, daily and yearly, even in its journey throughout the ethereal heavens.

39. He who would know, therefore, the rank a man will inherit in heaven shall estimate the comparative strength of spirit and the purity of behavior. If a man live isolated on earth, laboring for self, he will be isolated in heaven and companionless.

40. It was said in olden time: Judge not, lest ye be judged; but I say unto thee, judge all men spiritually and corporeally, but hold thy tongue, looking to thyself to know how the Father judgeth thee by talents and by works. But above all things observe the unseen causes that play upon thee, quickening thy memory and thy perception, for herein lieth a great secret of acquiring spiritual knowledge.

41. Thou art a type of the world; thou hast a daily life, a yearly life, and a cyclic life; the latter of which, is first, infancy; second, puberty; third, maximus; fourth, old age; fifth, death. A corporeal world hath these, and she imparteth her periods to the people thereof.

42. Perceive, then, O man, to attune thyself to Jehovih is to become a prophet. To understand the kingdoms of the lower heaven is to know the appointments of familiar spirits and guardian spirits over mortals. Thus shalt thou perceive the first place allotted to them at the times of their death. But to understand the realms in etherea, thou shalt

discern the associative redemption of atmosphereans.

43. For as there are spirits who are captains over a star, or the earth, or sun, so are there generals over the ethereal worlds; and yet beyond them, great commanders over the vortices in the wide universe. As thou hast felt the cold breeze of the spirit circle, made by the spirits in attendance, know there are those high raised in heaven in power and wisdom whose presence fashion the currents of the embryonic worlds, and propel them forth by a breath! They have others beneath them who are themselves Gods and Goddesses.

44. But remember, O man, that in all the glories there is still One who is higher than all, even the Person of All, who is Jehovih!

Part VI.

1. The light of the following truths will be manifest to him. Let him, on the other hand, shut himself up in denial; saying: I defy thee to prove the matter, and he shall not be enlightened.

2. In the testimony of Jehovih, speaking through Es, and by the spirit is man quickened.

3. As a man liveth on earth, acquiring perfections or imperfections in spirit, so will he enter the es world at death.

4. Death is the severing knife which separateth the corporeal man from the spiritual man. The former returneth to the earth, but the latter surviveth, and in time riseth upward.

5. By death man suffereth the loss of companionship of mortals, but is quickened and united with those he loved before.

6. A new world is open to him, full of light and splendor, having a fitness to his spirit, even more gloriously real than the corporeal world was to his mortal part.

7. As a corporeal man requireth corporeal food and clothes, with a habitable place to dwell, so in like manner requireth his spirit, and is so provided within atmospherea, but spiritually.

8. The first habitable place in es is on the earth, and near around the earth, and mostly within the same house wherein he dwelt in mortal form. But the spirit is subtle and moveth, but not as corporeal things move, having power and presence with friends and kin at remote distances, as if all was in one place; for of such nature is the es world.

9. Spirit existeth within corporea, and by this means are the dead enabled to manifest to the living. However, to such of the living who have no consciousness of their own spirit, the spirits of the dead cannot manifest intelligently.

10. For a mortal to be conscious of his own spirit, it must transcend his corporeal senses; he who knoweth not of his own spirit is weak indeed. Such a man born into the spirit world is as a newborn child, knowing nothing.

11. All men born into spirit life die imperfect and ignorant, and weak, depending on nurses, guardians and doctors. Many such who are slain in war, or in desperate madness, are born into spirit life in chaos. Some will not leave the battlefield.

12. To the long suffering and to the weary, who are upright of heart, death is a doorway to a world of bliss, of rest, and love.

13. To the captain and general, who were slayers of men, death is a doorway to them whence spring up at them ghastly wounds and frenzied maniacs, crying out for vengeance. And the slayers of men run away, but escape not; they cry out, but are mocked

at. The wailing of the widows and orphans is an increasing horror to them. Their nose is suffocated and their eyes appalled with gaping, bloody wounds.

14. The leader of men entereth the es world to meet an army of misled confidants; and his tricks and falsehoods are as garments soiled and spotted to hide a blackened heart. He turneth away, but the mirror of his past deeds hangeth up before him.

15. The rich man entereth the es world at the door of his bank. In the bank he tarrieth all day. At night he wandereth up and down. He meeteth another rich man; they shake hands but speak not. Then he goeth forth. In the morning he is in the door of his bank again, and all day he loitereth around about. He worrieth at the manner of the clerks; he feareth his widow will come to want, or that his bank will soon run low. He seeth the glory of the spirit world, but he cannot enter it. The servants that washed his clothes stand fairer than he. Yea, he is abashed for the whiteness of their raiment and the light of their souls; and so he turneth and hideth in his bank again.

16. But lo, the spirit of him who is dead sucketh out the spirit of the wine and leaveth him distracted still.

17. Another darker chamber openeth; a dealer in wines is dead; one with fashionable home, and wife and daughters, high aspiring. Confronted in his stores with the spirits of such as died from his temptations, bleary-eyed and boisterous, they come to welcome the newly dead, and with atmospherean potions sucked out of his plenteous barrels, greet him with rich applause. Then he flieth to wife and daughters in his mansion richly furnished. But lo, the drunken sots and spirits, foul smelling, fill his habitation! With terrible anger, helpless, beholdeth he the spirits of pollution fondling his daughter's person, and his widow a fountain for their revelry.

18. And yet the depth is not full. In a stately mansion a woman of high caste is dead. And it was said she was blessed, because since not having borne children, ease and glory were at her command. And now, with curious mirth and some envy, the spirits of other women who were outcasts come to behold the newborn spirit of the leader of fashion. And as they turn about, nurses come with children born from her body and her spirit, by abortion cast into heaven, even in Jehovih's face accursed! A curtain of black death that will not away, choketh her. To the left, the right, or up and down, there is nothing but the wail of sweet babes - Mother, why murderest thou me? Was I not Jehovih's gift? The woman of fashion hideth, but is not hidden. Even the soiled outcasts are white beside her; like a woman that is crushed but cannot die, she squirmeth and writheth in the kingdom she built with her own hands.

19. From the scene of horrors now opened Uz the door of the man of corporeal learning. His spirit wandereth in libraries and ancient tombs and hieroglyphs, and sigheth over problems never solved. Day by day, night by night, he restlessly peereth into the same paths, and over and over burroweth deep in darkness. Stripling youths and fairies pull his wig or upturn his spectacles, saying: O fool, knoweth thou not thou art dead? Turn from these corporeal tombs and behold Great Jehovih's light. In sorrow and pity he regardeth them, saying: I am not dead! When I am dead, there is the end. I am but sick, still dwelling in my corporeal body. And then he wandereth on, a living sepulcher.

20. A farmer is dead. It was his wont to rise early and toil all day; to ponder much on the fruit of his labor and to glory in his freedom. For himself and his family he lived; to himself and his family Jehovih giveth him. In his house and his fields his spirit walketh

about; he knoweth no heaven or hell. As a weed that is worthless to itself and the world, so is his spirit, and as the weed knoweth not the field that brought it forth, neither doth he know Jehovih's heaven. Nor can he go but from field to field, and back to his house, day and night. He liveth for nothing higher, and Jehovih gave him that which he desired.

21. What spirit is this that glutteth itself in the slaughter house? He was a gormandizer; he is dead. He goeth from saloon to saloon sniffing the air of roasted viands, and fat meats, and of wines; the smell of the fat man is his delight; and the woman that rejoiceth in sin, rare flesh and fat soups, is as a cushion for him to roll upon. One saith: I never come into this saloon but I recollect him that is dead; he so loved this place! And the other saith: I believe his spirit loitereth here still; else why do we so oft think of him? And thereupon they gorge themselves, even whilst the spirit of the dead feedeth on the atmospherean part. This is all the heaven he sought on earth, and Jehovih gave it to him.

22. And now cometh confusion in heaven. He that forever argued is dead. Scarce newborn in spirit life he setteth up to prove his position and enlighten all the world. The curious and the idler gather around to hear his speech again. He striveth to show that all the world is a fool; in endless ways he turneth his arguments, and repeateth them over, day by day, night by night. This was what he strove to build on earth, and Jehovih gave him the same.

23. And here, newborn in spirit, is the moderate man, who by industry earned a handsome house and raised up sons and daughters, creditable to the state. He is in his home still; heaven is too narrow for him. He saith: I would argue with Jehovih that I have not my share of heaven! Did I not give alms daily; the poor man a crust, and a poor woman a penny? When did I pass a blind man and not give? But none answer him. It is as if talking to the wind. Again and again he repeateth his complaint; but none take him by the hand, and he remaineth helplessly in his own home, which he asked Jehovih to help him build for his heirs.

24. The recluse, with a new philosophy and scheme of diet, but aimless and of little producing, to benefit anything under the sun, is dead. The breath of mortals was poison to him, and all human influence to be avoided as poison infecting his most holy spirit. Here again gather nymphs and fairies to see his spirit make its ethereal flight. As mortals gather around a pretender that promises to sail a balloon around the world, so gather these jocose and mischief loving spirits in the house of the recluse, to see his promised ascent. He will show them how the higher spheres in heaven are reached; he would not deign even in mortal life to commune with the spirits of the dead. None so low for him! But now he is dead and his spirit limps and trembles in his hovel, still boasting. And as he produced nothing in the corporeal world, so produceth he nothing still; but boasteth and secludeth, secludeth and boasteth; and this is his heaven, day and night.

25. The light of Jehovih touched on the earth, and the heavens above were stirred to the foundation. Things past were moved forward. His voice was from the depth of darkness to the summit of All Light.

26. The nations that had not known Him, now knew Him. Acceptable, and with loud rejoicings, they shouted, Jehovih! Jehovih! Almighty and Everlasting! Glory be to Thee on High! Creator, Father! All praise to Thee forever!

27. And Jehovih went far and near swiftly, quickening with a new power, both the living and the dead. And the peoples raised up, and heard His voice from every corner, calling:

Come forth! Come forth! O My beloved! And it was not like any sound under the sun, for it reached deep into the souls of men.

28. And in the stirring up of things long past, it was as if a cloud of dust and darkness, foul and poisonous, overspread heaven and earth, was to be cleared away and make room for the immortal kingdom.

29. High above the clouds, and deep down in all the blackness, the All Light of Great Jehovih shone as the everlasting sun. The faith of men and angels rose up in increasing assurance to the Most High, that He in His matchless majesty, alone, would rise triumphant over all.

30. Jehovih said: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand! And the dead came forth as if out of their graves, but clothed in the raiment of heaven; and they walked upon the earth; yea, face to face talked with the living, proclaiming the fullness of Jehovih and His everlasting kingdoms.

31. Little infants that were long dead, returned to the living, full grown in heaven, singing in Jehovih's praise. Mothers returned from the unseen world with love and angel kisses for their mortal babes and sorrow-stricken husbands.

32. Then rose the cloud of darkness higher and higher and higher; the poisonous smell and damnable tricks of hades belched forth in blackness terrible. The spirits of those slain in war, delirious, mad, and full of vengeance; and those whose earth lives had bound them in torments; and those who lived on earth to glut themselves to the full in abhorrent lust, came assuming the names of Gods and Saviors.

33. And yet the voice of Jehovih called: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand.

34. And now the cloud reached all around the earth, and almost was the light of Jehovih obscured. Still the faith of angels and mortals rose up in one increasing voice: Jehovih is mighty! I know He will prevail!

35. And still the black giant arose, awful in gloom and blood-stained mantle, till the earth around became as a solemn night before a battle of death. Rattling bones and empty skulls, with gnashing teeth, all stained with human gore, made hideous by the portentous omen, caused angels and men to stand appalled.

36. Jehovih said: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand!

37. And now as the cloud of darkness stretched up out of the earth, girdling it all around, as a venomous reptile secureth his living food, lo and behold, the monster beast stretched forth four heads with flaming nostrils all on fire!

38. On each head were two horns, blood stained and fresh with human victims flesh macerated. Their tongues darted forth in menace, and their open mouths watered for human souls, and with suspicion mad, and much distrusted, their blood-shot eyes pierced the foul darkness, making many a mortal quake in fear.

39. And still the upraised of earth and heaven, with one voice, cried out: All hail, O Jehovih! Thou art mighty! Thou alone, shall prevail!

40. And Jehovih answered to His faithful sons and daughters, the living and the dead: Bring forth the legions of earth and heaven! Summon up the dead! Let the living rejoice! My kingdom is at hand!

Part VII.

1. And two heads of the beast stood in the east, and one stood in the midst, and one in the west. And the one that was oldest, and standing in the east, raised up his blood stained hands, trembling in miserly rage, and with a book tattered and torn and smutted with the foulness of gluttoned avarice, swore an oath saying: Down! Down! Jehovih! Unseen and godless! Down! Know thou this ancient lore! And the caste of men?
2. And rattling his hideous bones, even whilst with hissing breath he bated some to see the great awakening light.
3. But swift and terrible, the head of the beast that stood to the east and south, snorted loud, and with both hands black with clotted human blood, uplifted, cried out: Who art thou, of the north and east, that bellows out because thy tottering kingdom foresees its certain fall? Not only will I put Jehovih down, but thou, too, miscreant, deceiver of men! Know thou, O worthless Brahma, thy day is done. I, even I, great Buddha, will rule all the world. None but I shall save mortal souls.
4. Then with flashing sword raised high, and hungry for deeds of war, the head of the beast turned and shot forth his poisonous breath till all the world was foul. But ere he one stroke made, the head of the beast in the midst of the cloud, and more polluted than all the rest, and deep marked with lust, turned around to survey the scene, as if disturbed in amorous gluttony. And he shouted loud: Hold! You dogs of ancient! Only by me, Mohammed, shall man ascend to heaven! Behold my deeds of blood! By myself am I sworn! I will feast on your rotten carcasses, and banish Jehovih from the earth!
5. He raised himself upward, unwashed, and his head smoked with the fumes of mortal blood; he shook the mighty cloud of the beast far and near.
6. But now, horror arose afresh, for the head of the beast that lies to the west, stretched up his horns, and silently at first, always the most to fear, he felt around for his sword, and on the other heads of the beast contemplated, as one that knoweth his own power. Then toward great Jehovih he looked approvingly, but full of well-planned deceit.
7. Without more ado, he spake to the other three heads of the beast, saying: Think not I am come to send peace, but a sword. I come to set man at variance against his brother, and a daughter against her mother. Behold the millions I have slain! Behold how my mortals build torpedoes and ships of war! Behold the long trail of human gore where my banner goes forth! Know ye, too, I am the savior of men! Even great Jehovih shall bow the knee when I command! I will send my legions forth to rap on tables, and show the faces of the dead, and then proclaim through mortal tongues it is bolted loose, and thereon build my kingdom forever.
8. And then the head of the beast stood triumphant in the west, stripped of his bloody sleeves, and with one hand held high a banner whereon was written: I AM THE LAMB OF PEACE! And with the other swung high his mighty sword, like a whirlwind, it swung abroad over all the black clouds,
9. Then men and women of wealth and fashion cast aside their earthly goods and went and labored with the poor, teaching cleanliness, and wisdom and uprightness of heart. And those that preached were the spirits of the dead, who were ripe in experience in Jehovih's unseen worlds.
10. But the beast with his countless millions, was cast out from the earth. As a long black

cloud, riven and broken, floating, floating, floating, it passed away, and was seen no more! Nor was there more any God known upon the earth. But Jehovih rose supreme in every land; and all people under the sun sang anthems of glory to His name!

11. The voice of Jehovih came upon Es, saying:

12. Of the past, these things shalt thou comprehend, O Tae. The beast walked forth on the earth in every guise, and in the second sphere of atmospherea he became a living person, born out of the sins of men.

13. For one man worshipped science, and it was his beast; one worshipped riches, and it was his beast; one fashion, and it was her beast; another lust, and it was his; another worshipping nothing, and it was his beast; now all these and of such like order, continued to do the same things after death, for that which they had built up on earth became as a living entity within them, and they could not put it away. This was the first resurrection, being the birth of unclean man into the spirit world.

14. In the second sphere of atmospherea, which is the second resurrection, the condition was like unto the first but organic.

15. For one people worshipped Brahma, making a beast of him; another worshipped Buddha, making a beast of him; another worshipped Christ, making a beast of him; another Jesus, making a beast of him, and forever parading his crucifixion; and the beast that each one built up within his soul became an entity to him on his entrance into spirit life, and he became bound to the machinations of evil spirits professing to be that beast. And these evil spirits became as Gods, in fact, building kingdoms in the lower heavens, and making subjects and slaves of their worshippers, compelling them to contribute of their earnings and labor in spirit, even as mortal kings exact tribute on earth. Thousands and millions, and tens of millions of subjects and slaves had they, and their cities were even as represented to mortals, paved with comparative pearls and diamonds.

16. These things hast thou witnessed: that the spirits of the first birth discourse on the things of the earth, and of marriage and begetting; not having risen even to the second resurrection. Their hope and belief in heaven is to re-enter wombs and be born again, teaching reincarnation, and ministering to the proclivities of lust in mortals; inspiring visions of sexual desires and practices in heaven. For all such spirits have not risen up from the earth, and know no other abode, but to revel and glut themselves in corporeal debauchery. And many of them boastingly, and in darkness, teach falsely that spirits in heaven beget sons and daughters, and even that sons and daughters reincarnate themselves in mortal flesh, becoming children of the earth.

17. All such spirits shalt thou know by such teachings; for whatsoever seemeth the highest delight of a man on earth or a spirit in es, that will he exult in and proclaim.

18. And this sign hast thou witnessed of them in the second resurrection: they proclaim the beast they have made, whether it be an idol of Jesus or Christ, or Buddha, or Mohammed, or Brahma, and forever harp on him, knowing nothing higher; and he standeth as a figure of the beast, whereupon they hang their hopes of endless bliss.

19. By their preaching hast thou evidence of their place in heaven. Whosoever practiseth in them, receiveth his inspiration from the slaves of the beast he proclaimeth.

20. Yet the second is higher than the first, for the first is isolated, and the spirit or mortal belonging to the first, preacheth and practiseth on his own account, being wholly for self.

21. This sign hath the Father given: That in marriage, man and woman becometh the first

testimony before mortals, that self can be abnegated without loss of self experiencing a loss in fact. And this is the smallest possible number that can unite on earth or in heaven. Let the single man or the single woman stand, therefore, as a type of the lowest of the heavens, and let marriage stand as a type of the second resurrection; for those of the first are as individuals, but those of the second are as the beginning of association, and the committing of one's self to the combination of many.

22. Es said: A sign of the third resurrection hath Jehovih given to men whereby they shall be known, which is: that self shall not be manifest, save in the union of many. For as the first resurrection may have marriage between two persons who become as one, so do they of the third resurrection become Brides and Bridegrooms of Jehovih, manifesting in families of tens, and twenties, and hundreds, and thousands, who are also as one. Nor have they any other king, or chief ruler, or God, or Lord, or Christ.

23. Wherefore if a man say: I have no faith in these things, because they are impractical, ye may know he belongeth to one of the first two resurrections, and not to the third.

24. Es said: Nevertheless, it hath been proved in Israel that these things were for four hundred years, and these people attained to six millions of souls. Whoever then saith this day is void of righteousness like the ancients, is speaking from the first or second resurrection, denying the progress of man, and accusing Jehovih.

25. Judge not Jehovih's chosen by the standard of the worshippers of the beast, neither shall any man accuse Jehovih because man has set up natural law, putting Jehovih afar off; or because he hath set up Brahma, or Buddha, or Christ, putting Jehovih afar off, for all these idols were necessary to those who love the figure of a beast.

26. Those who have not attained to the third resurrection, must have, first, a mortal king or ruler; second, the sword; and third, the prison; for all of these were given to those who are begotten in sin and dwell in the beast.

27. Neither can he who preacheth any of the idols practice that which he preacheth. They are but as news vendors, proclaiming what Buddha did, or what is done by natural law, or divine law. Their mission is to preach and not to practice; for the practice of righteousness is not possible to them.

28. If a man come to thee and say: Behold, I am inspired by the angels of the third resurrection, see to it, and prove him, for if he be true, he is a practicer of Jehovih's kingdom, not in preaching, but in works.

29. But if he strive for himself in all things, then is he inspired of the first resurrection.

30. And yet if he be a proclaimer for one of the idols, then is he one of the second resurrection, asserting law, and even violence.

31. As one man alone cannot practice war, neither can one man alone practice the third resurrection. One man alone may giveth away all he hath, laboring for others all of his days, abjuring self before the world; yet he cannot thus be in the third resurrection. Because he hath not attained to the Father's kingdom, which is organic, and composed of a number.

32. Try them, therefore, before Jehovih, whether, for sake of Him they will become one with an army of brethren for righteousness. For such is a kingdom, and of it, Jehovih is king. All such will abjure war and violence, and contribute all they produce to the Father's kingdom, reserving nothing. This becometh power by virtue of righteousness and peace. These are ministered to by the spirits of the third resurrection, who have no Buddha or

Christ, but Jehovih only.

33. The proof of these things shall be manifest before all peoples. The Buddhan, or Brahman, or Mohammedan or Christian will not accept a brotherhood, either on earth or in heaven, because forsooth, he has his own idol. Neither will he abjure war, but declare it a necessary evil, even in the same breath he professeth peace. The charity he doeth is likewise vain and of little effect. It is like lifting water with a sieve. He buildeth asylums and houses for the poor, and places to feed the hungry, and in his places of worship raiseth money and provisions and raiments. But, lo and behold, the numbers who come to want, increase on his hands.

34. And yet worse than these are such as belong to the first resurrection. They worship nothing, and are without moral power before the world. Their charities are nothing, education nothing, and as for ideas of virtue, it is every one for himself.

PART VIII

1. Again Jehovih spake through Es, saying:

2. The first resurrection in heaven have I made to inspire the first resurrection on earth; the second resurrection in heaven have I made to inspire the second resurrection on earth. The third resurrection in heaven have I made to inspire the third resurrection on earth; the like to like, made I them.

3. Es said: Consider then, if a man on the earth strive for riches, or power, or self in any manner, whence he draweth his inspiration; and determine thou also by this what will be his rank in his birth into the es world.

4. And if a man be a preacher and not a practitioner, doing not the thing he knoweth to be the highest, thou shalt determine what will be his spirit birth.

5. On the other hand, he that liveth to the full, the highest of all he knoweth, by his own strength, producing for others all he can, thou shalt determine his place also.

6. These resurrections are possible, either on the earth or in heaven, but there are many so immersed in the earth, that only by death and by suffering hades, can they be aroused to strive for higher light in heaven.

7. Now, it will be said to thee: Such a man hath lived a good and exemplary life, giving to the poor, being temperate and respectable before the world. What will be his place in heaven?

8. Answer thou him, O Tae, saying: He that serveth himself, goeth to the lowest of bound heavens; he who serveth Jehovih with all his wisdom and strength, goeth to the third realm, but he who serveth betwixt these two goeth to the second lowest of the bound realms. Shall a man deceive Jehovih, saying: I did the best I knew, when he knoweth he did not?

9. Be thou wise in discerning Jehovih in all things, and seeing and judging as He would judge, for there are deceivers in heaven; and to him who would shelter his own deceit, these spirits come by thousands. But he of the third resurrection escapeth them.

10. And now, touching the prophecy of a nation, weigh thou the people and determine what resurrection they are already in, and the number of each division. Then determine the generation antecedent; and the one again antecedent to that, making tablets thereof.

11. They that are heavily laden, and dwell in Him, they are the type of My etherean

worlds!

12. Forswear yourselves away from the world; she worshippeth the beast; the cloud of the second resurrection is upon her. Wash your hands and be clean. My hosts from the Most High heavens wait at your doors.

13. Behold, the spirits of darkness and of lies and deception have knocked, and ye opened unto them.

14. And now Tae looked abroad over the nations, and he said: What of the emperor, the queens, the king, and lords of the land?

15. Es said: Weigh thou them, O man, they and their peoples under them, and enumerate them according to the tablets, and thou shalt foretell the times that are set for them. As they were built up by the sword, they shall fall by the sword; as they stand by the strength of their standing armies, even by standing armies shall they be cut down.

16. By the sword shall Christ destroy Mohammed, and Brahma and Buddha; but he shall come against Confucius and fall. Then shall Christ destroy himself; for as his followers have cast him out of Rome, he will have no abiding place on the earth.

17. Search thou the road of Vishnu and Etau, and Ram, and Osiris, for all the idols of heaven run the same course, as thou shalt prove in Orachnebuahgalah, nor is here any help for them.

18. Jehovih is Omnipotent over all. He sendeth all Gods and saviors, by His Almighty command came they. They are books He bestoweth upon the generations of men, but when they are of no more use to man, behold, He taketh them away and giveth instead that which is suited to the progress of the world.

19. Be wise, and remember thy Creator all the days of thy life; be thou one with Him, and thou shalt live forever!

END OF THE BOOK OF KNOWLEDGE.

SAPHAH!

I am to perish. I, being SAPHAH, am of the perishable. I am of the earth perishable history. I am the dying history not dead; the legends; the skeleton of a one time giant. In my youth I was science and philosophy, religion. I reach into all the nations of the earth; distance with me is nothing; time nothing. I was as a tree of life in time long past, the devotedly loved SON OF LIGHT. The fruit I bore fed all the inhabitants of the earth. But the flesh of the fruit hath perished; the seed still liveth. My seed is in languages, in words, in rocks and ruined walls; in fallen temples and buried cities. These are the remnants of my corporeal body; in these my last days my remnants, that were once the living members of my body, shall forth and speak their parting words to the new born Kosmon. Hear ye these, my sons and daughters; O ye that search for the light of ages past, but find not. I am the book of the past, of the things that are past; of the corporeal world perishable.

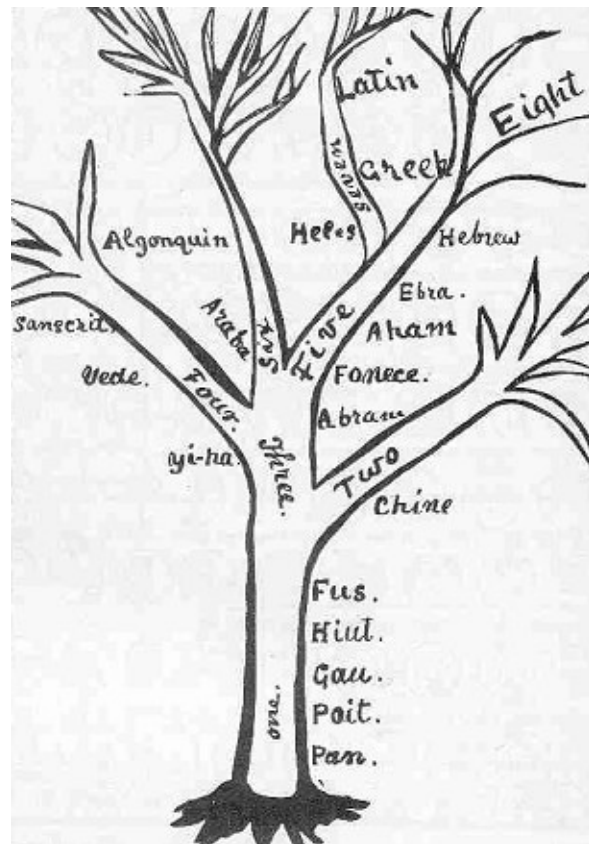


Plate 63.

The Tree of Language.

PAN, (of language) the first guttural sounds approximating words. POIT, beginning of labial word-sounds. HUIT, first acquiesced language. FUS, first written word-signs. CHINE, monosyllabic. YI-HA, combination words. ABRAM, first words; original text. FONECE, following the sound, but not the signs. (writing) AHAM, amalgamation. EBRA, the old; the sacred. SANSCRIT, mixture. ARABA, (first Egyptian also) 'Teeth and thorax.' ALGONQUIN, after the sacred name E-Go-Quin. China, India, Europe and America, the four branches of the earth, languages from one root. What was the tree, and where grew it, that none can find it? Where lieth the submerged continent, the forgotten world? Whence escaped the struggling mortals, to float to far off continents, and tell the tale in all lands of a mighty flood?

PAN.

THE PRIMEVAL TONGUE.

1. Pan said: I am the earth; the first habitable place for man; I am beneath the water. Being submerged, my name survives. My words are man's first words. On the continent of Pan were words first used by man.
2. I am the 'Ah', signifying earth. I am earth words. I am the dispersed language. From me, Pan, came all earth languages. In all nations I am found. I deliver up; by me shall man know Him Who sent me. By His angels I was given to mortals; by them brought forth in this day.
3. Pan said: My steadfast lieth in the East. I founded the words of China and India. Fonecia and Ebra are my offspring. By the tribes of Faithists was I carried over. Egoquim founded me in Guatama. Egoquim became Algonquin. I am before all other languages; the first spoken words. Before me, man uttered as a beast, but made no words.
4. Pan said: The angels made some men as prophets and healers of the sick. By impression and by voice, taught they the prophets to utter words. These were Pan words; that is, earth words. The prophets taught their brethren. Many words were made sacred, that they might be well learned and sacred.
5. Pan said: I come not in a day, nor in a year, nor in a hundred years. I come not to one man only, but to many. I was uttered differently in different places on the 'Ah', the earth, according to the throats and tongues and lips and their development. Nevertheless, I was the same language.
6. Pan said: I am the key to unlock words. I make all things speak. Asu, the first men, were thus taught. As the camel uttered, so was he called; and the cat and dog and all the living. As the child called his father, so was the name 'man' made. This was in some places, Ghan, and Egan (China); Edam and Edan (Fonece); Adam (Ebra, Hebrew); Puam (Sanskrit); Pam (Vede); Sam (Kii); Ang (Algonquin); Anger (Poit); and Man (English).
7. Pan said: Think not that all the living uttered alike in all places. The wild dog spake not as the tame one; nor the small like the large one. Neither could all Asu utter the same sounds alike. Nevertheless, on the continent of Pan they were taught to name the living after their own speech. Thus was Asu taught of land animals and of the birds and all things whatsoever that utter.
8. Pan said: The wind spake but was seen not. Asu was taught that Corpor, the Seen, was ruled over by Es, the Unseen. In the leaves the wind said Ee; in the ocean surge and in the storm's roar, Oh; and in the winter's whistle, Ih; and he called the Unseen, E-O-Ih; Eolin (Poit); Eolih (Zerl); Eloih (Fonece); Jehovih (Ebra, Hebrew); Wenowin (Algonquin); Egoquim (Huit); Ze-jo-is (China). Nor were these all, for there were many imperfections of His name. He was the Unseen. What the Unseen spake, the Seen should not speak. E-O-IH was Almighty.
9. Pan said: I am language. I am two members, the utterance and the behavior. All things are embraced in my two members. The unmoving are dead; a stone has a name, but no behavior; it is unmoving; it is dead. It is the property of Uz.
10. Pan said: Two behaviors have things. If a man look toward Uz, it is downward; if toward Jehovih, it is upward. If a man march toward Uz, it is war and destruction; if toward Light, it is peace and wisdom. Whoever learneth these, my signs, shall read all languages.

SPEECH.

1. Jehovih said: As I caused man to grow, so I caused man's language to grow. Yea, even as the earth matureth in its place, so shall man look backward and judge what has been.
2. According to the time and place of the earth, so spake man. And it was so. And the deviation in the progress of speech was even as the deviation of the vortex of the earth.
3. Even the words of man in ages past shall be revealed by My seers in the time of Kosmon. And it was so.

The following, Book of Gratiyus, was written by J. B. Newbrough after he had built the Shalem Colony in New Mexico. Although it has merit... it was not written within in the same time period when the original OAH SPE Manuscript was written.

BOOK OF GRATIYUS, OR THE FOUNDING OF LEVITICA.

CHAPTER I.

1. Es, daughter of Jehovih, said: In the name of Jehovih, greeting unto all people. As by and through Him all things are accomplished, so shall we remember that through our own short-sightedness we oft interpret things wrongly, for in after time we discover that what happened was for the best, especially in extending the brotherhood of mankind.
2. In the founding of Jehovih's kingdom in Shalam, His chosen had many trials and difficulties, even as had been prophesied in the Oahspean Gospels. But their trials were different from what they had expected. People came amongst them who were unsuited to the work and to whom the work was not suited either. Some of these went away of their own accord, but some had to be sent away, yet much time elapsed before this resulted.
3. Finally, the chosen were separate and unmolested, and they began the work commanded by God, Jehovih's Son. Now, out of the aforesaid trials and difficulties, a new condition was born into the world, Levitica, the joy of man.
4. But before speaking of Levitica, a brief sketch of the condition of man should be made. He had been carnivorous for hundreds of generations. Passion, anger, disputation, opposition, and self-conceit were his strongest attributes. Even where gentleness and amiability manifested, they were generally cloaks to hide the selfishness within.
5. His antagonistic proclivities had become national, and nations themselves were comprehensive manifestations of the same selfish and antagonistic characteristics. Governments were organized on a basis of might, offensive and defensive. War and threatening standing armies were the pride and reliance of all nations. Faith in Jehovih had disappeared from nearly all the people of the earth. Neither could man be made to comprehend what was meant by the words, Faithist in Jehovih.
7. Carnivorous diet had reduced him to be little more than a carnivorous animal and a fighter in the struggle for life. The people were of four kinds: First, turbulent and quarrelsome; second, silently selfish; third, hypocritical, smooth-tongued; and, fourth, paupers and dependents. The dependents comprised the vast majority of the people.
8. The people justified war, offensive and defensive, wherever profit was promised. Their boast and glory was in invention of ships of war and weapons of death. This spirit reacted back again on the people, and manifested in their private and public transactions. Though the priests and preachers cried out peace, the example of all the world was against them. But these same expostulators for peace crippled their own efforts by telling the people any man should be called good and have salvation, no matter

what crime he committed, provided he called on the name of their Savior before death.

9. But it was not possible for so fixed a religion to keep pace with the growth of intelligence in man. And, as a consequence, many people revolted in heart against all religion, but hypocritically concealed their convictions. For their profit and success in the life struggle made this politic; thus the ignorant and dependent still remained as accessories to this mischievous religion.

10. Physiologically, flesh diet had made man foul from the sole of his feet to the crown of his head. Nearly all people had some ailments, as weak lungs, back, throat, chest, or rheumatism, catarrh, kidney weakness, prolapsus, decayed teeth, or deaf ears. Yea, the people smelt so of flesh and blood food they could only be compared to flesh-eating animals. They smoked tobacco, and to hide their smell they anointed themselves with various perfumes.

11. What wonder was it that man was intellectually and spiritually dumb as to the object and use of his creation? How was it possible to teach such a being a new religion and a new way of living? Who but very Gods could approach his stubbornness and self-conceit with good results? Three words: religion, goodness, and cleanliness, he could not understand. True he bathed himself, but, the while, he fed himself on the carcasses of animals and fish till he was like a pesthouse. Added to his grossness he wore close-fitting clothes, retaining dead and effete exudations of his skin as a perpetual poultice of filth. Not knowing what a clean corporeal body was, how was it possible to provide him with a knowledge of a spiritual body? Public opinion had also become a great bondage. When it happened, as it sometimes did, that a person awoke to a higher inspiration in regard to man's creation, prejudice was so against him he could not embrace what he wished without becoming a target for the unclean to shoot at. And if a man should sell all he had and give to the poor he was locked up in a lunatic prison as a madman.

12. Added to all the foregoing, a most corrupt competitive system of living prevailed. An undercurrent of warfare in the struggle for life lay down in the hearts of nearly all people.

13. Now, therefore, when God, Jehovih's Son, sent down from heaven the new Bible, Oahspe, commanding the chosen to come out of Uz and be clean, and be prepared to found the Father's kingdom on earth, many heard but they understood not. They thought they were prepared already.

14. And many came forth to Shalam hastily, forgetful of God's commandment, that they were to be constitutionally grown to the new life. As it had been said of a certain drunken man, who went and signed the pledge, and straightway said, "We temperance people," he was rebuked, for he had not yet grown to be constitutionally temperate. Now with many who came to Shalam, they had merely abstained from fish and flesh for a day or a month, and said, "We Faithists!" Yet the same corrupt body and contentious spirit was with them. Their habits were dissociative instead of associative, and when some of them perceived their own condition they said: If we go back to Uz, how can we prepare ourselves for Jehovih's work? We now perceive that we should live separate from the old conditions for several years before we can be prepared for the work Jehovih hath called His chosen to accomplish

15. It was to this kind of people that the thoughts and prayers of the chosen were turned, having faith that a condition could be provided for in time to come. So that it is not of the wicked, who came to Shalam to rule all or to ruin all, and who were sent

away, that contemplation is necessary. Sufficient was the judgment that came upon them. 16. Thus it came to pass that many felt the inspiration of our Father to help bring into the world a new and better condition, but were not constitutionally prepared for a Kosmon Home. And yet, many of these were not bad people under good circumstances. Perhaps extraordinarily good.

17. Many had isolated habits, desiring houses of isolation, where they could manage in their own way.

18. Others had children of their own, which required all their time and attention. The children were undisciplined, the parents were undisciplined, and knew not what discipline meant. Now the Arc of Kosmon had commanded that the Father's kingdom should be of orphans and foundlings, and other uncared children.

19. Others who came were so desirous of isolation that they could not work harmoniously in groups, as an association.

20. Nevertheless, it finally came to pass, as stated, Jehovih provided Shalam with the chosen alone, undisturbed by the presence of other people, and the work was fully begun.

21. Many who were sent away, and some who went away of their own accord, repeated the very words that had been prophesied years before, saying: A pretty Jehovih's kingdom.

22. Some who went away, and some who were sent away, obtained considerable sums of money by fraudulent representations; some goods and money was also stolen by the departers. And the world's people said: Why do not the Kosmons [A Kosmon is a non-owner of any and every thing. A Kosmon Home is a place for caring for and raising up foundling and orphan children.] arrest them, and send them to prison; but the Kosmons said: Nay, we came not here to live in the old way, but to build a home for little children, and to teach them to be non-resistants. Whoever will steal from us, stealeth from the Father's children.

23. Nor did the Kosmons take any action against the persons mentioned; but rested entirely in faith in Jehovih.

24. Now during the time of these trials, many slanderous tales were published in regard to the Kosmons, instigated by the persons who had been sent away. And because the Kosmons indulged not in strong drink and flesh diet, they were also derided and abused by the world's people of dissipated habits. And these entered more or less into an alliance with such as had been sent away for the circulation of slander. But the Kosmons retaliated not, saying: This is to be Jehovih's kingdom, not ours; we know not what is for the best in the long run. We suffer Him to manage these things in His own way. We are here to work, and to do what good we can, nor do we lament for anything that occurreth.

25. Now, then, of Levitica, which was sprung from what had happened in first founding Shalam. And as the latter was for unprotected and small children, their teachers and nurses, so was the former for adults, single and married, with their own children, and especially such as desired to live in isolated houses, and to work and to manage in their own way.

26. The Kosmons were strictly non-owners, as the name signifieth, whilst the Leviticans were non-owners of land and houses, but owners of household goods and other property. This, then, was the beginning of that doctrine, non-ownership of land by an individual, yet all these people were Faithists in fact.

CHAPTER II.

OF GRATIYUS.

THE PRAYER OF THE KOSMONS, AND THE ANSWER FROM HEAVEN.

1. All honor and glory to Thee, Jehovih, Creator and Dispenser, worlds without number. Thou art ever present, and mindful of such as serve Thee for righteousness' sake. Hear us, O Father! Thou hast commanded Thy chosen to come forth out of the world, where they may serve Thee by helping to raise up a new race, who may be taught how to live in plenty and peace. Now behold thy servants stand up before Thee in all holy works.

2. Behold, O Father, we have gathered together Thy little children, and allotted teachers and guardians to them, after the command of Thy Holy Arc. In which Thou hast blest us and them, for which we sing in Thy praise, and return thanks unto Thee.

3. But, behold, O Jehovih, the voice of many people cometh unto us, saying: I cannot come to Shalam, for I have children of my own. I am also bound in duty to my kindred, who are in need of my help. I have old habits to which I am bound, nor am I constitutionally grown up to live the life of the holy ones in Shalam, where ye live without animal food, even milk and butter, and eat not after noon; where ye speak not on personal matters, but strive to live after the manner of the adepts of the East, without idle gossip and trifling conversation. Now, hear me, O my brethren, for I worship not any God born of woman, but Jehovih alone. My surrounding in the world will not permit me to live in peace under reformed habits of dress, diet, and religion. In my neighborhood I am mocked and made as a target for the low and depraved. Nor can I do the little good I am inspired to do. As well clothe a pig with a lace gown, as preach a life of purity to these people. A new method of life is necessary. The competitive system must be abandoned. To help adults or try and elevate them is fruitless. The only good that I can perceive must come through the education of the young into a new mode of life. Now, therefore, O my beloved, tell me in what way I can lend a hand to so holy a work as that to which ye have committed your lives and fortunes? And may Jehovih's blessing rest upon you and His little children.

4. The Kosmons prayed: Now tell us, O Father, how shall we answer them? A way surely can be made for all Thy people!

5. Es, daughter of Jehovih, said: The light of the Father fell upon His people, and His blessing came also. For it came to pass that much land fell into the possession of the children, and when Shalam was portioned off, behold there was still left more than was possible to till in that day. All of this land was called Children's Land from that time onward. It was deeded to children in trust forever, and never could be sold to deprive them of an inheritance. The Kosmons decided to open and provide the settlement of this adjoining land by Faithists suited to the work. The wisdom grown out of these deliberations, being of Jehovih, was called Gratiyus, being the Es thereof.

CHAPTER III.

THE CALL OF GRATIYUS.

1. These are the words of Gratiyus. To the Faithists in Jehovih in all parts of the worlds: Hear me, O my brethren, and be willing to consider the light of our Father, come from

what source it may. The things of this era are not to be judged with the judgment which was suited to ages past. Be alive to the condition of the world as it now is. The inefficiency of governments and religions now existing are known to all learned people. Things are not now as in the olden times.

2. The time was when kings, emperors, pashas, and other rulers owned the people, and the people revolted not, nor knew they were entitled to any other privileges. And in times after that, even private citizens owned and possessed their fellow-men, bought and sold them at pleasure. And the slaves knew not that they were entitled to any other privileges.

3. But the doctrine finally obtained that man could not own and possess his fellow-man. And the uprising of the people gave liberty to man the world over.

4. Now is come a new doctrine also, which is that no man can own and possess land for his own individual use or profit, and certainly not for anyone else. That a greater liberty to man must extend, so he who will cultivate and use the land, shall have the use thereof. For it is now seen that great estates of land are lying waste and deserted, even whilst multitudes of people have no place to live upon. This is a great injustice. Jehovih is just. Let none thwart Him in the progress of man towards universal liberty.

5. Land is a natural inheritance for whomsoever will cultivate and use it, and to the extent thereof. No man shall countermand the Almighty!

6. Poor people shall not be forced to live in the cities because a few capitalists deprive them of homesteads in the country. For at present they are compelled to work for wages instead of working for themselves, glutting the market with laborers.

7. Nor shall the young man and the young woman fear to marry, lest they bring forth offspring with no place or home to dwell on. But they shall fulfill according to the inspiration of Jehovih, that moveth them to fulfill accordingly as He made them. To prevent the manifestation of this desire, behold great crimes have come into the world.

8. Nor shall farms be large and half tilled, as at present, with the people far apart, and no advantages like the people of the cities. But a new condition, with attractions and privileges, shall be added to the inhabitants of the country.

9. Nor shall young men and women, as at present, flee away from the country to the cities because their highest faculties are unappeased. But a new way of living shall be opened for them in the country for a higher and holier development. And the cares and fears of making a living shall pass away from them.

10. Nor shall mothers and fathers hoard up money for their children, lest they should come to want; for a way is now opened for the children, yea, even for the yet unborn also.

11. The sons and daughters of the virtuous and good shall not be obliged, on coming to maturity, to migrate to some far off country to seek some way of living. But they may remain in their own neighborhood as a comfort to their aged parents. Nor shall young men rove around about in the cities, or over the world, looking for some employment, and find none. Nor the father say: "I know not what to put my son at."

12. Nor shall the land be given over as an inheritance to swine and beef, to feed the corrupt appetites of a polluted people. Nor shall man bestow, as at present, half his labor on the animal world, to the neglect of millions of people who have no place to live, and whose children cry out for bread.

13. Let no man imagine his own ideas of country life are correct. For he judgeth by what he hath seen, which are the old conditions, and which are all to be put away.

14. For the foundation in Children's Land is a new order and a new method of cultivating and subduing the earth, providing for the spiritual man as well as the corporeal man.
15. Let whosoever worshippeth Jehovih, and desireth to do good to His children, come.
16. Let all who are Samgwans and Sargwans, come.*
17. Let all who desire to take part in founding a world where poverty shall not come, and where all can do some good to help Jehovih's children, come. For all children are created alive by Him and are His. Before Him all are legitimate.
18. Unto all such, here are homes without money and without price. Come, O ye with faith in Jehovih, and inherit them.
19. But let not these come who worship any Lord, God, or Savior born of woman.
20. Let not these come who are disbelievers in the All Person, Jehovih.
21. Let not these come who eat fish or flesh, or drink or use stimulants and narcotics for exhilarating effects.
22. Let not these come who are not willing to support themselves.
23. Let not these come, the lawyer, doctor, preacher, and politician, who desire to live by their wits.
24. Let not these come who desire somebody else to support them.
25. Nor is here any distinction as to race or color, nor is here the abode of such as to desire to make money for money's sake.

The Philosophical Association in Shalam adopted from the Panic language the following words, in place of the words vegetarian, frugiverant, omnivorant, etc., to wit:

1. *Eskgwa*. Fruits and nuts high growing.
2. *Tekgwa*. Fruits, nuts high growing, annual herbs and their fruits.
3. *Samgwa*. Fruits, nuts of all kinds, vegetables, roots, herbs of all kinds.
4. *Sargwa*. Fruits, nuts of all kinds, vegetables, roots, herbs of all kinds, milk, butter, eggs, and cheese. Therefore the Kosmons of Shalam are Samgwans, and the Leviticans are Sargwans.
5. *Unhgwa*. Omnivorous.

CHAPTER IV. THE CALLING OF LEVITICA.

1. When the call of Gratiyus was sent abroad, many people came to Children's Land, and when they assembled together, they desired to learn more of the proposed life.
2. Gratiyus said: This is called Levitica, because it lieth between Shalam and the world's people. To build here a village and beautify it so all may be happy, is this not fulfilling a life in this world? And if man fulfill in the highest in this world, will he not be best prepared for the next? Where the greatest number of people can live together in peace, plenty, and happiness on the smallest piece of land is the highest civilization.
3. Whosoever desireth a house, let it be given him or her, and the land also shall be portioned to each and every one according to his or her capacity to cultivate and use it. But no more land shall be given to any one than he or she can cultivate or use. And the same shall be for life. But after death the trustees shall give it to another, and it shall be for that one during life also. For in that manner are all these lands held.
4. Whosoever desireth cattle for milk, let him have them, and a place for the cattle also.

But he shall not sell or dispose of the males to anybody to be slain for food. But where the males, as asses, oxen, or wool goats can be used, and not killed for food, suffer the people to keep them.

5. A common store-house for buying and selling goods shall be maintained, so that all who wish may obtain primary prices.

6. But no one shall keep a store for the sale of goods, or for buying goods, thereby living out of the profits.

7. Nor shall any lawyer, doctor, or preacher, or other professional person receive money or goods for his professional service. But a day's work for any one of these shall be equivalent to, and no more than a day's work at any labor. But for a preacher, as in preaching sermons, or marrying people, or saying service for the dead, no wages or pay shall be given.

8. Where certain men engage in some manufacture together, no wages shall be given, but the result of their production shall be according to the labor of each and all, and so divided.

9. Each and every household shall be under the dominion of the person or persons who dwell therein.

10. General schools shall be maintained for children, by an universal contribution in proportion to their incomes. But manual instruction shall be given to both boys and girls without regard to sex, in the various trades and occupations carried on in Levitica. All householders, even one for each occupied house, shall be entitled to one vote, without regard to sex.

11. Two worlds are bestowed by Jehovih, the adult world and the world of children under five years. The former is for man, the latter for woman, nor is one glory greater than the other. Men and women are in accord with Jehovih in proportion as they adapt themselves to their respective places.

12. The people desired to know about the government. Gratiyus said:

13. Where age is respected, discipline is esteemed. A young officer breedeth defiance. Respect to fathers and mothers, and to the aged, hath marked the highest and best civilizations. The want of such respect leadeth in the way of anarchy, dissipation, and misery. Therefore, the oldest inhabitant of the village shall be chief, and he shall be the executor of the majority voice. But where there are more than ten families, another chief shall be added for them, who shall be the second oldest inhabitant. And the first chief shall be called C'Chief. Each and all chiefs shall be officers for life if they choose, and if they comply with the rules of the village and the decrees of Tae.

14. And since it is an advantage to the virtue and good behavior of the people of one settlement to know one another, let not Levitica ever contain more than one thousand people.

CHAPTER V. LAWS OF LEVITICA.

1. When the people saw the way to happy homes they remembered Jehovih, and returned thanks to him, because He had brought them out of cities of evil, and thus bestowed them.

2. With one voice they added: Shall we not manifest our gratitude for this new mode of

life, and of receiving homes without money or price, by extending a like benefit unto others? Let this be done: create a Children's Fund to be for ever.

3. And we will all pay into said fund one-tenth of our earnings, and the money shall go for the benefit of orphans, foundlings, and other little children, and for purchasing more land for children's sake. And all such lands shall be open for the Faithists and their children for ever.

4. To this the people universally agreed.

5. So the people entered into such a compact with one another, even as it remaineth to this day.

6. Gratiyus said unto them: A great evil existeth amongst the world's people--that is lawsuits, a greater tyranny and curse on the people than was ever exercised by any king or emperor in all the world. Amongst them any person can bring a suit at law, and inflict great hardships on a defendant without himself being at much expense, whilst the defendant is literally robbed and without any redress. For which reason the courts are used as a sort of blackmail for evil disposed people. See to it, O my brethren, that ye be circumspect in this. Make it a law amongst you that whoever bringeth a lawsuit must first pledge all he hath to the village, and if he lose the suit, then shall he forfeit his possessions and depart out of the place. But if he win the suit, then shall the one losing it depart out of Levitica. But in no case shall anyone bring a suit for wages or for debt of any kind. But if a man pay not his debts and agreements, a suit may be brought against him to make him leave the place, and if it be proved against him in more than one violation, then shall he depart away. But if a person complain against another, saying he oweth him money, or is in debt to him, then the man so complaining shall bring suit with like liabilities. For ye shall guard yourselves against evil and slanderous remarks made about one another.

7. Make these compacts in writing with all people who come amongst you, and have them sign them also.

8. Make it a law that ye shall settle all matters, if possible by arbitration before one of the chiefs, or before a representative of the Tae, the parties agreeing how many persons shall sit in arbitration, remembering that before Jehovih no contention should exist as to mortal things desired; and that to desire this or that of any one is not of Jehovih.

9. If any Levitican employ an Uzian he shall pay the wages of the Uzian, and also pay a like sum into the Children's Fund, but in no case shall an Uzian reside or dwell on Children's Land. And if any one slandereth another, the chief shall call a vote of the people of the village, and if more than half the people vote that the slander has been committed, then shall the slanderer depart out of the place, forfeiting all he hath.

10. Man-made laws are to guard against the evil which hath come into the world. In this, the Kosmon era, man must learn how to live without man-made laws. The virtuous and good have nothing to do in such matters in a place like this, but the opposite of this was the case in the world; for there they were even subject to more trials and tribulations than were the vicious.

11. Leave no place for politicians, lawyers, priests, and preachers, for these are more to be guarded against than thieves and robbers. Show less admiration for talent, but more for goodness of heart.

12. In a short time the Leviticans shall demonstrate to whom the most love and

admiration should belong.

13. Encourage the worship of Jehovih, and by your behavior teach the children that His eye is ever upon them, and that His ear heareth all; moreover that all deeds done in the mortal body leave their imprint on the spiritual body for ever.

CHAPTER VI.

THE BEAUTY OF THE NEW LIFE.

1. Es said: The founding of Levitica was like the beginning of a new world in fact.

2. The new method of living soon demonstrated that man needed not more than a tenth the amount of land as in the old way.

3. Dispensing with animals lessened the amount of labor nearly one-half. Dispensing with professional people and non-producers, and, moreover, all the people being producers, soon showed more prosperity and comfort than the people had ever before enjoyed.

4. And though the people were permitted to dress as they chose, yet the freedom and adaptation to the climate gave them health and buoyancy of spirits in the new costumes, such as could not be found in all the world beside.

5. The surety of food, clothes, and home comforts, gave them peace of mind, so that in a short time the care-worn expression, so painfully manifest in the Uzians was no more to be seen.

6. It was saying to the world: What need have we of riches? That happiness which Jehovih giveth to the rich He also giveth to us.

7. It was saying to Jehovih: Blessed is the sunshine; blessed is the mantle of night; blessed is quietness of spirit, for it knoweth no rent; blessed the songs of the birds and the romping and mirth of the children; blessed the security of old age; blessed are all Thy creations, O Jehovih!

8. The presence of all nationalities caused the children to make no distinction as to race or color, and they mingled together full of glee and gentleness.

9. The children grew not like other children as in the world at large; were not sulky and morose; nor sulky and secretive; nor self-conceited; nor seclusive; and with ideas of caste; nor awkward and lonely; but were gay and lively, yet respectful toward one another, and toward their elders.

10. Their advantage for manual instruction enabled even those who were quite young to work marvelously expertly at all kinds of vocations.

11. The entire freedom of the adults to work at whatever they choose, and to be communal or co-operative, or even isolated, gave them an opportunity to develop their talents as Jehovih had created them.

12. Some of the Leviticans worked for themselves, paying into the children's fund one-tenth of their earnings; some paid in all over and above their living. A few worked in Shalam, receiving merely their food, clothes, and necessary expenses. Some paid in their tenth in labor; some paid it in produce; and some paid it in money.

13. It soon came to pass that the Chiefs and C'Chief had little or nothing to do; such a thing as a government was scarcely more than a name. Everyone attended to his own business, and order and discipline reigned.

14. Soon the place became a place of beauty and comfort. Its gardens, walks, and places

of amusement abounded as never before in a village. The song of women and children and the mirth of men made Levitica seem as a place of holidays.

15. The one religion, to worship Jehovih and do good unto others, obliterated all arguments and discussions on such a subject. The silly gossips of atonement and free will, so disgusting in the world, found no place in Levitica.

CHAPTER VII. THE LIFE OF A KOSMON.

1. It soon came to pass that the name of Levitica spread far and wide, and many people pleaded to be admitted for charity's sake.

2. To this it was answered unto them: If ye live the lives of a Faithist ye can come. To put away all uncleanliness, and to be upright before Jehovih, is the foundation whereon we build. But, remember, we do not these things for charity's sake but to develop a new way of living, and a higher race of people.

3. Others wrote, asking: Cannot I do missionary work where I am in the world for your benefit? And it was answered them: The time of missionary work with adults is past and gone.

4. They said: To provide the young with good surroundings, and comforts, and give them a moral education is the foundation of the Father's kingdom. These things cannot be done in the world, but a separate place must be provided.

5. To practice the covenants of Emethachavah; to slander not, nor practice the evil word; to do good unto others; to worship one All Person, Who is ever present, but no God, Lord, or Savior born of woman; to engage not in war, nor make, use, or sell war implements; to not use unclean food, but to bathe and be clean in body and spirit, thinking no evil of any man, woman, or child, with liberty of dress and thought unto all for righteousness sake, these are the works of a Faithist.

6. Thus was established Levitica; and it soon became conspicuous as a village of people who understood the meaning of the words salvation and religion.

CHAPTER VIII. OF WOMAN'S WORLD.

1. The pride and glory of Levitica was more in woman's department than in any other opening that had ever been made for her.

2. With the world's people women had been led astray in regard to what ought to be done to elevate mankind and bring about a higher civilization. She, too, like other philosophers, had looked for some means of educating and raising up adults, and she hoped with her influence in public affairs a better result would manifest. But, alas, no. Being negative, the public place brought her down, instead of her helping others up. For with increasing fluency in argument and words her gentleness lost its force, and her words were as impotent as man's.

3. In Levitica a new field was open for her; a new kind of education. For as heretofore the word education meant book-learning merely, it now extended to practical manifestations of manual and moral behavior.

4. Prior to the age at which children here went to public school, they were formed in classes of three or more, even up to ten in a class, where they practiced objective lessons. Even the teaching of maxims for virtuous instruction in religious truths was done by signs, objects, and illustrations.

5. The teachers did not after the manner of the teachers in the world, dwelling and being with the children for a few hours only, and by making them repeat certain words, or by addressing them on their duties and obedience. But these teachers lived with their classes from early rising in the morning till they were put to bed at night; making themselves as one with the children in the plays and instructions, explaining such things as self-denial in the practice that came up before them, the non-ownership of everything; the doing to one another as one would be done by, selfishness and unselfishness, evil and good words and accusations; talking on personal matters, showing how anger and evil grow out of the same; the saying of pleasant things, showing how love is returned therefore; the presence of Jehovih with all children; the growth of the spirit, so it shall be strong on its road of everlasting life; teaching them of the life and resurrection of the great law-givers, Chine, Brahma, Capilla, Zarathrusta, Sakaya, Joshu, and others; teaching them spirit intercourse, and the difference betwixt spirits of the first and the second resurrection; teaching them of the dominion and homes of the Gods and Lords and other high angels; and, above all, making it plain to them who is Jehovih, the Creator, Who is over all.

6. Maxims suited to these and similar truths were formed by the teachers, and the answers were given sometimes in signs and gestures, and sometimes in both signs and words also. And the teachers took part therein, so that even mere babes played the parts of teachers in these most high and holy doctrines.

7. These small classes were numerous, and, of course, the teachers numerous also. And the teachers often conferred with one another, and made many inventions pertaining to their work. Here was manifest the craft and power of woman to bring a great good into the world, such as had never been before. They said: What care we for the affairs of the adult world. In a few years they will all be dead. Then will our little ones be the adults of a higher civilization; and it was so.

8. Added to the maxims were numerous marches, parades, and echo singing.

9. At the age of five years, and even less, the following results manifested:--A little boy being asked what was meant by self-denial, went and gave his toys to the others, and then sat down contented. Being asked if he did not wish to have them back again, said: "The triumph over selfishness is not to want a thing; but is it right to make a child talk about itself, as to whether it wishes this or that? All things are Jehovih's, and loaned but for a season."

10. Another boy being asked what was the best way to establish justice, answered: "For every one to give up all their wants." When asked what is the greatest cause of contention amongst men, answered: "The strife for earthly things. It is the animal man in ascendancy over the spiritual man. Flesh-eaters in the world are great contenders, I am told."

11. A little girl being asked what is the great cause of quarrels, pointed to her tongue, and then said: "With the tongue words are made. If quarrelers will let it rest, peace will result." Another girl being asked the meaning of doing to others as we desire others to do unto us, went and assisted one of her playmates to rise up. Then she said: "As we lift others up, so will our Heavenly Father lift us up." When asked what she meant by our

Heavenly Father lifting us up, she said: "To help us above all bondage in thought and desire, so we shall have higher happiness." Another girl being asked what was the best way to overcome selfishness in others, shut her eyes and stopped her ears for a moment, then said: "Answer selfishness by unselfishness, neither seeing or hearing the faults of others." A little boy was asked what is the worst of all conversation, answered: "Personal. When we speak evilly of any one, even behind their backs, the spirits of the dead go tell it to his soul, and he feeleth it, though he heard it not."

12. A four-year-old-girl being asked of what use is life to any one, answered, clapping her hands: "To be happy and rejoice in Jehovih and His beautiful creations." She was then asked why there is so much unhappiness in the world, she said: "People know not how to live as they ought." Another girl said: "They have not been taught how to make themselves happy." Still another one said: "They want the wrong things. Spiritual desires are unknown to them."

13. A four-year-old being asked what should be the highest consideration of man in regard to himself, answered: "To forget himself and all selfish things in striving to help others." He was then asked why people complain so much. He said: "To complain of one's lot is to acknowledge one's weakness of spirit."

14. But it is scarcely possible to describe an examination of one of these classes of mere babes. Often their answers were by signs and pantomimes, not possible to be written. The ingenuity of the teachers in thus construing maxims and religious training into pastimes and recreations so full of delight was a new field of education. With the utmost reverence did the little creatures pronounce the name Jehovih, and place their hands on their hearts, signifying His love and goodness. Every attitude was graceful and dignified. Yet amidst it all a vein of mirth and confidence in the Almighty was to be seen, expressive of love on their part also.

15. Their eyes were quickened by various devices. One was a large screen with a hole or doorway in the center. Behind this screen was a traveling panorama. On the face of the panorama were pinned printed objects, as dogs, cats, birds, or horses, and so on. These objects were in groups of three or more. Whilst the panorama moved past the hole in the curtain or screen, the little ones were to strive how many things they could distinguish. The objects were changed daily, so the children were obliged to observe the new arrangement every day. Some of the children could thus see and describe half a dozen objects at a mere glance. But in older classes some of the children could see and describe twenty objects discerned at one glance. In fact, the quickness of the sight of these babes was such as no one not having seen them could believe possible.

16. The memory of the children was strengthened by questioning them as to what was on the screen the previous day.

17. Besides the screen and panorama, they had large reels covered with cloth, on which objects were pinned also. The reel was then set in motion, turning rapidly, and the curtain raised. The children instantly made traverse motions of their fingers before their eyes, to change the rays of light, and thus decipher the objects on the reel, though it ran so swiftly that one not educated in it could scarcely distinguish any one object.

18. Their hearing was educated by beginning behind a screen, also striking first on an anvil or other iron, then on a piece of wood, then on a piece of cloth, then on the floor, and inducing the children to tell what was struck. After that, two objects were struck at

the same time, and again the children taught to tell what the two objects were. Then three objects were struck at the same time; then four, then five, then six, and so on, until it was really marvellous how quickly these young ears could detect every object struck. But a greater feat followed when the classes were older. A second teacher would read some very interesting story to the children whilst the objects were being struck. Then afterwards the children would relate the story that had been read, and also tell the objects struck the while. Then again, whilst another exhibition of reading and striking was going on, a third teacher came in and related some outside occurrence, and asked for some order to be executed. After the piece was thus read, the children would relate it, and tell the objects struck and the words and mission of the third teacher. 19. Then a teacher took a long, thin blade of steel behind the curtain, and balanced it, and whilst thus balanced, struck it with a hammer three or four times, till the children had it well fixed in mind. Then the teacher moved the blade from its axis nearer one end, and struck it again; and now asked the children how far, proportionately to its length, she had moved it; and they would tell by the sound alone. Next she had the children sing the sound note of the blade when balanced, and then she told them to strike up half an octave, the which they did. Then she called in one of the children, and said: Now move the blade so it will make half an octave sound, and the child moved it correctly according to its length.

20. Thus these little ones learned the philosophy of sound, and its measurement by the ear, whilst they were mere babies, and it was but an amusement and pastime full of delight.

21. In dancing the same remarkable expertness was displayed. Instead of merely the two or three dozen dances known to the world, these little ones were taught more than an hundred, and their ease and lightness was more like some dream of fairies than of mortal children.

22. The children's minds were thus constantly diverted, surprised, quickened, and filled with delight, but instead of having one teacher, as they do in the world for a dozen or more children, and drilling them monotonously through books and primers, they had in Levitica from one to three teachers for every group of children, or nearly half as many teachers as children; and these teachers were constantly on duty, inventing and devising an everlasting change and edification; for the object was to raise up a new race of a higher and purer order.

23. So that in fact from the time of waking in the morning till time to go to bed at night there was constant playing, singing, dancing, marching, swimming, praying, or training on the blackboard or behind the screens, and every day was different from every other day.

24. And when night came and the children had returned thanks to Jehovih for their creation, and covenanted themselves to be worthy before Him at all times, they quickly dropped to sleep, but even in their prayers they prayed not after the manner of the world's people, for ever asking for something, but they were taught that they must for ever offer something to Him and to His created beings, and be faithful in their covenants.

25. Here, then, was that new world for woman to apply herself accordingly as she had been created; and, strange enough, a short time in Levitica caused the place to be clear of that class that cried out so much in the world for the privilege of doing man's work. Yea,

even some of that class who come thither with such ideas, forsook their former inclinations when they saw the new way open, and they threw aside their bound up clothing, and dressed themselves in liberty, and went to work so entirely unlike what they had formerly been that one would hardly realize they were the same women. And, what was more, her talent in this direction soon showed what the next creation of Leviticans would be.

26. Thus, in a short time, in Levitica, there was no clamor for woman's rights or about her wrongs. Her new world was made plain before her, and she loved it, and embraced it naturally.

27. Her devices for moral and spiritual training of small children was thus unlimited, but at the age of five to seven years the children passed into the men's world, men's teaching, save in exceptions where women were assistants.

28. But to be a man teacher in Levitica was not like being a teacher in the schools of the world. To understand this, it must be borne in mind that the education of the children was so directed that the spiritual must ever transcend the intellectual.

29. In the primaries, woman had taught the children to use their fingers quickly and expertly, to use their eyes quickly, to hear and distinguish sounds clearly and quickly. In fact, she had not only sharpened them intellectually, but grounded them in spiritual and moral truths.

30. The men teachers had to begin where woman left off. They had to teach the children to apply their hands usefully. If at men's trade, then under a man assistant; but if at a woman's occupation, then under a woman assistant. Their quickened eyes, which had seen toys on the screen, now were turned to numeral and to various figures in geometry, also on the screens, and to multiply and add, and so on, with rapidity. Their ears, so well trained to hammers behind the screens, were now to be trained to sounds in music, also behind the screens, the scales, naturals, sharps, and flats, then to a number of sounds struck at one time. So that in a little practice one might strike ten notes on an instrument at one time, and the pupils would call every one by name. Now, they had in the world what was called lightning, phenomenal, mathematical, calculators; but here the ordinary children in a school could do the same things; for Jehovih hath from time to time raised up in the world phenomenal people to demonstrate what was possible for man. And even so was it with music. The so-called phenomenal musicians in the world were now equaled by even little children in Levitica. Here the teachers taught drawing and painting by new methods, ten times swifter than in the old way. The children illustrated the rise and fall of nations; the dark and light periods in the cycles of time; and laid the foundation of prophesy, to be taught in the next higher classes. Illustrations of light and magnetism were displayed before the pupils, and formed a pastime, even whilst they were instructive. These teachers had numerous assistants, nothing being left undone that would develop the children spiritually and intellectually; for it was really the first and chief aim of Leviticans to provide the next generation far in advance of anything that had ever before been on the earth. So, then, it was no trifling matter to find teachers competent to teach in Levitica.

31. Another unfortunate condition developed, which was that the world's people had been wrongly educated in regard to light and heat coming from the sun, and in regard to terrestrial magnetism and the motion of the heavenly bodies. After the revelation in

Oahspe, it was found that new books bearing on these subjects were necessary. And in these respects many so-called learned people who came to Levitica offering themselves as teachers were unprepared and uneducated for the work.

32. Nevertheless, Jehovih in time raised up such as were required.

33. In the idolatrous religion of Asia, Europe, and America, the children were early taught learning their signs, ceremonies, bowings before images, explaining their doctrines, sacred books, swords, and weapons of death. For the Faithists are not sectarians, nor did they from the first oppose or contend with any one of these great sects, as Brahmanism, Buddhism, and Christianity, but rather, as one might say vulgarly, swallow up all the religions in the world.

34. Such, then, was the pride and glory of Levitica. The people proved that only a small parcel of ground was necessary for existence, and that only a small amount of labour was necessary, and that much more time could be given to the education of children and developing a higher civilization. And such was soon made a demonstratable fact before all the world. It was a new religion and a new way of living.

35. And it came to pass that many men and women in the world, who had longed for some higher life, but being now old and unable to take part in the labour thereof, left their money to buy more land and to extend the new civilization. And it was done.

36. And the land thus bought was locked up for children, that it might never be sold, but forever kept to extend the Father's Kingdom.

37. And the Kosmon homes multiplied, and villages like unto Levitica multiplied also, and thousands and thousands of little children were brought out of the cities of Uz, and educated and provided with homes.

38. Thus did Jehovih, Who created all people alive, and Who is Father over all, bring a new blessing into the world, and He alone became the All One glorified over all the world.

END OF THE BOOK OF GRATIYUS.

(This book was not in the original manuscript/s and not written by Newbrough. It has been passed around by those who study the OAH SPE material, and included for your evaluation.)

BOOK OF OURANOTHEN.

CHAPTER I.

1. These are the words of Ouranohen: By Thy Light and Dominion, O Jehovih, peace and goodwill be unto all men, with faith in Thee, and forbearance toward one another for thy glory. Amen.
2. I come not to abridge liberty, but to give more unto you, with love and wisdom, that the resurrection of men be established on earth as it is in heaven.
3. Him that ye worship under diverse names, placing Him afar off, declare I unto you His actual presence. And accord to you much praise and thanks wherein ye worship in truth, fulfilling His commandments, acknowledging there is but one God, even Jehovih.
4. Whether ye say, Brahma, Brahma, or Buddha, Buddha, or Christ, Christ, doing so in reverence to the Almighty, our Creator, practicing good works with all your wisdom and strength--therein do I proclaim your good deeds in heaven.
5. For all of these are the Father's buildings, to bring His children into ultimate resurrection, for joy and glory within His kingdoms.
6. Therefore, I come not to take from you any of your Gods or Saviors, nor to abridge your field of righteousness, but rather to show you a greater glory in comprehending all of them in the plan of the Almighty, to reach the different peoples in all parts of the earth.
7. Pleading with you to be charitable to one another, and more comprehensive in your judgment, putting away egotism in professing amongst yourselves that such of you alone were the favored of Jehovih.
8. First, then His Living Presence declare I unto you: that He is now, always was, and ever shall be present in all places, worlds without end.
9. Doing by virtue of His Presence; quickening into life, and moving all things onward to a wise and definite purpose.
10. Whose Presence is everywhere and boundless.
11. That all the living are His sons and daughters.
12. That none are as orphans, but possessed of a Father, part and parcel of your flesh and spirit, even the Creator,
13. Into Whose harmony ye are as keys to one instrument, with Whom ye can become as one, by practicing His commandments;
14. That herein only is there peace and happiness to any man on earth or angel in heaven.
15. Second: this I also declare unto you, that wherein ye have put the Father afar off, saying such as: There is a divine law; there is a natural law, ye comprehend not the Living Presence of Jehovih, but profane Him and His works.
16. For there is no divine law, nor is there a natural law!
17. But all good things are accomplished by the living presence of the Creator;
18. Things commonly called evil being done by striving to go against Him.
19. Third, that Jehovih hath not finished His creations and retired from His works; that wherein ye have said: He tired, or He rested from His works, ye have suffered yourselves to fall, through the errors of language, into profanation of the Almighty.

20. For He is also Master over all weariness, and is His own everlasting rest and unrest, beyond the comprehension of mortals and angels.
21. For He is forever bringing together, and forever dissolving and dissipating, worlds without number.
22. Illimitable in Soul and Spirit, forever quickening into life from His own parts, without loss or waste, or lack of space, and without hindrance.
23. Fourth, that Jehovih is the soul of all, and that ye are as independent atoms of His Person.
24. Wherein then shall man say: Behold, my people are the chosen of the Almighty! He hath singled out my people to go forth and redeem the world!
25. I proclaim all people His People; and I say also, go forth and redeem the world. But not with words only, nor by the sword, nor by armies of destroyers but by peace and love, and providing remedies for the poor, the afflicted, the helpless and distressed.

CHAPTER II.

1. These are the words of Ouranohen: In the name of Jehovih, peace and love unto the angels and mortals of earth.
2. Because it hath been demonstrated unto you that the knowledge of man is but his own consciousness of the records that have been written on his body and spirit, so let it be testimony that the affairs of heaven and earth are registered everlastingly on the soul of man.
3. Whether by his own behavior or indulgence, or by the places of his resort, so is he the book of his own dominion in the hands of Jehovih, or else against Him.
4. Which shall also be testimony that the eye of the Father is ever upon all men, both in this world and the next.
5. For which reason no man shall say: God cut him off, meaning Jehovih turned away from the evil man,
6. Which is a profanation against the Father. For He turneth not away, nor cutteth He off any man.
7. Nevertheless many cut themselves off by denying Him and by not obeying His commandments.
8. And they bring darkness and misery upon themselves; and they cry out: Where is the justice of God, that He afflicteth me? or why cometh He not to those that are in distress?
9. And when they are in darkness, they marry and bring forth in darkness and with pre-disposition to misery and death;
10. For which reason it was said of old that the sins of a man are visited on the third and fourth generations of those that come after.
11. And then cryeth out the infidel: Behold the misery of the creatures of God!
12. But I say unto you, all these things were revealed long since, and ye are the testimonies of those that deny the wisdom and glory of Jehovih, your God.
13. What then is the register of the earth? Where shall the Father find an exemplary people?
14. Where ye love your neighbors as yourselves, practicing virtue and exaltation in righteousness above all else?

15. For I say unto you, they have cunningly interpreted the revelations of heaven so as to open the door to unrighteous teaching.
16. By saying such and such things are done by divine law instead of being done by the actual presence of the Creator,
17. Persuading themselves that their God had gone away, leaving certain laws to carry on His works.
18. And the ungodly interpreted them, that since God had gone afar off, He saw not the behavior of men, nor registered their deeds in truth as done in the body.
19. For they have been thus led to believe that sin and evil deeds are hid away, and not man, nor angels, nor God knoweth they have been done.
20. And they have grown up in disbelief, ignoring the person of the Almighty, even though the powers of life and death stand before them,
21. Being addicted to crimes and misdemeanors against one another, in no fear of God the Father, and only restrained by the laws and prisons of man.
22. Whom, therefore, ye ignorantly worship as being afar off, declare I unto you,
23. And that His eye is ever upon you; and that ye are a perpetual register of both the good and evil that ye practice toward one another and in the Father.
24. This is the foundation on which I proclaim Jehovih's kingdom on earth. Without this there is no resurrection, either in this world or the next.
25. And as much as ye establish this doctrine in the understanding of the young, so will ye have laid the corner-stone for the edifice of Jehovih, your Creator.
26. To which end, ye shall put away all such terms as DIVINE LAW and NATURAL LAW,
27. And henceforth teach them of the Living I AM, the JEHOVIH, Who is over all and within all His works, doing by virtue of His presence, call Him Lord or God as ye may.

CHAPTER III.

1. These are the words of Ouranohen: By the power and wisdom of Jehovih in me, I salute you in peace, love and reconciliation with the Father,
2. To make you magnanimous and of comprehensive judgment in discerning the dominion of Jehovih;
3. That ye be not puffed up with your knowledge of the ancient prophets and revelators of God, the Father, saying: His words were revealed of old; the ancient revelations were final.
4. Jehovih is the same today, yesterday and forever. His voice and His hands are with you; He changeth not as the wind bloweth.
5. Open your understanding to the Living Present, the I Am, in remembrance of the olden times, when the prophets of God were denied also;
6. For the same things come in every cycle in the travel of the world. And the same doctrines are revealed, embracing the same exalted commandments, proclaiming the actual presence of the Creator unto all men.
7. But they who love not Him with all their hearts and souls, and their neighbors as themselves, cry out: We will not have this; let us crucify him!
8. Now, behold, Jehovih's season is manifest amongst all nations and peoples. Do they not cry out against the skepticism of man? And are not their doctrines trembling on their foundation?

9. The enthusiasm they put forth is but for a day; with the death of the preacher his church becometh as the house of a stranger,
10. For they worship not the Father, but bow down before the oratory of man.
11. Wherefore in this day I say unto you the time is greater than of old, for the cycle embraceth the whole earth, becoming as one people around about it; so is the light of Jehovih being manifest amongst all nations and peoples.
12. And the skepticism and breaking to pieces in one region of the earth is but a type of the same manifestations in the others.
13. Think not then, with the circumscribing of the earth, Jehovih is not sufficient unto a universal doctrine, adapted to all the inhabitants of the earth.
14. For He plieth His angel hosts according to the work He hath at hand.
15. Raising up one man to one work, and another man to another work; appropriating all people to building His kingdom.
16. And He sendeth His angels to man to give him signs and omens; and man saith: I feel it coming; a new advent is at hand.
17. Of which matters the earth is stored with history,
18. As when in Egypt, in the great kingdom, the Pharaohs had fortified themselves with learning, and with monuments designed by man to be everlasting.
19. And both, angels of darkness, and angels of light, descended upon that land, and the people were overwhelmed with miracles and necromancy.
20. And the Father called unto the multitude to come out of Egypt; and as many as had faith in Him rose up and departed away from that land.
21. Then came darkness upon Egypt, and she went down to destruction. Her temples and places of great learning fell down, or became known no more.
22. Now this declare I unto you, that the same kinds of necromancy and angel manifestations appear in the beginning of every cycle.
23. For the Father suffereth even angels of darkness to appear before men to confound them in their unbelief, and to make them fearful in their unrighteous behavior.
24. And this also happeneth soon after the advent of a cycle--the angels of the second heaven come, calling sinners to repentance, and proclaiming the difference between the higher and lower heavens.
25. And such mortals as have faith in Jehovih, practicing righteousness, are led forth into a new place and holier condition. But such as heed not the voice of the angels of God, go down in darkness.

CHAPTER IV.

1. These are the words of Ouranoth: By the grace and power of the Creator, God of all peoples, faith be unto you and within you, for your own redemption.
2. First come signs and presentiments, then belief, and after that, faith, which is followed by works.
3. And this law is unto all the living, whether man, or bird, or beast, or creeping thing; there being signs and presentiments unto all the living, according to what concerneth them.
4. Behold the times of the heaven and earth are made of summers and winters unto all things: a time when the harvest of one revelation or one doctrine cometh to its ripening,

and a time afterward when it is gathered in by the Father, and is known no more.

5. To one age God bestoweth revelation on man, according to what is good for man, but when it hath fulfilled its work God gathereth it in, and bestoweth another revelation.
6. Such are the works of Jehovih, nor can man nor angels stay His Hand.
7. To Greece, and to Egypt and to India, He gave many gods. According to the necessities of the times and light of man, that man might be raised up through belief and faith, so gave He them gods and doctrines suited to them.
8. And man became tenacious of his gods, verily making idols of them, and depending on the gods and angels to accomplish, by intercession and otherwise, man's ultimate exaltation in heaven.
9. So man ceased to work out his own salvation, depending on his gods to save him, even in his crimes and blasphemy.
10. And Jehovih caused disbelievers and signs and miracles to overrun these peoples, and He raised up new prophets unto them, rebuking them for their unrighteous behavior.
11. The adherents of the past revelations rose up in might and slew the prophets of God, declaring them breakers of the laws of man.
12. Nevertheless, it came to pass with all of these peoples, their many gods went away from them, and the new revelations took root in the persecution and death of God's prophets.
13. Such are the cycles upon the earth; they are as the harvests of the Almighty, which He giveth unto the different periods of His creations.
14. Here is wisdom O man, to heed the signs of Jehovih's seasons and the march of His dominion on the earth;
15. Not suffering thyself to become bound by things of the past whilst the signs of the Almighty rise up before thee.
16. Nor judge thou the ways of God by the little that is done in a corner, nor by prejudices deep-rooted in thine own understanding, because of thy birth and surroundings.
17. But survey thou abroad over all the earth, considering what is good unto all people, as to whether the doctrines and revelations are powerful enough to abolish poverty and war and all manner of crimes amongst men.
18. This the guide thy Creator gave unto thee, that thou mightst learn to prophesy of the administration of thy God, Jehovih, being the only master of life and death (because whosoever He hath quickened into life is His, and death is His decree in His own time and way).
19. And whosoever cometh between man and his Creator, visiting death unto his brother, wageth war against his Creator.
20. Life and death are Mine, saith Jehovih.
21. Whoso then presumeth to engage in death no longer fulfilleth the righteousness of God.
22. In which sign thou shalt judge all people who engage in war, and know of a truth whether their doctrines and their gods be appropriate to establishing the Father's kingdom on earth.
23. Not suffering thyself to be blinded by their pretensions and professions of peace, but by their practice, observing if they have more faith in weapons of war and standing armies than in Jehovih.

24. This is one of the signs also, in addition to the infidelity and necromancy, wherefrom thou shalt surely prophesy that the doctrines and revelations have fulfilled their time unto mortals.

CHAPTER V.

1. These are the words of Ouranohen: In the love of God, peace and goodwill be unto you all, Amen.
2. In times past, the Almighty hath bestowed His signs and monuments and histories, whereby ye shall understand the dominion of His word.
3. Because the ancients were bound down by the doctrines and revelations of their predecessors, Jehovih suffered evil-disposed men to fall upon their libraries and destroy them.
4. And man mourned on the earth, saying the light of heaven was consumed.
5. But Jehovih comprehended what was good for man, desiring him not to be bound down to the ancients; but rather that man should be quickened to the ever present light of God.
6. For man had become like a drowning man, clinging to that which was taking him down under the water. So, only by the destruction of the ancient records could man be persuaded to turn to that which is Ever Present, even Jehovih.
7. And the like condition hath ever come unto all the ancient gods and men; for men fear to let go from that which is carrying them further and further away from their Creator.
8. This do I also declare unto you: the sum of revelation in each and every cycle hath been to bring man nearer and nearer to the comprehension of the Ever Present; to make man know that Jehovih now is, even as He was with the ancients.
9. That man might ultimately have his understanding open, so as to receive his own revelations from his Creator, and from the angels of God.
10. Such being, in fact, the founding of His kingdom on earth as it is in heaven.
11. Since, then, direct inspiration shall come from the Father unto all men, how hope ye not to be bound by the revelations of the prophets of old?
12. The same Creator now is, always was and ever shall be.
13. To be as near Him, and as much in Him, and as much one with Him, as were the ancient prophets, shall ye not also be one with the Father, to prophesy and to accomplish good works?
14. For if God, the Father, be ever the same, and ye fulfill His requirements as did the ancient prophets, the same result shall happen unto you as to them.
15. To quicken man, therefore, to enter into the living present, instead of leaving him as a follower of the ancient light, is the work of your God.
16. Whereto ye shall join in wisdom and earnestness regardless of self-sacrifice.
17. Now, therefore, when the signs of decadence in the old systems manifest themselves, as for example, when those who are of good mind and sound judgment, having been believers in the ancient doctrines and revelations, but afterward turn away from them because the doctrines are impotent, ye shall know of a truth a new cycle is at hand.

END OF THE BOOK OF OURANOTHEN.