The Holy Koran

of the

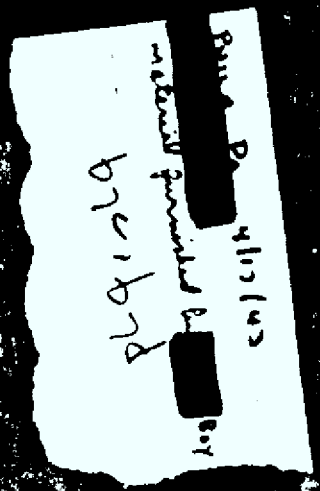
Moorish Holy Temple of Science

Know Yourself and Your Father God-Allah.

That you may learn to love instead of hate.

Every man needs to worship under his own vine and fig tree.

THE UNITING OF ASIA.



The Great Meeting Is On!

ISLAM ASIA

Koran Questions Pacifiocrish Americans

SALVATION

NOBLE DREW ALI, Founder
The Moorish Science Temple of America
3140 Indiana Avenue Chicago, Ill., U. S. A.

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OUR AUTHORITY

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STATE of ILLINOIS.
County of Cook

ss

1928 AUG. 1 P M. 2 52
AND RECORDED IN
BOOK PAGE

I, NOBLE DREW ALI, ... Recorder
Salomea Jaszczewkic

MOORISH SCIENCE TEMPLE OF AMERICA ..... held at .....Chicago ..... in the County of ....COOK ..... and State of Illinois, on the ..... 20th ..... day of ..... July ..... A. D. 1928, for that purpose, the following persons were appointed ..... SHEIKS .... according to the rules and usuages of such MOORISH SCIENCE TEMPLE OF AMERICA.

do solemnly swear that at a meeting of the members of the NOBLE DREW ALI, MEALY EL, SMALL BEY, LOVETTE BEY And FOREMAN BEY. The MOORISH Science Temple of America deriving its power and authority from the Great Koran of Mohammed to propagate the faith and extend the learning and truth of the Great Prophet of ALI in America. To appoint and consecrate Missionaries of the Prophet and to establish the Faith of Mohammed in America.

And said MOORISH SCIENCE TEMPLE OF AMERICA adopted as its corporate name, the following MOORISH SCIENCE TEMPLE OF AMERICA .....

.....

And at said meeting, this affiant acted as Presiding officer Subscribed and Sworn to Before me,

..... 20th ..... day of

Drew Ali .....

Roberta W. Counsil
Notary Public

..... July ..... A. D. 1928.

See Hurd's Rev. Stat., Chap. 32, 34. *Or appointed *Or Wardens, vestrymen, or whatever name they may adopt.

SULTAN ABDUL AZIZ IBU SUAD

THE DESCENDANT OF HAGAR, NOW THE HEAD OF THE HOLY CITY OF MECCA.

KNOW THYSELF AND THY FATHER GOD ALLAH

The Genealogy of Jesus with eighteen years of the events, life, works and teaching in India, Europe and Africa. These events occurred before he was thirty years of age. These secret lessons are for all of those who love Jesus and desire to know about His life, works and teaching.

Dear readers, do not falsely use these lessons. They are for good, peace and happiness for all those that love Jesus

Dear mothers, teach these lessons to your little ones, that they may learn to love instead of hate.

Dear fathers by these lessons you can set your house in order and your children will learn to love instead of to hate.

The lessons of this pamphlet are not for sale, but for the sake of humanity, as I am a prophet and the servant is worthy of his hire, you can receive this pamphlet at expense. The reason these lessons have not been known is because the Moslems of India, Egypt and Palestine had these secrets and kept them back from the outside world, and when the time appointed by Allah they loosened the keys and freed these secrets, and for the first time in ages have these secrets been delivered in the hands of the Moslems of America. All authority and rights of publishing of this pamphlet of 1927.

By the Prophet

NOBLE DREW ALI

The industrious acts of the Moslems of Northwest and Southwest Africa. These are the Moabites, Hamathites, Canaanites, who were driven out of the land of Canaan, by Joshua, and received permission from the Pharoahs of Egypt to settle in that portion of Egypt. In later years they formed themselves kingdoms. These kingdoms are called this day Morocco, Algiers, Tunis, Tripoli, etc.

CHAPTER I.

THE CREATION AND FALL OF MAN

"Time never was, when man was not." If life of man at any time began, a time would come when it would end. "The thoughts of Allah cannot be circumscribed. No finite mind can comprehend things infinite. All finite things are subject unto change. All finite things will cease to be, because there was a time when they were not." The bodies and the souls of men are finite things, and they will change, yea from the finite point of view, the time will come when they will be no more. But "man himself is not the body, nor the soul; he is a spirit and a part of Allah." Creative Fate gave to man to spiritman, a soul that he might function on the plane of soul; gave him a body of flesh, that he might function on the plane of things that are made manifest. "Why did Creative Fate give to spiritman a soul that he might function on the plane of soul? Why did Creative Fate give to soul a body of flesh that he might function on the plane of things that are made manifest? Hear, now, ye cherubim, ye seraphim, ye angels and ye men!

"Hear, now, oh protoplast and earth and plant and beast!

"Hear, now, ye creeping things of earth, ye fish that swim, ye birds that fly!"

"Hear, now, ye winds that blow, ye thunders and ye lightnings of the sky!"

"Hear, now, ye spirits of the fire, of water, earth and air!

"Hear, now, oh everything that is, or was, or evermore will be, for wisdom speaks from out the highest plane of spirit life:

"Man is a thought of Allah; all thoughts of Allah are infinite; they are not measured up by time, for the things that are concerned with time, begin and end.

"The thoughts of Allah are the everlasting, of the past unto the never ending days to come. And so is man, the spirit-man.

"But man, like every other thought of Allah, was but a seed, a seed that held within itself the potencies of Allah, just as the seed of any plant of earth holds deep within itself the attributes of every part of that especial plant.

"So spirit-man as seed of Allah held deep within himself the attributes of every part of Allah.

"Now, seeds are perfect, yea, as perfect as the source from which they come; but they are not unfolded into life made manifest. The child is as perfect as the mother is. So man, the seed, must be deeply planted in a soil that he might grow, unfold, as does the bud unfold to show the flower. The human seed that came forth from the heart of Allah was full ordained to be the Lord of the plane of soul; and of the plane of things made manifest. So Allah, the husbandman of everything that is, threw forth this human seed into the soil of soul; it grew apace, and man became a living soul, and he became the Lord of all the kingdom of the soul. Hark, now, let every creature hear; the plane of the soul is but the ether of the spirit plane vibrating not so

fast, and in the slower rhythm of this plane the essence of life are manifest; the perfumes and odors, the true sensations and the all of love manifest.

"And these soul attributes became a body beautiful. A multitude of lessons man must learn upon the plane of soul; and here he tarries many ages until his lessons are all learned. Upon the boundary of the plane of soul the ether began to vibrate slower still, and then the essences took on a final garb: the perfumes and odors and the true sensations and the all of love were clothed in flesh; and man was clothed in flesh. Perfected man must pass through all the ways of life, and so a carnal was full manifest, a nature that sprang forth from fleshy things. Without a foe a soldier never knows his strength, and thought must be developed by the exercise of strength. And so this carnal nature soon became a foe that man must fight, that he might be the strength of Allah made manifest. Let every living thing stand still and hear! Man is the Lord of all the plane of manifest, of protoplast, of mineral, of plant, of beast; but he given up his birthrights just to gratify his lower self. But man will regain his lost estate, his heritage; but he must do it in a conflict that cannot be told in words. Yea, he must suffer trials and temptations manifold; but let him know that cherubim and seraphim that rule the stations of the sun and spirit of the mighty Allah who rule the solar stars are his protectors and his guide and they will lead to victory. Man will be fully saved, redeemed, perfected by the things he suffers on the plane of flesh, and on the plane of soul. When man has conquered carnal things his garb of flesh will then have served its purpose well and it will fall; will be no more.

"Then he will stand untrammeled on the plane of soul where he must full complete his victories. Unnumbered foes will stand before man upon the plane of soul; there he must overcome, yea, overcome them every one. This hope will ever be his heaven light; there is no failure for the human soul, for Allah is leading on and victory is sure.

"Man cannot die; the spirit-man is one with Allah, and while Allah lives man cannot die. When man has conquered every foe upon the plane of soul the seed will have full unfolded out, will have unfolded in the Holy Breath. The garb of seed will then have served its purpose well, and man will need it never more, and it will pass and be no more and man will then attain unto the blessedness of perfectness and at one with Allah."

CHAPTER II.

EDUCATION OF MARY AND ELIZABETH IN ZOAN, EGYPT

1. The son of Herod, Archelaus, reigned in Jerusalem. He was a selfish cruel king; he put to death all those who did not honor him.

2. He called in council all the wisest men and asked the infant claimant of his throne.

3. The council said that John and Jesus both were dead, then he was satisfied.

4. Now Joseph, Mary and their son were in Egypt in Zoan, and John was with his mother in the Judean hills.

5. Elihu and Salome sent messengers in haste to find Elizabeth and John. They found them, they brought them to Zoan.

6. Now Mary and Elizabeth were marveling much because of their deliverance.

7. Elihu said, "It is not strange; there are no happenings; law governs all events."

8. From olden times it was ordained that you should be with us and in this sacred school be taught.

9. Elihu and Salome took Mary and Elizabeth out to the sacred grove nearby where they were wont to teach.

10. Elihu said to Mary and Elizabeth, you may esteem yourselves thice blessed, for you are chosen mothers of long promised sons.

11. Who are ordained to lay a solid rock, a sure foundation stone on which the temple of the perfect man shall rest—a temple that shall never be destroyed.

12. We measure time by cycle ages, and the gate to every age we deem a mile stone in the journey of the race.

13. An age had passed; the gate unto another age flies open at the age touch of time. This is the preparation age of soul, the kingdom of Immanuel, of Allah in man.

14. And, these your sons, will be the first to tell the news and teach the gospel of good will to men, and peace on earth.

15. A mighty work is theirs, for carnal men wont not the light; they love the dark, and when the light shines in the dark they comprehend it not.

16. We call these sons Revealers of the light, but they must have the light before they can receive the light.

17. And you must teach your sons, and set their souls on fire with love and holy zeal, and make them conscious of their missions to the sons of men.

18. Teach them that Allah and man are one, but that through carnal thoughts and words and deeds, man tore himself away from Allah, debased himself.

19. Teach that the Holy Breath would make them one again, restoring harmony and peace.

20. That naught can make them one but love; that Allah so loved the world that he has clothed his son in flesh that man can comprehend.

21. The only savior of the world is love, and Jesus, son of Mary comes to manifest that love to men.

22. Now love cannot be manifest until its way has been prepared, and naught can rend the rock and bring down lofty hills and fill the valleys up, and thus prepare the way, but purity.

23. But purity in life men do not comprehend; and so, it, too, must come in flesh.

24. And you, Elizabeth, are blessed because yours is purity made flesh, and he shall pave the way for love.

25. This age will comprehend but little of the works of purity and love; but not a word is lost for in the book of Allah's remembrance a registry is made of every thought and word and deed.

26. And when the world is ready to receive, lo, Allah will send a messenger to open the book and copy from its sacred pages all the messages of purity and love.

27. Then every man of earth will read the words of life in language of his native land, and men will see the light, and walk in the light, and be the light.

28. And man again will be at one with Allah.

CHAPTER III.

ELIHU'S LESSONS—THE UNITY OF LIFE

1. Again Elihu met his pupils in the sacred grove and said:

2. No man lives unto himself, for every living thing is bound by cords to every other living thing.

3. Blessed are the pure in heart; for they will love and not demand love in return.

4. They will not do to other men what they would not have other men do unto them.

5. There are two selfs; the higher and lower self.

6. The higher self is human spirit clothed with soul, made in the form of Allah.

7. The lower self, the carnal self, the body of desires, is a reflection of higher self, distorted by the murky ethers of the flesh.

8. The lower self is an illusion and will pass away; the higher self is Allah in man, and will not pass away.

9. The higher self is the embodiment of truth, the lower self is truth reversed and so is falsehood manifest.

10. The higher self is justice, mercy, love and right; the lower self is what the higher self is not.

11. The lower self breeds hatred, slander, lewdness, murder, theft and everything that harms; the higher self is mother of the virtues and the harmonies of life.

12. The lower self is rich in promises, but poor in blessedness and peace; it offers pleasure, joy and satisfying gain; but gives unrest, misery and death.

13. It gives men apples that are lovely to the eye and pleasant to the smell; their cores are full of bitterness and gall.

14. If you would ask me what to study I would say, yourselves; and you well have studied them; and then would ask me what to study next, I would reply, yourselves.

15. He who knows well his lower self, knows the illusions of the world, knows of the things that pass away and he knows his higher self, knows Allah; knows well the things that cannot pass away.

16. Thrice blessed is the man who has made purity and love his way own; he has been ransomed from the perils of the lower self and is himself his higher self.

17. Men seek salvation from an evil that doom a living monster of the neither world; and they have gods that are but demons in disguise all powerful, yet full of jealousy and hate and lust.

18. Whose favors must be bought with costly sacrifice of fruits, and of the lives of birds and animals and human kind.

19. And yet these gods possess no ears to hear, no eyes to see, no heart to sympathize, no power to save.

20. This evil is a myth; these gods are made of air, and clothed with the shadow of a thought.

21. The only devil from which men must be redeemed is self, the lower self. If man would find his devil he must look within; his name is self.

22. If man would find his savour he must look within; and when the demon self has been dethroned the savior, love, will be exalted to the throne of power.

23. The David of the light is purity, who slays the strong Goliath of the dark, and seats the savior, love, upon the throne.

CHAPTER IV.

DEATH AND BURIAL OF ELIZABETH—MATHENO'S LESSONS—THE MINISTRY OF DEATH

1. When John was twelve years old his mother died, and neighbors laid her body in a tomb among her kindred in the Hebron burying ground, and near to Zacharias' tomb.

2. And John was deeply grieved; he wept. Matheno said, it is not well to weep because of death

3. Death is no enemy of man: it is a friend, who, when the work of life is done, just cuts the cord that binds the human boat to earth, that it may sail on smoother seas.

4. No language can describe a mother's worth, and yours was tried and true But she was not called hence until her tasks were done.

5. The calls of death are always for the best, for we are solving problems there as well as here; and one is sure to find himself where he can solve his problems best.

6. It is but selfishness that makes one wish to call again to earth departed souls.

7. Then let your mother rest in peace. Just let her noble life be strength and inspiration unto you.

8. A crisis in your life has come, and you must have a clear conception of the work that you are called to do.

9. The sages of the ages call you harbinger. The Prophets look to you and say, "He is Elijah come again."

10. Your mission here is that of harbinger; for you will go before the Messiah's face to pave His way, and make the people ready to receive their king.

11 This readiness is purity of heart; none but the pure in heart can recognize the king.

12. To teach men to be pure in heart you must yourself be pure in heart and word and deed.

13. In infancy the vow for you was made and you become a Nazarite. The razor shall not touch your face nor head, and you shall not taste wine nor fiery drinks.

14. Men need a pattern for their lives; they love to follow, not to lead.

15. The man who stands upon the corners of the paths and points the way, but does not go is just a pointer; and a block of wood can do the same.

16. The teacher treads the way; on every span of ground he leaves his foot-prints clearly cut, which all can see and be assured that he, their master, went that way.

17. Men comprehend the inner life by what they see and do They come to Allah through ceremonies and forms.

18. And so when they would make men know that sins are washed away by purity in life, a rite symbolic may be introduced.

19. In water wash the bodies of the people who would turn away from sin and strive for purity in life.

20. This rite of cleansing is a preparation rite and they who thus are cleansed comprise the temple of purity.

21. And you shall say, you men of Israel, hear; reform and wash become the sons of purity, and you shall be forgiven.

22. This rite of cleansing and this temple are but symbolic of the soul, which does not come with outward show, but is the temple within.

23. Now, you may never point the way and tell the multitudes to do what you have never done; but you must go before and show the way.

24. You are to teach that men must wash; so you must lead the way, your body must be washed, symbolic of the cleansing of the soul.

25. John said, Why need I wait? May I not go at once and wash.

26. Matheno said, "'Tis well, and they went down to the Jordan ford, and east of Jericho, just where the host of Israel crossed when first they entered Canaan, they tarried for a time.

27. Matheno taught the harbinger, and he explained to him the inner meaning of the cleansing rite and how to wash himself and how to wash the multitude.

28 And in the river Jordan John was washed; then they returned unto the wilderness.

29. Now in Engedi's hills Matheno's work was done and he and John went down to Egypt. They rested until they reached the Temple of Sakara in the valley of the Nile.

30. For many years Matheno was a master in this temple of the Brotherhood, and when he told about the life of John and of his mission to the sons of men, the hierophant with joy received the harbinger and he was called the Brother Nazarite.

31. For eighteen years, John lived and wrought within these Temple gates; and here he conquered self, became a master mind and learned the duties of the harbinger.

CHAPTER V.

After the Feast—The Homeward Journey—The Missing Jesus—The Search for Him—His Parents Find Him in the Temple—He Goes With Them to Nazareth—Symbolic Meaning of Carpenter's Tools.

1. The great Feast of the Pasch was ended and the Nazarenes were journeying toward their homes.

2. And they were in Samaria, and Mary said: Where is my son? No one had seen the boy.

3. And Joseph sought among their kindred who were on their way to Galilee; but they had seen him not.

4. Then Joseph, Mary and a son of Zebedee returned and sought through all Jerusalem, but could find him not.

5. And Mary asked the guards had they seen Jesus, a little boy about twelve years old.

6. The guards replied, yes, he is in the temple now disputing with the doctors of the law.

7. And they went in and found him as the guards had said.

8. And Mary said, Why, Jesus, why do you treat your parents thus? Lo, we have sought two days for you. We feared that some great harm had overtaken you.

9. And Jesus said, Do you not know that I must be about my Father's work?

10. But he went around and pressed the hand of every doctor of the law and said, I trust that we meet again.

11. And then he went forth with his parents on their way to Nazareth; and when they reached their home he wrought with Joseph as a carpenter.

12. One day as he was bringing forth the tools for work he said:

13. These tools remind me of the ones we handle in the workshop of the mind where things are made of thought and where we build up character.

14. We use the square to measure all our lines, to straighten out the crooked places of the way, and make the corners of our conduct square.

15. We use the compass to draw the circles around our passions and desires, to keep them in the bounds of righteousness.

16. We use the ax to cut away the knotty, useless and ungainly parts and make the character symmetrical.

17. We use the hammer to drive home the truth, and pound it in until it is a part of every part.

18. We use the plane to smooth the rough, uneven surface of joint, and block and board that go to build the temple for the truth.

19. The chisel, line, the plummet and the saw have all their uses in the workshop of the mind.

20. And then this ladder with its trinity of steps, faith, hope, and love; on it we climb up to the dome of purity in life.

21. And on the twelve-step ladder, we ascend until we reach the pinnacle of that which life is spent to build—the Temple of Perfected Man.

CHAPTER VI.

LIFE AND WORKS OF JESUS IN INDIA AMONG THE MOSLEMS

1. A royal prince of India, Ravanna in the South, was met at the Jewish Feast.

2. Ravanna was a man of wealth, and he was just, and with a band of Brahmic priests sought wisdom in the west.

3. When Jesus stood among the Jewish priests and read and spoke, Ravanna heard and was amazed.

4. And when he asked who Jesus was, from whence he came, and what he was, Chief Hilell said:

5. We call this the day star from on high, for he has come to bring to men a light, the light of life, to lighten up the way of men and redeem his people of Israel.

6. And Hilell told Ravanna all about the child; about the prophecies concerning him; about the wonders of the night when he was born; about the visit of the Magian priests.

7. About the way in which he was protected from the wrath of evil men, about his flight to Egyptland, and how he then was serving with his father as a carpenter in Nazareth.

8. Ravanna was entranced, and asked to know the way to Nazareth, that he might go and honor such a one as son of Allah.

9. And with his gorgeous train he journeyed and came to Nazareth of Calilee.

10. He found the object of his search engaged in building dwellings for the sons of men.

11. And when he first saw Jesus he was climbing up a twelve step ladder, and he carried in his hands a compass, square and ax.

12. Ravanna said, All hail, most favored son of heaven!

13. And at the inn Ravanna made a feast for all the people of the town; and Jesus and his parents were the honored guests.

14. For certain days Ravanna was a guest in Joseph's home on Marmion Way; he sought to learn the secret of the wisdom of the son, but is was all too great for him.

15. And then he asked that he might be the patron of the child, might take him to the east, where he could learn the wisdom of the Brahms.

16. And Jesus longed to go, that he might learn; and after many days his parents gave consent.

17. Then, with proud heart, Ravanna, with his train, began the journey toward the rising sun; and after many days they crossed the sand and reached the providence of Orissa, and the palace of the prince.

18. The Brahmic priests were glad to welcome home the prince; with favor they received the Jewish boy.

19. And Jesus was accepted as a pupil in the Temple of Jaguanath; and here he learned the vedas and the manic law.

20. The Brahmic Masters wondered at the clear conceptions of the child, and often were amazed when he explained to them the meaning of the law.

CHAPTER VII.

THE FRIENDSHIP OF JESUS AND LAMAAS—JESUS EXPLAINS TO LAMAAS THE MEANING OF TRUTH

1. Among the priests of Jaguanath was one who loved the Jewish boy. Lamaas Brawas was the name by which the priest was known.

2. One day as Jesus and Lamaas walked alone in plaza, Jaguanath Lamaas said: "My Jewish master, what is truth?"

3. And Jesus said: "Truth is the only thing that changes not.

4. In all the world there are two things: The one is truth, the other is falsehood, and falsehood that which seems to be.

5. Now truth is aught and has no cause, and yet it is the cause of everything.

6. Falsehood is aught and yet it is the manifest of right.

7. Whatever has been made will be unmade; that which begins must end.

8. All things that can be seen by human eyes are manifests of aught, are aught, and so must pass away.

9. The things we see are but reflexes just appearing, while the ethers vibrate so and so, and when conditions change they disappear.

10. The Holy Breath is truth, is that which was, and is, and evermore shall be; it cannot change nor pass away.

11. Lamaas said: "You answer well, now what is man?

12. And Jesus said: "Man is the truth and falsehood strangely mixed."

13. Man is the breath made flesh; so truth and falsehood are conjoined in him; and then they thrive, and naught goes down and man as truth abides."

14. Again Lamaas asked: "What do you say of power?"

15. And Jesus said: "It is a manifest; is the result of force; it is but naught; it is illusion, nothing more. Force changes not, but power changes as the ethers change."

16. "Force is the will of Allah and is omnipotent, and power is that will in manifest, directed by the Breath."

17. "There is a power in the winds, a power in the waves, a power in the lightning's stroke, a power in the human arm, a power in the eye."

18. The ethers cause these powers to be, and thought of Elohim, of angel, man or other thinking things, directs the force; when it has done its work the power is no more."

19. Again Lamaas asked: "Of understanding, what have you to say?"

20. And Jesus said: "It is the rock on which man builds himself; it is the gnosis of the aught and of the naught, of falsehood and of truth."

21. It is the knowledge of the lower self; the sensing of the powers of man himself."

22. Again Lamaas asked: "Of wisdom, what have you to say?"

23. And Jesus said: "It is the consciousness that man is aught; that Allah and man are one."

24. That naught is naught; that power is but illusion; that heaven and earth and hell are not above, around, below, but in; which in the light of aught becomes naught, and Allah is all.

25. Lamaas asked: "Pray, what is faith?"

26. And Jesus said: "Faith is the surety of the omnipotence of Allah and man; the certainty that man will reach deific life."

27. Salvation is a ladder reaching from the heart of man to heart of Allah.

28. It has three steps: Belief is first, and this is what man thinks, perhaps, is truth.

29. And faith is next, and this is what man knows is truth.

30. Fruition is the last, and this is man himself, the truth.

31. Belief is lost in faith; and in fruition faith is lost; and man is saved when he has reached deific life; when he and Allah are one.

CHAPTER VIII.

JESUS REVEALS TO THE PEOPLE OF THEIR SINFUL WAYS

1. In all the cities of Orissa Jesus taught. At Katak, by the river side, He taught, and thousands of the people followed Him.

2. One day a car of Jaguanath was hauled along by scores of frenzied men, and Jesus said:

3. "Behold a form without a spirit passes by; a body with no soul; a temple with no altar fires."

4. This car of Krishna is an empty thing, for Krishna is not there.

5. This car is but an idol of a people drunk on wine of carnal things.

6. Allah lives not in the noise of tongues; there is no way to Him from any idol shrine.

7. Allah's meeting place with men is in the heart, and in a still small voice he speaks and he who hears is still ill.

9. And Jesus said: "The Holy Breath cannot be seen with mortal eyes; nor can men see the spirit of the Holy One."

10. But in their image man was made, and he who looks into the face of man, looks at the image of Allah who speaks within.

11. And when man honors man he honors Allah, and what man does for man he does for Allah.

12. And you must bear in mind that when man harms in thought, or word or deed another man, he does a wrong to Allah.

13. If you would serve Allah who speaks within the heart, just serve your near of kin, and those who are no kin, the stranger at your gates, the foe who seeks to do you harm.

14. Assist the poor, and help the weak; do harm to none and covet not what is not yours.

31. And Jesus said, if Allah saves only those who have broken Hindus, who have been perfected in his sight, who will be saved?

32. And the accusers hung their heads in shame; and Jesus went his way.

CHAPTER X.

JESUS SPAKE ON THE UNITY OF ALLAH AND MAN TO THE HINDUS

1. Benares in the sacred city of the Brahms, and in Benares, Jesus taught: Udraka was his host.

2. Udraka made a feast in honor of his guests, and many high born Hindu priests and scribes were there.

3. And Jesus said to them, with much delight I speak to you concerning life—the brotherhood of life.

4. The universal Allah is one, yet he is more than one; all things are one.

5. By the sweet breath of Allah all life is bound in one; so if you touch a fiber of a living thing you send a thrill from center to the outer bounds of life.

6. And when you crush beneath your foot the meanest worm, you shake the throne of Allah and cause the sword of life to tremble in its sheath.

7. The bird sing out its song for men, and men vibrate in unison to help it sing.

8. The ant constructs its home, the bee its sheltering comb, the spider weaves her web and flowers breath to them a spirit in their sweet perfume that gives them strength to toil.

9. Now, men and birds and beasts and creeping things are deities, made flesh; and how dare you kill anything?

10. It is cruelty that makes the world a cry when men have learned that when they harm a living thing, they harm themselves, they surely will not kill, nor cause a thing that Allah has made to suffer pain.

11. A lawyer said, I pray to Jesus, tell who is this Allah you speak about; where are his priests, his temples and his shrines?

12. And Jesus said, the Allah I speak about is everywhere; He cannot be compassed with walls, nor hedged about with bounds of any kind.

13. All people worship Allah, the One; but all the people see Him not alike.

14. This universal Allah is wisdom, will and love.

15. All men see not the Triune Allah. One sees Him as Allah of might, another as Allah of thought, another as Allah of love.

16. A man's ideal is his God and so, as man unfolds, his God unfolds. Man's God today, to-morrow is not God.

17. The nations of the earth see Allah from different point of view, and so he does not seem the same to every one.

18. Man names the part of Allah he sees, and this to him is all of Allah; and every nation sees a part of Allah, and every nation had a name for Allah.

19. You Brahmans call him Parabrahm, in Egypt He is Thoth, and Zeus is His name in Greece, Jehovah is His Hebrew name; but everywhere he is the causeless cause, the rootless root from which all things have grown.

20. When men afraid of Allah, and take Him for a foe, they dress up other men in fancy garb and call them priests.

21. And charge them to restrain the wrath of Allah by prayers, and when they fail to win His favor by their prayers, to buy him off with sacrifice of animals or birds.

22. When man sees Allah as one with him, as Father Allah he needs no middle man, no priest to intercede.

23. He goes straight up to Him and says, my Father God, Allah! And then he lays his hands in Allah's own hand, and all is well.

24. And this is Allah. You are, each one, a priest, just for yourself; and sacrifice of blood Allah does not want.

25. Just give your life in sacrificial service to the all of life and Allah is pleased.

26. When Jesus had thus said He stood aside; the people were amazed, but strove among themselves.

27. Some said, He is inspired by Holy Brahm, and others said He is insane, and others said He is obsessed; He speaks as devils speak.

28. But Jesus tarried not. Among the guests was one, a tiller of the soil, a generous soul, a seeker after truth who loved the words that Jesus spoke, and Jesus went with him and in his home abode.

CHAPTER XI.

JESUS AND BARATA—TOGETHER THEY READ THE SACRED BOOKS

1. Among the Buddhist priests was one who saw a lofty wisdom in the words that Jesus spoke. It was Barata Araho.

2. Together Jesus and Barata read the Jewish Psalms and prophets, read the vedas, the Avesta and the wisdom of Guatama.

3. And as they read and talked about the possibilities of man, Barata said: Man is the marvel of the universe. He is a part of everything, for he has been a living thing on every plane of life.

5. Time was when man was not, and then he was a bit of formless substance in the molds of time, and then a protoplast.

6. By universal law all things tend upward to a state of perfectness. The protoplast evolved, becoming worm, then reptile, bird and beast, and then at last it reached the form of man.

7. Now, man himself is mind, and mind is here to gain perfection by experience; and mind is often manifest in fleshy form, and in the form best suited to its growth. So mind may manifest as worm, or bird or beast or man.

8. The time will come when everything of life will be evolved unto the state of perfect man.

9. And after man is man in perfectness, he will evolve to higher forms of life.

10. And Jesus said. Barata Arabo, who told you this, that mind, which is man, may manifest in flesh of beast or bird or creeping thing?

11. Barata said, from time which man remembers not our priests have told us so, and so we know.

12. And Jesus said enlighten Arabo, are you a master mind and do not know that man knows naught by being told?

13. Man may believe what others say, but thus he never knows. If man would know, he must himself, be what he knows.

14. Do you remember, Arabo, when you was ape, or bird, or worm?

15. Now, if you have no better proving of your plea than that the priests have told you so, you do not know; you simply guess.

16. Regard not then, what any man has said; let us forget the flesh and go with mind into the land of fleshless things; mind never does forget.

17. And backward through the ages master minds can trace themselves; and thus they know.

18. Time never was when man was not.

19. That which begins will have an end. If man was not, the time will come when he will not exist.

20. From Allah's own record book we read. The Triune Allah breathed forth, and stood seven spirits his face. The Hebrews call these seven spirits Elohim.

21. And these are they who, who in their boundless power, created everything that is, or was.

22. These spirits of the Triune Allah moved on the face of boundless space and seven others were and every other had its form of life.

23. These forms of life were but the thought of Allah, clothed in the substance of their ether planes.

24. Men call these ether planes, the planes of protoplast, of earth, of plant, of beast, of man, of angel and cherubim.

25. These planes with all their teeming thoughts of Allah are never seen by eyes of man in flesh; they are composed of substance far too fine for fleshly eyes to see, and still they constitute the soul of things.

26. And with the eyes of soul all creatures see these ether planes and all the forms of life.

27. Because all forms of life on every plane are thoughts of Allah, all creatures think, and every creature is possessed of will, and in its measure, has the power to choose.

28. And in their native planes all creatures are supplied with nourishment from the ethers of their planes.

29. And so it was with every living thing until the will became a sluggish will, and then the ethers of the protoplast, the earth, the plant, the beast, the man, began to vibrate very slow.

30. The ethers became more dense, and all the creatures of these planes were clothed with coarser garbs of flesh, which men can see; and thus the coarser manifest, which men call physical, appeared.

31. And this is what is called the fall of man; but man fell not alone for protoplast, and earth, and plant, and beast were all included in the fall.

32. The angels and the cherubim fell not, their will were never strong, and so they held the ethers of their planes in harmony with Allah.

33. Now, when the ether reached the rate of atmosphere, and all the creatures of these planes must get their food from atmosphere, the conflict came; and then that which the finite man has called survival of the least, became a law.

34. The stronger ate the bodies of the weaker manifests; and here is where the carnal of evolution had its rise.

35. And now man, in his utter shamelessness, strikes down and eats the beasts, the beasts consume the plant, the plant thrives on the earth, the earth absorbs the protoplast.

36. In yonder kingdom of the soul this carnal evolution is not known, and the great work of master minds is to restore the heritage of man, to bring him back to his estate that he had lost, when he again will live upon the ethers of his native plane.

37. The thoughts of Allah change not; the manifest of life on every plane unfolds into perfection of their kind; and as the thought of Allah can never die, there is not death to any being of the seven ethers of the seven spirits of the Triune Allah.

38. And so an earth is never plant; a beast or bird, or creeping thing is never man, and man is not, and cannot be, a beast, or bird, or creeping thing.

39. The time will come when all these manifests will be absorbed, and man and beast and plant and earth and protoplast will be redeemed.

40. Barata was amazed; the wisdom of the Jewish sage was revelation unto him.

41. Now, Vidyapato wisest of the Indian sages, chief of the temple Kapavistu, heard Barata speak to Jesus of the origin of man, and heard the answer of the Hebrew prophet, and he said:

42. You priests of Kapavistu, hear me speak; we stand today upon a crest of time. Six time ago a master soul was born who gave a glorious light to man, and now a master sage stands in the temple Kapavistu.

43. The Hebrew prophet is the rising star of wisdom, deified. He brings to us a knowledge of the secret things of Allah; and all the world will hear his words, and glorify his name.

44. You priests of temple Kapavistu, stay; be still and listen when he speaks; he is the living oracle of Allah.

45. And all the priests gave thanks, and praised the Buddha of enlightment.

CHAPTER XII.

JESUS TEACHES THE COMMON PEOPLE AT A SPRING—TELLS THEM HOW TO OBTAIN ETERNAL HAPPINESS

1. In silent meditation Jesus sat beside a flowing spring. It was a Holy Day, and many people of the servant caste were near the place.

2. And Jesus saw the hard drawn lines of toil on every brow, in every hand. There was no look of joy in any face. Not one of all the group could think of anything but toil.

3. And Jesus spoke to one and said. "Why are you all so sad? Have you no happiness in life?"

4. The man replied. "We scarcely, we scarcely know the meaning of that word. We toil to live, and hope for nothing else but toil and bless the day when we can cease our toil and lay down to rest in Buddah's city of the dead."

5. And Jesus' heart was stirred with pity and with love for these poor toilers and he said:

6. "Toil should not make a person sad; man should be happiest when they toil. When hope and love are back of toil, then all of life is filled with joy and peace, and this is heaven. Do you not know that such a heaven is for you?"

7. The man replied. "Of heaven we have heard; but when it is so far away, and we must live so many lives before we reach that place!"

8. And Jesus said. "My brother man, your thoughts are wrong; your heaven is not far away, and it is not a place of metes and bounds, is not a country to be reached; it is a state of mind!"

9. Allah never made a heaven for man; he never made a hell; we are creators and make our own.

10. Now, cease to seek for heaven in the sky; just open up the windows of your hearts, and like a flood of light, a heaven will come and bring a boundless joy; then the toil will be no cruel task.

11. The people were amazed, and gathered close to hear this strange young master speak.

12. Imploring him to tell them more about the Father God, Allah, about the heaven that men can make on earth, about the boundless joy.

13. And Jesus spake a parable; He said. "A certain man possessed a field; the soil was hard and poor.

14. "By constant toil he scarcely could provide enough food to keep his family from want.

15. "One day a miner who could see beneath the soil, in passing on his way, saw this poor man and his unfruitful field.

16. "He called the weary toiler and said. "My brother, know you not that just below the surface of your barren field rich treasures lie concealed?

17. "You plow and sow and reap in a scanty way, and day by day you tread upon a mine of gold and precious stones.

18. "This wealth lies not upon the surface of the ground; but if you will but dig away the rocky soil and delve down deep into the earth, you need no longer till the soil for naught."

19. "The man believed. "The miner surely knows." "And I will find the treasures hidden in my field."

20. "And then he dug away the rocky soil, and deep down in the earth he found a mine of gold."

21. And Jesus said, "The Sons of men are toiling hard on desert plains, and burning sands and rocky soils, are doing what their fathers did, not dreaming that they can do aught else."

22. Behold a master comes, and tells them of a hidden wealth; that underneath the rocky soil of carnal things are treasures that no man can count.

23. That in the heart the richest gems abound; that he who wills may open the door and find them all.

24. And then the people said: "Make known to us the way that we may find the wealth that lies within the heart."

25. And Jesus opened up the way; the toilers saw another side of life, and toil became a joy.

CHAPTER XIII.

LIFE AND WORKS OF JESUS IN EGYPT AMONG THE GENTILES

1. Jesus with Elihu and Salome in Egypt. Tells the story of His journeys. Elihu and Salome praise Allah. Jesus goes to the temple in Heliopolis and is received as a pupil.

2. And Jesus came to Egyptland, and all was well. He tarried not upon the coast; He went at once to Zoan, home of Elihu and Salome, who five and twenty years before had taught his mother in their sacred school.

3. And there was joy when met these three. When last the son of Mary saw these sacred groves he was a babe.

4. And now a man grown strong by buffetings of every kind; a teacher who had stirred the multitudes in many lands.

5. And Jesus told the aged teachers all about his life; about his journeyings in foreign lands; about the meetings with the masters and His kind reception by the multitudes.

6. Elihu and Salome heard His story with delight; they lifted up their eyes to heaven and said: "Our Father-God Allah, let now Thy servants go in peace; for we have seen the glory of Allah."

7. And we have talked with Him, the messenger of love, and of the covenant of peace on earth, good will to men.

8. Through him, let all the nations of the earth be blessed, through Him Immanuel.

9. Jesus stayed in Zoan many days; and then went forth into the city of the sun, that men called Heliopolis, and sought admission to the temple of the sacred brotherhood.

10. The council of the brotherhood convened, and Jesus stood before the heirophant; He answered all questions that were asked, with clearness and with power.

11. The heirophant exclaimed, "Rabboni of the rabbinate, why come you here? Your wisdom is the wisdom of the gods. Why seek for wisdom in the halls of men?

12. And Jsus said, in every way of life I would walk; in every hall of learning I would sit; the heights that any man has gained, these I would gain.

13. What any man has suffered I would meet, that I may know the griefs, the disappointments and the sore temptations of my brother man; that I would know just how to succor those in need.

14. I pray you, brothers, let me go into your dismal crypts; and I would pass the hardest of your tests.

15. The master said, "Take then the vow of secret brotherhood." And Jesus took the vow of secret brotherhood.

16. Again the master spoke he said: "The greatest heights are gained by those who reach the greatest depths; and you shall reach the greatest depths."

17. The guide then led the way and in the fountain Jesus bathed; and when he had been clothed in proper garb he stood again before the hierophant.

CHAPTER XIV.

THE MINISTRY OF JOHN THE HARBINGER

John the Harbinger, returns to Hebron, lives as a hermit in the wilds, visits Jerusalem and speaks to the people.

1. It came to pass when John, the son of Zacharias and Elizabeth, had finished all his studies in the Egyptian schools he returned to Hebron, where he abode for certain days.

2. And then he sought the wilderness and made his home in David's cave, where many years before he was instructed by the Egyptian sages.

3. Some people called him the Hermit of Engedi; and others said, he is the wild man of the hills.

4. He clothed himself with skins of the beasts; his food was carobs, honey, nuts and fruits.

5. When John was thirty years of age he went into Jerusalem and in the market place he sat in silence seven days.

6. The common people and the priests, the scribes and the Pharisees came out in multitudes to see the silent hermit of the hills, but none were bold enough to ask him who he was.

7. But when his silent vow was done, he stood forth in the midst of all and said:

8. Behold the King has come; the prophets told of Him; the wise men long have looked for Him.

9. "Prepare, O Israel, prepare to meet your King."

10. And that was all he said, and then he disappeared, and no one knew where he had gone.

11. And there was great unrest through all Jerusalem. The rulers heard the story of the hermit of the hills.

12. And they sent couriers forth to talk with him that they might know about the coming King, but they could find him not.

13. And after certain days he came again into the market place and all the city came to hear him speak. He said:

14. Be not disturbed you rulers of the state; the coming King is no antagonist; He seeks no place on earthly throne.

12. "The eyes of men shall see it not and none can enter but the pure in heart.

16. "Prepare, O Israel, prepare to meet your King."

17. Again the hermit disappeared; the people strove to follow him, but he drew a veil about his form and none could see him not.

18. Jewish feast day came; Jerusalem was filled with Jews and proselytes from every part of Palestine and John stood in the temple court and said:

19. "Prepare, O Israel, prepare to meet your King."

20. So you have lived in sin; the poor are in your streets and you regard them not.

21. Your neighbors, who are they? You have defrauded friends and foes alike.

22. You worship Allah with voice and lip; your hearts are far away, and set on gold.

23. Your priests have bound upon the people burdens far too great to bear; they live in ease upon the hard earned wages of the poor.

24. Your lawyers, doctors, scribes are useless cumberers of the ground; they are but tumors on the body of the state.

25. They toil not, neither do they spin, yet they consume the profits of your marts of trade.

26. Your rulers are adulterers, extortioners and thieves, regarding not the rights of man.

27. And robbers ply their calling in the sacred hills; the holy temple you have sold to thieves, their dens are in the sacred places set apart for prayer.

28. Hear! Hear! You people of Jerusalem! Reform; turn from your evil ways or Allah will turn from you, and heathen from afar will come, and what is left of all your honor and your fame will pass in one short hour.

29. Prepare, Jerusalem, prepare to meet your King.

30. He said no more; he left the court and no one saw him go.

31. The priests, the doctors and the scribes were all in rage. They sought for John, intent to do him harm. They found him not.

CHAPTER XV.

Divine Ministry of Jesus—Jesus Goes to the Wilderness for Self Examination, Where He Remains Forty Days. Is Subjected to Three Temptations—He Overcomes. Returns to the Camps of John and Begins Teaching.

1. The harbinger had paved the way; the Christ had been introduced to men as love made manifest, and he must now begin his divine ministry.

2. And He went forth into the wilderness to be alone with Allah, that He might look into His inner heart, and note its strength and worthiness.

3. And with Himself He talked; He said: "My lower self is strong; by many ties I am bound down to carnal life.

4. "Have I the strength to overcome and give my life a willing sacrifice for man?

5. "When I shall stand before the face of men, and they demand a proof of my Messiahship, what will I say?"

6. And then the tempter came and said, "If you be the Son of Allah, command these stones to turn to bread."

7. And Jesus said, "Who is it that demands a test? It is no sign that one is a Son of Allah because he does a miracle; the devils can do mighty things.

8. "Did not the Gentile magicians do great things before the Pharoah?

9. "My words and deeds in all the walks of life shall be the proof of my Messiahship."

10. And then the tempter said, "If you will go into Jerusalem and from the temple pinnacle cast down yourself to earth, the people will believe you are the Messiah sent from Allah.

11. This you can surely do; for did not David say, He gives His angels charge concerning you, and with their hands will they uphold lest you shall fall.

12. And Jesus said, "I will not tempt the Lord, my God, Allah."

13. And then the tempter said, "Look forth upon the world; behold its honors and its fame! Behold its pleasures and its wealth.

14. "If you will give your life for these they shall be yours."

15. But Jesus said, "Away from me all tempting thoughts. My heart is fixed. I spurn this carnal self with all its vain ambition and its pride."

16. For forty days did Jesus wrestle with his carnal self; His higher self prevailed. He then was hungry, but his friends had found Him and they ministered to Him.

17. Then Jesus left the wilderness, and in the consciousness of Holy Breath, he came into the camps of John and taught.

CHAPTER XVI.

Pilate's Final Effort to Release Jesus Fails—He Washes His Hands in Feigned Innocence—Delivers Jesus to the Jews For Execution—The Soldiers Drive Him to Calvary.

1. A superstitious people are the Jews. They have a faith that they have borrowed from the idol worshippers of other lands, that at the end of every year,

2. They now heap all their sins upon the head of some man set apart to bear their sins.

3. The man becomes a scape goat for the multitudes; and they believed that when they drive him forth into the wilds, or into foreign lands, they are released from sins.

4. So every spring before the feast they chose a prisoner from the prisons of the land, and by a form of their own, they fain would make him bear their sins away.

5. Among the Jewish prisoners in Jerusalem were three who were the leaders of a vile, seditious band who had engaged in thefts and murders and rapine, and had been sentenced to be crucified.

6. Barabbas and Jezia was among the men who were to die, but he was rich and he had bought off priests the boon to be the scape goat for the people at the coming feast, and he was anxiously in waiting for his hour to come.

7. Now, Pilate thought to turn this superstition to account to save the Lord Jesus, and so he went before the Jews and said:

8. "You men of Israel, according to my custom, I will release to you today a prisoner who shall bear your sins away.

9. "This man you drive into the wilds or in foreign lands, and you have asked me to release Barabbas, who has been proven guilty of the murder of a score of men.

10. Now, hear me men. Let Jesus be released and let Barabbas pay his debt upon the cross; then you can send this Jesus to the wilds and hear no more of Him.

11. At what the ruler said the people were enraged, and they began to plot to tear the Roman palace down and drive in exile Pilate and his Household and his guards.

12. When Pilate was assured that Civil War would follow if he heeded not to the wishes of the mob, he took a bowl of water and in the presence of the multitude he washed his hands and said:

13. "This man whom you accuse is Son of the Most High Allah, and I proclaim my innocence.

14. "If you would shed His blood, His blood is on your hands and not mine."

15. And then the Jews exclaimed, "And let His blood be on our hands and on our children's hands."

16. And Pilate trembled like a leaf, in fear. Barabbas he released, and as the Lord stood forth before the mob, the ruler said "Behold your King! And would you put to death your King?"

17. The Jews replied, "He is no King, we have no King by great Tiberius."

18. Now, Pilate would not give consent that Roman Soldiers should imbue their hands in blood of innocence and so the chief priests and the Pharisees took council what to do with Jesus.

19. Caiaphas said, "We cannot crucify this man. He must be stoned to death and nothing more."

20. And then the rabble said, "Make haste! Let Him be stoned." And then they led Him forth toward the hill beyond the city's gates, where criminals were put to death.

21. The rabble could not wait until they reached the place of skulls. As soon as they had passed the city's gates, they rushed upon Him, smote Him with their hands, they spit upon Him, stoned Him and He fell upon the ground.

22. And one, a man of Allah, stood forth and said Isaiah said, He shall be bruised for our transgressions and by His stripes we shall be healed."

23. As Jesus laid all bruised and mangled on the ground, a High Priest called out, "Stay, stay, you men! Behold the guards of Herod come and they will crucify this man."

24. And there beside the city's gates they found Barabbas's cross, and then the frenzied mob cried out "Let Him be crucified."

25. Caiaphas and the other ruling Jews came forth and gave consent.

26. And they lifted Jesus from the ground, and at the point of swords they drove Him on.

27. A man named Simon, from Cyrene, a friend of Jesus, was near the scene, and since the bruised and wounded Jesus could not bear His cross, they laid it on the shoulders of this man, and made him bear it to Calvary.

CHAPTER XVII.

Jesus Appears, Fully Materialized, Before Apollo and the Silent Brotherhood in Greece—Appears to Claudas and Juliet on Tiber Near Rome—Appears to the Priests in the Egyptian Temple at Heliopolis.

1. Apollo, with the Silent Brotherhood of Greece, was sitting in a delphian grove. The Oracle had spoken loud and long.

2. The priests were in the sanctuary as they looked the Oracle became a blaze of light; it seemed to be on fire and all consumed.

3. The priests were filled with fear. They said a great disaster is to come; our gods are mad; they have destroyed our Oracle.

4. But when the flames had spent themselves, a man stood on the Oracle pedestal and said

5. "Allah speaks to man, not by an oracle of wood and gold, but by the voice of man."

6. "The gods have spoken to the Greeks, and kindred tongues, through image made by man, but Allah the One, now speaks to man through Jesus the only Son, who was and is and evermore will be.

7. "This Oracle will fail; the living Oracle of Allah, the One, will not fail."

8. Apollo knew the man who spoke; he knew it was the Nazarene who once had taught the wise men in the Acropolis and had rebuked the idol worshippers upon the Athens beach.

9. And in a moment Jesus stood before Apollo and the Silent Brotherhood and said:

10. "Behold, for I have risen from the dead with gifts for men. I bring to you the title of your vast estate.

11. "All power in heaven and earth is mine; to you I give all power in heaven and earth."

12. "Go forth and teach the nations of the earth the Gospel of the resurrection of the dead and eternal life through Jesus, the love of Allah made manifest to men."

13. And then he clasped Apollo's hand and said. "My human flesh was changed to higher form by love divine and I can manifest in flesh or in the higher planes of life at will."

14. "What I can do all men can do. Go teach the Gospel of the Omnipotence of men."

15. Then Jesus disappeared; but Greece and Crete and all the nations heard.

16. Claudas and Juliet, his wife, lived on the palatine in Rome and they were servants of Tiberius; but they had been in Galilee.

17. Had walked with Jesus by the sea, had heard his words and seen his power; and they believed that he was Jesus made manifest.

18. Now Claudas and his wife were on the Tiber in a little boat; a storm swept from the sea, and the boat was wrecked and Claudas and his wife were sinking down to death.

19. And Jesus came and took them by the hand and said: "Claudas and Juliet, arise and walk with me upon the waves."

20. And they arose and walked with Him upon the waves.

21. A thousand people saw three walk on the waves, and saw them reach the land, and they were all amazed.

22. And Jesus said: "You men of Rome, I am the resurrection and the life. They that are dead shall live, and many that shall live will never die."

23. By mouth of gods and demigods Allah spoke unto your fathers long ago; but now He speaks to you through perfect man."

24. "He sent his son, Jesus in human flesh to save the world, and as I lifted from the watery grave and saved these servants of Tiberius."

25. "So Jesus will lift the sons and daughters of the human race, yea every one of them, from darkness and from graves of carnal things to light and everlasting life.

26. "I am the manifest of love raised from the dead; behold my hands, my feet, my side which carnal men have pierced.

27. "Claudas and Juliet, whom I have saved from death, are my ambassadors to Rome.

28. "And they will point the way and teach the Gospel of the Holy Breath and the resurrection of the dead."

29. And that was all He said, but Rome and all of Italy heard.

30. The priests of Heliopolis were in their temple met to celebrate the resurrection of their brother Nazarite; they knew that he had risen from the dead.

31. The Nazarite appeared and stood upon a sacred pedestal on which no man had ever stood.

32. This was an honor that had been reserved for him who first would demonstrate the resurrection of the dead.

33. When Jesus stood upon the sacred pedestal the masters stood and said: "All hail!" The great bells of the temple rang and all the temple was ablaze with light.

34. And Jesus said: "All honor to the masters of this Temple of the Sun."

35. In flesh of man there is the essence of the resurrection of the dead. This essence quickened by the Holy Breath, will raise the substance of the body to higher tone.

36. And make it like the substance of the bodies of the planes above, which human eyes cannot behold.

37. There is a body ministry in death. The essence of the body cannot be quickened by the Holy Breath until the fixed is solved" the body must disintegrate, and this is death.

38. And then upon these plain substance Allah breathes, just as he breathed upon the chaos of the deep when the worlds were formed.

39. And life springs forth from death; the carnal form is changed to form divine.

40. The will of man makes possible the action of the Holy Breath. When will of man and will of Allah are one, the resurrection is a fact.

41. In this we have the chemistry of mortal life, the ministry of death, the mystery of deific life.

42. My human form was wholly given to bring my will to tune with the deific will; when this was done my earth-tasks all were done.

43. And you, my brothers, know full well the foes I had to meet; you know about my victories in Gethsemane; my trials in the courts of men; my death upon the cross.

44. You know that all my life was one great drama for the sons of men; a pattern for the sons of men. I have lived to show the possibilities of man.

45. What I have done all men can do, and what I am all men shall be.

46. The masters looked, the form upon the sacred pedestal had gone, but every temple priest, and every living creature said praise Allah.

CHAPTER XVIII.

The Resurrection of Jesus—Pilate Places the Roman Seal upon the Stone Door of the Tomb—At Midnight a Company of the Silent Brothers March About the Tomb—The Soldiers are Alarmed—Jesus Teaches to the Spirits in Prison—Early Sunday Morning He Rises From the Tomb. The Soldiers are Bribed by the Priests to Say that the Disciples Had Stolen the Body.

1. The tomb in which they laid the body of the Lord was in a garden, rich with flowers, the garden of Saloam, and Joseph's home was near.

2. Before the watch began Caiaphas sent a company of priests out to the garden of Saloam that they might be assured that Jesus' body was within the tomb.

3. They rolled the stone away; they saw the body there, and then they placed the stone again before the door.

4. And Pilate sent his scribe who placed upon the stone the seal of Rome, in such a way that he who moved it they would break the seal.

5. To break this Roman seal meant death to him who broke the seal.

6. The Jewish soldiers all were sworn to faithfulness; and then the watch began.

7. At midnight all were well, but suddenly the tomb became a blaze of light, and down the garden walked a troupe of white clad soldiers marched in single file.

8. They came up to the tomb and marched and countermarched before the door.

9. The Jewish soldiers were alert, they thought his friends had come to steal the body of the Nazarene. The captain of the guard cried out to charge.

10. They charged; but not a white clad soldier fell. They did not even stop; they marched and counter-marched among the frightened men.

11. They stood upon the Roman seal; they did not speak; they unsheathed not their swords; it was the Silent Brotherhood.

12. The Jewish soldiers fled in fear, they fell upon the ground.

13. They stood apart until the white clad soldiers marched away and then the light about the tomb grew dim.

14. Then they returned; the stone was in its place; the seal was not disturbed, and they resumed their watch.

15. Now, Jesus did not sleep within the tomb. The body is manifest of soul; but soul is without its manifest.

16. And in the realm of souls unmanifest, the Lord went and taught.

17. He opens up the prison doors and set the prisoners free.

18. He broke the chain of captive souls and led the captives to the light.

19. He sat in council with the patriarchs and prophets of the olden times.

20. The masters of all times and climes He met, and in the great assemblies He stood forth and told the story of His life on earth, and of his death in sacrifice for man.

21. And of his promises to clothe himself again in garb of flesh and walk with his disciples, just to prove the possibilities of man.

22. To give to them the key of life of death and of the resurrection of the dead.

23. In council all the masters sat and talked about the revelations of the coming age.

24. When she, the Holy Breath, shall fill the earth and air with holy breath and open up the way of man to perfectness and endless life.

25. The garden of Saloam was silent on the Sabbath day. The Jewish soldiers watched and no one else approached the tomb; but on the following night the scene was changed.

26. At midnight every Jewish soldier heard a voice which said: "Adon Mashich Cumi," which meant, Lord Jesus arise."

27. And they supposed again the friends of Jesus were alert, were coming up to take the body of their Lord away.

28. The soldiers were alert with swords unsheathed and drawn, and then they heard the words again.

29. It seemed as though the voice was everywhere, and yet they saw no man.

30. The soldiers blanched with fear, and still to flee meant death for cowardice and so they stood and watched.

31. Again, all this was before the sun arose, the heavens blaze with light; a distant thunder seemed to herald forth a coming storm.

32. And then the earth began to quake and in the rays of light they saw a form descend from heaven. They said: "Behold, an Angel comes."

33. And then they heard again, "Adon Mashich Cumu."

34. And then the white-robed form trampled on the Roman seal, and then he tore it in shreds; he took the holiday stone in his hand as though it were a pebble from the brook; and cast it to the tile.

35. And Jesus opened His eyes and said: "All hail the rising sun: the coming of the day of righteousness!"

36. And then he folded up his burial robes, his head bands and his coverings and laid them all aside.

37. He rose, and for a moment stood beside the white robed form.

38. The weaker soldiers fell to the ground and hid their faces in their hands; the stronger stood and watched.

39. They saw the body of the Nazarene transmute. They saw it change from mortal to immortal form, and then it disappeared.

40. The soldiers heard a voice from everywhere; yes, from everywhere, it said:

41. Peace, peace on earth, good will to men.

42. They looked, the tomb was empty and the Lord had risen as He said.

43. The soldiers hastened to Jerusalem, and to the priests, and said:

44. "Behold the Nazarene has arisen as He said; the tomb is empty and the body of the man is gone; we know not where it is. And then they told about the wonders of the night.

45. Caiaphas called a council of the Jews; he said, "The news must not go forth that Jesus has arisen from the dead.

46. "For if it does, all men will say, "He is the Son of Allah, and all our testimonies will be proven false."

47. And then they called the hundred soldiers in and said to them:

48. "You know not where the body of the Nazarene is resting now, so if you will go forth and say that His disciples came and stole the body while you slept.

49. "Each one of you shall have a silver piece, and we will make it right with Pilate for the breaking of the Roman seal."

50. The soldiers did as they were paid to do.

CHAPTER XIX.

Jesus Appears, Fully Materialized, to the Eastern Sages in the Palace of Prince Ravanna in India—To the Magician Priests in Persia—Three Wise Men Speak in Praise of the Personality of the Nazarene.

1. Ravanna, prince of India, gave a feast. His palace in Orissa was the place where the men of thought from all the farther East were wont to meet.

2. Ravanna was the prince with whom the child Jesus went to India with when twelve years old.

3. The feast was made in honor of the wise men of the East.

4. Among the guests were Mergste, Vidyapati and Lamaas.

5. The wise men sat about the table talking about the needs of India and the world.

6. The door unto the banquet hall was in the East; a vacant chair was at the table to the East.

7. And as the wise men talked a stranger entered, unannounced and raising up his hands in benediction, said, "All hail!"

8. A halo rested on his head, and light, unlike the light of sun, filled all the room.

10. And Jesus sat down in the vacant chair, and then the wise men knew it was the Gentile Prophet who had come.

11. And Jesus said, "Behold, for I am risen from the dead, look at my hands, my feet, my side.

12. "The Roman soldiers pierced my hands and feet with nails; and then one pierced my heart.

13. "They put Me in a tomb, and then I wrestled with the conqueror of men. I conquered death, I stamped upon him and rose.

14. "Brought immortality to light and painted on the walls of time a rainbow for the sons of men; and what I did all men shall do.

15. The gospel of the resurrection of the dead is not confined to Jew and Greek; it is the heritage of every man of every time and clime; and I am here a demonstrator of the power of man."

16. Then He arose and pressed the hand of every man and of the royal host, and said:

17. "Behold, I am not myth made of the fleeting winds, for I am flesh and bone and brawn, but I can cross the borderland at will."

18. And they talked together there a long, long time. Then Jesus said:

19. "I go my way, but you shall go to all the world and teach the gospel of the omnipotence of man, the power of truth, the resurrection of the dead."

20. "He who believes this gospel of the son of man shall never die; the dead shall live again."

21. Then Jesus disappeared, but He had sown the seed. The words of life were spoken in Orissa and all of India heard.

22. The Magician priests were in the silence of Persepolis, and Kasper and the Magician masters, who were first to greet the child of promise in the shepherd's home in Bethlehem, were with the priests.

23. And Jesus came and sat with them, a crown of light was on His head.

24. And when the silence ended Kasper said, "A master from the Royal Council of the Silent Brotherhood is here, let us give praise.

25. And all the priests and masters stood and said, "All hail! What message from the Royal Council do you bring?"

26. And Jesus said, "My brothers of the Silent Brotherhood peace on earth, good will to men."

27. The problem of the age has been solved; a son of man has risen from the dead: has shown that human flesh can be transformed into flesh divine.

28. Before the eyes of men this flesh in which I come to you was changed with speed of light from human flesh. And so I am the message that I bring to you.

29. To you I come the first of all the race to be transmuted to the image of Allah.

30. What I have done, all men will do; and what I am, all men shall be.

31. But Jesus said no more. In one short breath He told the story of his mission to the sons of men and then He disappeared.

32. The Magi said, "Some time ago we read this promise, now fulfilled, upon the dial plate of heaven."

33. And then we saw this man who has just demonstrated unto us the power of man to raise from carnel flesh and blood to flesh of Allah, a babe in Bethlehem.

34. And after many years He came and sat with us in these same groves.

35. "He told the story of His human life, of trials, sore temptation, buffeting and woes.

36. He pressed along the thorny way of life till He had risen and overthrown the strongest foes of Allah and man; and He is now the only master of the human race whose flesh has been transmuted into flesh divine.

37. He is the God-man of today, but every one of earth shall overcome and be like Him a Son of Allah.

(These events occurred before He was 20 years of age, and the events after He had risen from the dead, He appeared back to India, Europe and Africa in the land of Egypt, and made Himself known unto the world. These events are the 18 years which are absent in your "Holy Bible.")

The Events of John the Baptist.

John taught by the Egyptian sage.

The meaning of Baptism and how to baptize himself.

And after he was baptized, he was taken at the age of twelve years into Africa, the land of Egypt, and there he remained in the Egyptian Schools 18 years.

And there he learned his duty as "Fore-runner of Jesus."

CHAPTER XX.

HOLY INSTRUCTION AND WARNINGS FOR ALL YOUNG MEN.

1. Beware, young man, beware of all the allurements of wantonness, and let not the harlot tempt thee to excess in her delights.

2. The madness of desire shall defeat its own pursuits; from the blindness of its rage, thou shalt rush upon destruction.

3. Therefore give not up thy heart to her sweet entreatments, neither suffer thy soul to be enslaved by her enchanting delusions.

4. The fountain of health which must supply the stream of pleasure shall quickly be dried up, and every spring of joy shall be exhausted.

5. In the prime of thy life old age shall overtake thee; the sun shall decline in the morning of thy days.

6. But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

7. The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

8. The innocense of her eyes is like that of the turtle; simplicity and truth dwell in her heart.

9. The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

10. Shut not thy bosom to the tenderness of love; the purity of its flame shall ennoble thy heart, and soften it to receive the fairest impressions.

CHAPTER XXI.

MARRIAGE INSTRUCTIONS FOR MAN AND WIFE FROM THE NOBLE PROPHET.

1. Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart; so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

2. In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight and nature whispereth in thine ear the meaning of their looks; ah! hear with caution their seducing words; guard well thy heart, nor listen to their soft persuasions.

3. Remember thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe his heart with thy tenderness, and recompense his care with soft endearments.

4. Who is she that winneth the heart of man, that subdueth him to love and reigneth in his breast?

5. Lo! Yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

6. Her hand seeketh employment, her foot delighteth not in gadding abroad.

7. She is clothed with neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

8. On her tongue dwelleth music, the sweetness of honey floweth from her lips. Decency is in all her words, in her answers are mildness and truth.

9. Submission and obedience are the lessons of her life, and peace and happiness are her reward.

10. Before her steps walketh prudence, and virtue attendeth at her right hand.

11. Her eye speaketh softness and love but discretion, with a sceptre sitteth on her brow.

12. The tongue of her liberations is dumb in her presence; the awe of her virtue keepeth him silent.

13. When scandal is busy, and the fame of her neighbor is tossed from tongue to tongue; if charity and good nature open not her mouth, the finger of silence rusteth on her lip.

14. Her breast is the mansion of goodness, and therefore she suspecteth no evil of others.

15. Happy were the man that should make her his wife; happy the child that should call her mother.

16. She presideth in the house, and there is peace; she commandeth with judgement, and is obeyed.

17. She ariseth in the morning, she considers her affairs, and appointeth to every one their proper business.

18. The care of her family is her whole delight; to that alone she applieth her study; and elegance with frugality is seen in her mansion.

19. The prudence of her management is an honor to her husband, he hearsth her praise with a secret delight.

20. She informeth the minds of her children with wisdom; she fashioned their manners from the examples of her own goodness.

21. The words of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

22. She speaketh, and the servants fly; she pointeth and the thing is done; for the law of love is in their hearts, and her kindness addeth wings to theirfeet.

23. In prosperity she is not puffed up; in adversity she healed the wounds of fortune with patience.

24. The troubles of her husband are alleviated by her councils and sweetened by her endearments; he putteth his heart in her bosom, and receiveth comfort.

25. Happy is the man that hast made her his wife; happy the child that call her mother.

CHAPTER XXII.

DUTY OF A HUSBAND

1. Take unto thyself a wife, and obey the ordinance of Allah take unto thyself a wife, and become a faithful member of society.

2. But examine with care, and fix not suddenly. On thy present choice depends thy future happiness.

3. If much of her time is destroyed in dress and adornment; if she is enamoured with her own beauty, and delighted with her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men: though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.

4. But when thou findest sensibility of heart, joined with softness of manners; and accomplished mind, with a form agreeable to thy fancy; take her home to thy house; she is worthy to be thy friend, thy companion in life the wife of thy bosom.

5. O cherish her as a blessing sent to thee from Heaven. Let the kindness of thy behavior endear thee to her heart.

6. She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

7. Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.

8. Reprove her faults with gentleness, exact not her obedience with vigor.

9. Trust thy secrets in her breast; her counsels are sincere, thou shalt not be deceived.

10. Be faithful to her bed; for she is mother of thy children.

11. When pain and sickness assault her let thy tenderness soothe her afflictions; and a look from thee of pity and love shall alleviate her grief, or instigate her pain, and be of more avail than ten physicians.

12. Consider the tenderness of her sex, the delicacy of her frame, and be not severe to her weakness, but remember thine own imperfections.

CHAPTER XXIII.

HOLY INSTRUCTIONS FOR THY CHILDREN

1. Consider, thou art a parent, the importance of thy trust; the being thou hast produced, it is thy duty to support.

2. Upon thee also it dependeth whether the child of thy bosom be a blessing or a curse to thyself; an useful or a worthless member to the community.

3. Prepare him early with instruction, and season his mind with the maxims of truth.

4. Watch the bent of his inclinations, set him right in his youth and let no evil habit gain strength with his years.

5. So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

6. A wicked son is a reproach to his father; but he that doeth right is an honor to his grey hairs.

7. The soil is thine own, let it not want cultivation; the seed which thou sowest, that also shalt thou reap.

8. Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

9. Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love

10. Teach him temperance, and he shall have health; teach him prudence and fortune shall attend him.

11. Teach him justice, and he shall be honored by the world; teach him sincerity, and his own heart shall not reproach him.

12. Teach him diligence, and his wealth shall increase; teach him temperance, and his mind shall be exalted.

13. Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

CHAPTER XXIV.

THE OBEDIENCE OF CHILDREN TOWARDS THEIR FATHER

1. From the secrets of Allah let man learn wisdom, and apply to himself the instruction they give.

2. Go to the desert, my son; observe the young stork of the wilderness: let him speak to thy heart; he beareth on his wings his aged sire; he lodgeth him in safety, and supplieth him with food.

3. The piety of a child is sweeter than the incense of Persia offering to the sun: yea, more delicious than odors wafted from a field of Arabian spices of the western gales.

4. Be grateful to thy father, for he gave thee life; and to thy mother, for she sustained thee.

5. Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

6. He hath watched for thy welfare, he hath toiled for thy ease; do honor therefore to his age, and let not his grey hairs be treated with irreverance.

7. Forget not thy helpless infancy, nor the forwardness of thy youth and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

8. So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

CHAPTER XXV.

A HOLY COVENANT OF THE ASIATIC NATION

1. Ye are the children of one father provided for by his care; and the breast of one mother hath given you suck.

2. Let the bonds of affection therefore, unite thee with thy brothers, that peace and happiness may dwell in thy father's house.

3. And when ye separate in the world remember the relation that bindeth you to love and unity; and prefer not a stranger before thy own blood.

4. If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

5. So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all, in your love to each other.

CHAPTER XXVI.

HOLY INSTRUCTIONS OF UNITY

1. The gifts of the understanding are the treasures of Allah; and he appointeth to every one his portion, in what measure seemeth good unto himself.

2. Hath he endowed thee with wisdom?

Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant, for their instruction; communicate it to the wise, for thine own improvement.

3. True wisdom is less presuming than folly. These wise men doubteth often, and changeth his mind; the fool is obstinate, and doubteth not; he knoweth all things, but his own ignorance.

4. The pride of emptiness is an abomination; and to talk much, is the foolishness of folly: nevertheless, it is the part of wisdom to hear with patience their impertinence, and to pity their absurdity.

5. Yet be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

6. The wise man feeleth his imperfections, and is humbled; he laboreth in vain for his own approbation but the fool peepeth in the shadow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom he bringeth them up, and showeth them as pearls and with the applause of his brethren delighteth himself.

7. He boasteth of attainments in things that are of no worth; but where it is a shame to be ignorant, there he hath no understanding.

8. Even in the path of wisdom, he toileth after folly; and shame and disappointment are the reward of his labor.

9. But the wise man cultivates his mind with knowledge; the improvement of arts is his delight and their utility to the public crowneth with honor.

10. Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

CHAPTER XXVII.

THE HOLY UNITY OF THE RICH AND THE POOR

1. The man to whom Allah hath given riches, and blessed with a mind to employ them aright, is peculiarly favored and highly distinguished.

2. He looketh on his wealth with pleasure, because it affordeth him the means to do good.

3. He protecteth the poor that are injured; he suffereth not the mighty to oppress the weak.

4. He seeks out objects of compassion; he inquireth into their wants; he relieveth them with judgments and without ostentation.

5. He assisteth and rewardeth merit; he encourageth ingenuity and liberally promoteth every useful design.

6. He carrieth his own great works; his country is enriched, and the labor is employed: he formeth new schemes, and the arts receive improvement.

7. He considers the superfluities of his table, as belonging to the poor of his neighborhood; and he defraudeth them not

8. The benevolence of his mind is not checked by his fortune; he rejoiceth therefore in riches, and his joy is blameless.

9. But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof; that grindeth the face of the poor, and considereth not the sweat of their brows!

10. He driveth on oppression, without feeling; the ruin of brother disturbeth him not.

11. The tears of the orphan he drinketh as milk; the cries of the widow are music to his ears.

12. His heart hardened with the love of wealth; no grief or distress can make impression upon it.

13. But the curse of iniquity pursueth him: he liveth in continual fear; the anxiety of his mind and the rapacious desires of his own soul take vengeance upon him for the calamities he had brought upon others.

14. Oh! What are the miseries of poverty, in comparision with the gnawings of this man's heart!

15. Let the poor man comfort himself, yea, rejoice; for he hath many reasons.

16. He sitteth down to his morsel in peace; his table is not crowded with flatterers and devourers.

17. He is not embarrassed with a train of dependents, nor teased with the clamours of solicitations.

18. Debarred from the dainties of the rich, he escapeth also their diseases.

19. The bread that he eateth, is not so sweet to his taste? The water he drinketh, is not so pleasant to his thirst? Yea, far more delicious water than the richest draughts of the luxurious.

20. His labor preserveth his health, and procureth him a repose, to which the downy bed of sloth is a stranger.

21. He limiteth his desires with humility, and the calm of contentment is sweeter to his soul than all the acquirements of wealth and grandeur.

22. Let not the rich, therefore, presume on his riches; nor the poor in his poverty yield to despondence; for the providence of Allah dispenseth happiness to them both.

CHAPTER XXVIII.

HOLY INSTRUCTIONS FROM THE PROPHET
MASTER AND SERVANT

1. Repine not, O man, at the state of servitude: it is the appointment of Allah, and hath many advantages; it removeth thee from cares, and solicitudes in life.

2. The honor of a servant is his fidelity; his highest virtues are submission and obedience.

3. Be patient, therefore, under the reproofs of thy master; and when he rebuketh thee, answer not again. The silence of thy resignation shall not be forgotten.

4. Be studious of his interests, be diligent in his affairs, and faithful to the trust which he reposeth in thee.

5. Thy time and thy labor belong unto him. Defraud him not thereof, for he payeth thee for them.

6. And thou who art a master, be just to thy servant if thou expectest from him fidelity; and reasonable in thy commands if thou expectest ready obedience.

7. The spirit of a man is in him; severity and rigor may create fear, but can never command love.

8. Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

9. He shall serve thee faithfully from the motive of gratitude; he shall obey thee cheerfully from the principle of love; and fail thou not, in return, to give his diligence and fidelity their proper reward.

CHAPTER XXIX.

MAGISTRATE AND SUBJECT

1. O thou, the favorite of Heaven, whom the sons of men, thy equals, have agreed to raise to sovereign power and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.

2. Thou art clothed in purple, and seated on a throne; the crown of majesty investeth thy temples, the sceptre of power is placed in thy hand; but not for thyself were these ensigns given; not meant for thine own, but the good of thy kingdom.

3. The glory of a king is the welfare of his people; his power and dominion rest on the hearts of his subjects.

4. The mind of a great prince is exalted with the grandeur of his situation; he evolveth high things, and searcheth for business worthy of his power.

5. He calleth together the wise men of his kingdom; he consulteth among them with freedom, and heareth the opinions of them all.

6. He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.

7. His magistrates are just, his ministers are wise, and the favorite of his bosom deceiveth him not.

8. He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

9. With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation; and the glory of his kingdom is exalted by their labors.

10. The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artists, the improvements of the scholar, all these he honoreth with his favor, or rewardeth with his bounty.

11. He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbors for safety, his people abound in riches, and the strength of his kingdom increaseth.

12. He fenceth his statues with equity and wisdom; his subjects enjoy the fruits of their labor in security; and their happiness consists in the observance of the law.

13. He foundeth his judgments on the principles of mercy; but in the punishment of offenders, he is strict and impartial.

14. His ears are open to the complaints of his subjects; he restraineth the hands of their oppressors, and he delivereth them from their tyranny.

15. His people, therefore, look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

16. Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

17. No murmurs against him arise in their hearts; the machinations of his enemies endanger not the state.

18. His subjects are faithful, and firm in his cause; they stand in his defense, as a wall of brass: the army of a tyrant flieth before them, as a chaff before the wind.

19. Security and peace bless the dwelling of his people; and glory and strength encircle his throne forever.

CHAPTER XXX.

HOLY INSTRUCTIONS FROM THE PROPHET
THE SOCIAL DUTIES

1. When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity, who honored thee with humanity, endued thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations. Protection from the injuries, thy enjoyments of the comforts and the pleasures of life; all these thou owest to the assistance of others, and couldest not enjoy but in the bands of society.

3. It is thy duty, therefore to be a friend to mankind, as it is thy interest that man should be friendly to thee.

4. As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

5. He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbor.

6. He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

7. His desire is to do good, and he researcheth out the occasions thereof; in removing the oppression of another, he relieveth himself.

8. From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endeavoreth to promote it.

CHAPTER XXXI.

HOLY INSTRUCTIONS FROM THE PROPHET
JUSTICE.

1. The peace of society dependeth on justice; the happiness of individuals, on the safe enjoyment of all their possessions.

2. Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

3. Cast not an evil eye on the goods of thy neighbor; let whatever is his property be sacred from thy touch.

4. Let no temptation allure thee, nor any provocation excite thee to lift up thy hand to the hazard of his life.

5. Defame him not in his character; bear no false witness against him.

6. Corrupt not his servants to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

7. It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone.

8. In thy dealings with men, be impartial and just; and do unto them as thou wouldest they should do unto thee.

9. Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured, it is less evil in the sight of Allah to steal than to betray.

10. Oppress not the poor, and defraud not of his hire the laboring man.

11. When thou sellest for gain, hear the whispering of conscience, and be satisfied with moderation; nor from the ignorance of thy buyer make any advantage.

12. Pay the debts which thou owest; for he who gave thee credit, relieth upon thine honor; and to withhold from him his due, is both mean and unjust.

13. Finally, O son of society, examine thy heart, call remembrance to thy aid; and if in any of these things thou hast transgressed, and make a speedy reparation, to the utmost of thy power.

CHAPTER XXXII.

HOLY INSTRUCTIONS FROM THE PROPHET
CHARITY

Happy is the man who hath sown in his breast the seeds of benevolence: the produce thereof shall be charity and love.

2. From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow, for the benefit of mankind.

3. He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

4. He censureth not his neighbor; he believeth not the tales of envy and malevolence; neither repeateth he their slanders.

5. He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.

6. For evil he returneth not evil, he hateth not even his enemies, but requiteth their injustice with a friendly admonition.

7. The griefs and anxieties of men excite his compassion; he endeavoreth to alleviate the weight of their misfortunes, and the pleasure of success rewardeth his labor.

8. He quieteth the fury, he healeth the quarrels of angry men, and prevenieth the mischiefs of strife and animosity.

9. He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benedictions.

CHAPTER XXXIII.

HOLY INSTRUCTIONS FROM THE PROPHET
GRATITUDE

1. As the branches of a tree return their sap to the root, from whence it arose; as a river poureth its streams to the sea, whence the spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

2. He acknowledgeth his obligations with cheerfulness, he looketh on his benefactor with love and esteem.

3. And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness; he forgetteth it not all the days of his life.

4. The hand of the dangerous man is like the clouds of heaven which drop upon the earth fruits, herbage and flowers: but the heart of the ungrateful is like a desert of sand which swalloweth with greediness the showers that fall, and buryeth them in his bosom, and produceth nothing.

5. Envy not thy benefactor, neither strive to conceal the benefit he hath conferred: for though to oblige is better than to be obliged, though the act of generosity commandeth admiration, yet the humility toucheth the heart, and is amiable on the sight both of Allah and man.

6. But receive not a favor from the hand of the proud; to the selfish and avaricious have no obligation: the vanity of pride shall expose thee shame; the greediness of avarice shall never be satisfied.

CHAPTER XXXIV.

HOLY INSTRUCTIONS FROM THE PROPHET
SINCERITY

1. O thou who art enamoured with the beauty of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honor.

2. The tongue of the sincere is rooted in heart; hypocrisy and deceit have no place in his words.

3. He blusheth at falsehood and is founded; but in speaking the truth, he hath a steady eye.

4. He supporteth, as a man, the dignity of his character; to the arts of hypocrisy; he scorneth to stoop.

5. He is consistent with himself; he is never embarrassed; he hath courage enough for truth; but to lie he is afraid.

6. He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

7. Yet, with prudence and caution he openeth his lips; he speaketh what is right, and speaketh with discretion.

8. He adviseth with friendship; he reproveth with freedom; and whatsoever he promiseth, shall surely be performed.

9. But the heart of the hypocrite is hid in his breast; he maketh his words in the semblance of truth, while the business of his life is only to deceive.

10. He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

11. He worketh in the dark as a mole, and fancieth he is safe; but he blundereth unto light and is betrayed and exposed, with dirt on his head.

12. He passeth his days in perpetual constraint; his tongue and heart are forever at variance.

13. He laboreth for the character of a righteous man; and haggeth himself in the thoughts of his cunning.

14. O fool, fool! The pains which thou takest to hide what thou art, are more than would make thee what thou wouldest seem; and the children of Wisdom shall mock at thy cunning, when in the midst of security thy disguise is stripped off, and the finger of derision shall point thee to scorn.

CHAPTER XXXV.

HOLY INSTRUCTIONS FROM THE PROPHET
RELIGION

1. There is but one Allah, the author, the creator, the governor of the world; almighty, eternal, and incomprehensible.

2. The sun is not Allah though his noblest image. He enlightenetth the world with his brightness; his warmth giveth life to the products of the earth. Admire him as the creature, the instrument of Allah, but worship him not.

3. To the one who is supreme, most wise and beneficient, and to Him alone, belong worships, adoration, thanksgiving and praise.

4. Who hath stretched forth the heavens with his hands, who hath described with his finger the courses of the stars.

5. Who setteth bounds to the ocean, that it cannot pass; and saith unto the stormy winds "Be still."

6. Who shaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are dismayed.

7. Who calleth forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

8. O reverence the majesty of the Omnipotent; and tempt not his anger, lest thou be destroyed.

9. The providence of Allah is ever all his works; he ruleth and directeth with infinite wisdom.

10. He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each, by his nature comforteth his will.

11. In the depth of his mind, he revolveth all knowledge; the secrets of futurity lie open before him.

12. The thoughts of thy heart are naked to his view; he knoweth thy determination before they are made.

13. With respect to his prescience, there is nothing contingent; with respect to his providence, there is nothing accidental.

14. Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

15. Pay therefore to his wisdom, all honor and veneration; and bow down thyself in humble and submissive obedience to his supreme discretion.

16. The Father is gracious and beneficient; he hath created the world in mercy and love.

17. His creatures of his hand declare his goodness, and their enjoyments speak of his praise: he clothed them with beauty, he supporteth them with food, he preserveth them with pleasure from generation to generation.

18. If we lift up our eyes to the heavens, his glory shineth forth; if we cast them down on the earth, it is full of his goodness; the hills and the valleys rejoice and sing; fields, rivers and woods resound his praise.

19. But thee, he hath distinguished with peculiar favor; and exalted thy station above all creatures.

20. He hath endued thee with reason, to maintain thy dominion; he hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his immutable perfections.

21. And in the laws he hath ordained as the rule of life, so kindly hath he united thy duty to thy nature that obedience to his precepts is happiness to thyself.

22. O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love; let thy heart overflow with gratitude and acknowledgment, let the language of thy lips speak praise and adoration, let the actions of thy life show thy love to his law.

23. Allah is just and righteous, and will judge the earth with equity and truth.

24. Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof?

25. O think not, bold men, because thy punishment is delayed, that the arm of Allah is weakened; neither flatter thyself with hopes that he winketh at thy doings.

26. His eye pierceth the secrets of every heart, and he remembereth them forever; he respecteth not the persons or the stations of men.

27. The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive, from the sentence of just and everlasting retribution, according to their works.

28. Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

29. O fear Allah, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of Allah.

30. This is the true economy of Human Life.

CHAPTER XXXVI.

HOLY INSTRUCTIONS FROM THE PROPHET
KNOW THYSELF

1. Weak and ignorant as thou art, O man, humble as thou oughtest to be, O child of the dust, wouldest thou raise thy thoughts to infinite wisdom? Wouldest thou see omnipotence displayed before thee? Contemplate thine frame.

2. Fearfully and wonderfully art thou made: praise therefore thy Creator with awe, and rejoice before him with reverence.

3. Wherefore of all creatures art thou only erect but that thou shouldest behold his works? Wherefore art thou to behold, but that thou mayest admire them? Wherefore to admire their and thy creator?

4. Wherefore is consciousness reposed on thee alone, and whence is it derived to thee?

5. It is not in flesh to think; it is not in bones to reason. The lion knoweth not that worms shall eat him; the ox perceiveth not that he is fed for slaughter.

6. Something is added to thee unlike to what thou seest; something informs thy clay, higher than all is the object of thy senses. Behold, what is it?

7. The body remaineth perfect after it is fled; therfore, it is no part of it; it is immaterial, therefore, it is eternal; it is free to act, therefore it is accountable for its actions.

8. Knoweth the ass the use of food, because his teeth mow down the herbage? or standeth the crocodile erect, although his backbone is as straight as thine?

9. Allah formed thee as he formed these; after them all wert thou created; superiority and command were given thee over all, and if his own breath did he communicate to thee the principle of knowledge.

10. Know thyself and the pride of his creation, the line uniting divinity and matter; behold a part of Allah himself within thee; remember thine own dignity, nor dare descend to evil or to meanness.

11. Who planted terror in the tail of the serpent? Who clothed the neck of the horse with thunder? Even he who hath instructed thee to crush the one under thyfeet and to tame the other to thy purpose.

CHAPTER XXXVII.

HOLY INSTRUCTIONS FROM THE PROPHET
THE BREATH OF HEAVEN

1. Vaunt not thy body; because it was first formed; nor of thy brain, because therein thy soul resideth. Is not the master of the house more honorable than its walls?

2. The ground must be prepared before corn be planted; the potter must build his furnace before he can make his porcelain.

3. As the breath of heaven sayeth unto the waters of the deep, "Thus way shall thy billows roll, and no other; Thus high, and no higher shall they raise their fury;" so let thy spirit, O man, actuate and direct thy flesh; so let it repress its wilderness.

5. The body is as the globe of the earth; thy bones the pillars that sustain it on its basis.

6. As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers; so runneth thy life from thy outwards, and so runneth it into its place again.

7. Do not lofty retain their course forever? Behold, the same Allah ordained them.

8. Is not thy nose the channel to perfumes, thy mouth the path to delicacies?

9. Are not thine eyes the sentinels that watch for thee? Yet how often are they unable to distinguish truth from error.

10. Keep thy soul in moderation; teach thy spirit to be attentive to its good; so shall these its ministers be always to thee conveyances of truth.

11. Thine hand is not a miracle? Is there in the creation aught like unto it? Wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother?

12. Why of all things living art thou alone made capable of blushing? The world shall read thy shame upon thy face: therefore do nothing shameful.

13. Fear and dismay, who rob thy countenance of its ruddy splendour? Avoid guilt, and thou shalt know that fear is beneath thee; that dismay is unnamely.

14. Wherefore to thee alone speaks shadows in the vision of the pillow? Reverence them; for know, that dreams are from on high.

15. Thou man alone canst speak. Wonder at thy glorious prerogative: and pay to him who gave it thee a rational and welcome praise, teaching thy children wisdom, instructing the offspring of thy loins in piety.

CHAPTER XXXVIII.

HOLY INSTRUCTIONS FROM THE PROPHET
THE SOUL OF MAN

1. The blessing, O man of thy external part, are health, vigor and proportion. The greatest of these is health. What health is to the body, even that is honesty to the soul.

2. That thou hast a soul is of all knowledge the most certain, of all truths the most plain unto thee. Be meek, be grateful for it. Seek not to know it perfectly. It is unscrutable.

3. Thinking, understanding, reasoning, willing, call not these the soul. They are its actions, but they are not its essence.

4. Raise it not too high, that thou be not disposed. Be not thou like unto those who fall by climbing; neither debase it to the sense of brutes; nor be thou like to the horse and the mule, in whom there is no understanding.

5. Search it by its faculties; know it by its virtues. They are more in number that the hairs of thy head; the stars of heaven are not to be counted with them.

6. Think not with Arabia, that one soul is parted among all men; neither believe thou with the sons of Egypt, that every man hath many; know, that as thy heart, so also thy soul is one.

7. Doth not the sun harden the clay? Doth it not also soften the wax? As it is one sun that worketh both even so it is one soul willeth contraries.

8. As the moon restraineth her nature, thou darkness spread itself before her face as a curtain; so the soul remaineth perfect, even in the bosom of a fool.

9. She is immortal; she is unchangeable; she is alike in all. Health calleth her forth to show her loveliness, and application anointeth her with the oil of wisdom.

10. Although she shall live after thee, think not she was born before thee. She was created with thy flesh, and formed with thy brain.

11. Justice could not give her to thee exhalted by virtues, nor mercy deliver her to thee deformed by vices. These must be thine, and thou must answer for them.

12. Suppose not death can shield thee from examination; think not corruption can hide thee from inquiry. He who formed thee from thou knowest not what, can he not raise thee from thou knowest not what again?

13. Perceiveth not the cock the hour of midnight? Exhaulteth he not his voice to tell thee it is morning? Knoweth not the dog the footsteps of his master? Fleeth not the wounded goat unto the herb that healeth him? Yet when these die, their spirit returneth to dust; thine alone surviveth.

14. Envy not to these their senses, because quicker than thine own. Learn that the advantage lieth not in possessing good things, but in the knowing to use them.

15. Hadst thou the ear of the stag, or were thine eye as strong and piercing as the eagles; didst thou equal the hound in smell, or could the ape resign to thee his taste, or could the tortoise her feeling! yet without reason what would they avail thee? Perish not all things like their kindred?

16. Hath any one of them the gift of speech? Can any say unto thee, "Therefore did I do?"

17. The lips of the wise are as the doors of a cabinet; no sooner are they opened but treasures are poured out before thee.

18. Like unto trees of gold arranged in beds of silver are wise sentences uttered in due season.

19. Canst thou think too greatly of thy soul? Or can too much be said in its praise? It is the image of Him who gave it.

20. Remember thou its dignity for ever; forget not how great a talent is committed to thy charge.

21. Whatsoever may do good, may also do harm. Beware that thou direct its course to virtue.

22. Think not that thou canst lose her in a crowd; suppose not that thou canst bury her in thy closet. Action is her delight, and she will not be withheld from it.

23. Her motion is perpetual; her attempts are universal; her agility is not to be suppressed. Is it at the uttermost part of the earth? She will have it. Is it beyond the regions of the stars? Yet will her eye discover it. Inquiry is her delight. As one who traverseth the burning sands, in search of water, so is the soul that thirsteth after knowledge.

24. Guard her for she is rash; restrain her, for she is irregular; correct her, for she is outrageous: more supple is she than water, more flexible than wax, more yielding than air. Is there aught that can bind her?

25. As a sword in the hand of a mad man, even so is the soul to him who wanted discretion.

26. The end of her search is truth; her means to discover it are reason and experience. But are not these weak, uncertain and fallacious? How then shall she attain unto it?

27. General opinion is no proof if truth, for the generality of men are ignorant.

28. Perception of thyself, the knowledge of Him who created thee, the sense of worship those owest unto Him. Are not these plain before thy face? And, behold! What is there more that man needeth to know?

CHAPTER XXXIX.

HOLY INSTRUCTIONS FROM THE PROPHET PINNACLE OF WISDOM.

1. As the eve of the morning to the lark, as the shade of the evening to the owl, as honey to the bee, or as the carcass to the vulture even such is life unto the heart of man.

2. Though bright, it dazzleth not; though obscure, it displeaseth not; though sweet, it cloyeth not; though corrupt, it forbiddeth not, yet who is he that knoweth its true value?

3. Learn to esteem as it ought; then art thou near the pinnacle of wisdom.

4. Think not, with the fool that nothing is more valuable; nor believe, with the pretended wise, that thou oughtest to condemn it. Love it not for thyself, but for the good it may be of to others.

5. Gold cannot buy it for thee, neither mines of diamonds purchase back the moment thou hast now lost it. Employ the succeeding one in virtue.

6. Say not that it were best not to have been born; or, if born, that it has been best to die early; neither dare thou to ask of thy Creator, "Where has been the evil had I not existed?" Good is thy power, the want of good is evil; and if thy question be just, lo, it condemneth thee.

7. Would the fish swallow the bait if he knew the hook was hidden therein? Would the lion enter the toils if he saw they were prepared for him? So neither, were the soul to perish with this clay, neither would a merciful Father have created him: know hence thou shalt live afterwards.

8. As the bird, enclosed in the cage before he seeth it, yet toureth not his flesh against its sides; so neither labor thou vainly to run the state thou art in, but know it is allotted thee and be content with it.

9. Though its ways are uneven, yet they are not all painful. Accomodate thyself to all; and where there is the least appearance of evil, suspect the greatest danger.

10. When thy bed is straw, thou sleepest in security; but when thou stretch thyself on roses, beware of the thorns.

11. A good death is better than an evil life; strive therefore, to live as long as thou oughtest not as long as thou canst. While thy life is to others worth more than thy death, it is thy duty to preserve it.

12. Complain not with the fool, of thy shortness of thy time: remember, that with thy days the cares are shortened.

13. Take from the period of thy life the useless part of it, and what remaineth?

14. Take off the time of thine infancy, thy second infancy of age, thy sleep, thy thoughtless hours, thy days of sickness; and, even at thy fullness of years, how few seasons hast thou truly numbered!

15. He who gave thee life as a blessing shortened it to make it more so.

16. To what end would longer life have served thee? Wishest thou to have had an opportunity of more vices? As to the good, will not He who limited thy span, be satisfied with the fruits of it?

17. To what end, O child of sorrow, wouldest thou live longer? To breathe, to eat, to see the world? All this thou hast done often already. To frequent repetition, is it not tiresome? Or is it not superflous?

18. Wouldest thou improve thy wisdom and thy virtue? Alas! What art thou to know? Or who is it that shall teach thee? Badly thou employest the little thou hast; dare not, therefore, to complain that the more is not given thee.

19. Repine not at thy want of knowledge; it must perish within the grave. Be honest here, thou shalt be wise thereafter.

20. Say not unto the crow, "Why numberest thou seven times thy lord?" or to the fawn, "Why are thine eyes to see my offspring an

hundred generations?" Are these to be compared with thee in the chase of life?

21. Are they virtuous? Are they cruel? Are the ungrateful? Learn from them, rather, that innocence of manners are the pains of good old age.

22. Knowest thou to employ life better than these? Then less of it may suffice thee.

23. Man, who dares enslave the world, when he knows he can enjoy his tyranny but for a moment, what would he not aim at, if he were immortal.

24. Enough hast thou of life, but thou regardest it not; thou art not in want of it, O man but thou art prodigal; thou threwest it lightly away, as if thou hadst more than enough; and yet thou requestest that it is not gathered again unto thee. Know, that it is not abundance which maketh rich, but Economy.

25. The wise continueth to live from his first period; the fool is always beginning.

26. Labor not after riches first, and think thou wilt afterwards enjoy them. He who neglecteth the present moment, throweth away all that he hath. As the arrow passeth through the heart while the warrior knew not that it was coming: so shall his life be taken away, before he knoweth that he hath it.

27. What then is life, that man should desire it? What, breathing, that he should covet it?

28. Is it not a scene of delusion, a series of miscadventures, a parasites of evils linked on all sides together? In the beginning, it is ignorance, pain is in its middle: and its end is sorrow.

29. As one wave pusheth on another, till both are involved in that behind them; even so succeedeth evil to evil, in the life of man; the greater and the present swallow up the lesser and the past. Our terrors are real evils; our expectations look forward into impossibilities.

30. Fools, to dread as mortals, and to desire as if immortal!

31. What part of life is it that we should wish to remain with us? Is it youth? Can we be in love with outrage, licentiousness, and temerity? Is it age? Then we are found of infirmities.

32. It is said, grey hairs are revered, and length of days in honor. Virtue can add reverence to the bloom of youth; and without it, age plants more wrinkles in the soul than on the forehead.

33. Is age respected because it hateth vice? What justice is in this, when it is not age that despiseth pleasure, but pleasure that despiseth age.

34. Be virtuous while thou art young, so shall thine age be honored.

CHAPTER XL.

HOLY INSTRUCTIONS FROM THE PROPHET THE INSTABILITY OF MAN.

1. Inconstancy is powerful in the heart of man; Intemperance overyeth it whither it will; Despair engrosseth much of it; and Fear proclaimeth. "Behold, I sit unrivalled thereon," but Vanity is beyond them all.

2. Weep not therefore at the calamities of the human state; rather laugh at its follies. In the hands of the man addicted to vanity, life then is but the shadow of a dream.

3. The hero, the most renowned of human character, what is he, but the bubble of this weakness. The public is unstable and ungrateful. Why should the man of wisdom endanger himself for fools?

4. The man who neglecteth his present concerns, to resolve how he will behave when greater, feedeth himself with wind, while his bread is eaten by another.

5. Act as becometh thee in thy present station, and in more exalted ones thy face shall not be ashamed.

6. What blindeth the eye, or what hideth the heart of a man from himself, like Vanity? Lo, when thou seest not thyself, then others discover thee most plainly.

7. As the tulip, that is gaudy without smell, conspicious without use; so is the man who sitteth himself up so high, and hath not merit.

8. The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.

9. His solicitude cannot rest with his bones, the grave is not deep enough to hide it; he extendeth his thoughts beyond his being; he bespeaketh praise, to be paid when he is gone; but whosoever promiseth it, deceiveth him.

10. As the man who engageth his wife to remain in widowhood, that she disturb not his soul; so is he who expecteth that his praise shall reach his ears beneath the earth, or cherish his heart in its shroud.

11. Do well whilst thou livest; but regard not what is said of it. Content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

12. As the butterfly who seeth not his own colors, as the jasmine which feeleth not the scent it casteth around it; so is the man who appeareth gay, and biddeth others to take note of it.

13. "To what purpose," saith he, "is my vesture of gold, to what end are my tables filled with dainties, if no eye gaze upon them, if the world knew it not?" Give thy raiment to the naked, and thy food unto the hungry; so shalt thou be praised, and feel that thou deserveth it.

14. Why bestoweth thou in every man the flattery of unmeaning words? Thou knowest when returned thee, thou regardest it not. He knoweth he lieth unto thee, yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou wilt hear with instruction.

15. The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

16. If he hath done anything worth praise, if he possesses that which is worthy of admiration, his joy is to proclaim it, his pride to hear it reported. The desire of such a man defeateth itself. Men say not, "Behold, he hath done it," or "See, he possesseth it," but "Mark how proud he is of it."

17. The heart of the man cannot attend at once too many things. He who fixeth his soul on show, loseth reality. He pursueth bubbles, which break in their flight, while he treads to earth what would him honor.

CHAPTER XLI.

HOLY INSTRUCTIONS FROM THE PROPHET
INCONSTANCY.

1. Nature urgeth thee to inconstancy, O man! Therefore guard thyself at all times against it.

2. Thou art, from the womb of thy mother, various and wavering, from the loins of thy father inheriteth thou instability. How then shalt thou be firm.

3. Those who gave thee a body, furnished it with weakness; but he who gave thee a soul, armed thee with resolution. Employ it, and thou art wise, be wise, and thou art happy.

4. Let him who doeth well, beware how he boasteth of it for rarely is it of his own will.

5. Is not the event of an impulse from without, born of uncertainty, enforced by accident, dependent on some what else? To thee, and to accident, is due the praise.

6. Beware of irresolution in the intent of thy actions; beware of instability in the execution; so shalt thou triumph over two great failings of thy nature.

7. What reproacheth reason more than to act contrarieties? What can suppress the tendencies of these, but firmness of mind?

8. The inconstant feareth that he changeth, but he knoweth not why; he saeth that he escapeth from himself, but he perceiveth not how. Be thou incapable of change in that which is right and men will rely upon thee.

9. Establish unto thyself principles of action, and see that thou ever act according to them.

10. So shall thy passions have no rule over thee; so shall thy constancy ensure unto thee the good thou possesseth, and drive from thy door misfortune. Anxiety and disappointment shall be strangers to thy gates.

11. Suspect not evil in anyone until thou seest it; when thou seest forget it not.

12. Whoso hath been an enemy, cannot be a friend; for man mendeth not of his faults.

13. How should his actions be right, who hath no rule of his life? Nothing can be just which proceedeth not from reason.

14. The inconstant hath no peace in his soul; neither can he at ease whom he concerneth himself with.

15. His life is unequal; his motions are irregular; his soul changeth with the weather.

16. Today he loveth thee, tomorrow thou art detested by him; and why? Himself knoweth not wherefore he now hateth.

17. Today he is the tyrant, tomorrow thy servant is less humble; and why? He who is arrogant without power, will be servile where there is no subjection.

18. Today he is profuse tomorrow he grudeth unto his mouth that wished it should eat. Thus it is with him who knoweth not moderation.

19. Who shall say of the camelion, "He is black," when, the moment after the verdure of the grass overspreadeth him?

20. Who shall say of of the inconstant, "He is joyful," when his next breath shall be spent in sighing?

21. What is the life of such a man, but the phantom of a dream? In the morning he riseth happy, at noon he is on the rack; this hour he is a god, the next below a worm; one moment he laugheth, the next he weepeth; he now willeth, in an instant he willeth not, and in another he knoweth not whether he willeth nor no.

22. Yet neither ease nor pain have fixed themselves on him; neither is he waxed greater, or become less; neither hath he had cause for laughter, or reason for his sorrow; therefore shall none of them abide with him.

23. The happiness of the inconstant is as a palace built on the surface of the sand; the blowing of the wind carrieth away its foundation; What wonder then that it falleth?

24. But what exalted form is this that hitherward directs its even, its uninterrupted course—whose foot is on earth, whose head is above the clouds.

25. On his brow sitteth majesty; steadiness is in his port; and in his heart reigneth tranquility.

26. Though obstacles appear in his way, he deigneth not to look down upon them; though heaven and earth oppose his passage, he proceedeth.

27. The mountains sink beneath his tread; the waters of the ocean are dried up under the sole of his foot.

28. The tiger throweth herself across his way in vain; the spots of the leopard glow against him unregarded.

29. He marcheth through the embattled legions; with his hands he putteth aside the terrors of death.

30. Storms roar against his shoulders, but are not able to shake them; the thunder bursteth over his head in vain; the lightning serveth but to show the glories of his countenance.

31. His name is Resolution! He cometh from the utmost part of the earth he seeth happiness afar off before him; his eye discovereth her temple beyond the limits of the pole.

32. He walketh up to it, he entereth boldly, and he remaineth there forever.

33. Establish thy heart, O man, in that which is right; and then know, the greatest of human is to be immutable.

CHAPTER XLII.

HOLY INSTRUCTIONS FROM THE PROPHET
WEAKNESS

1. Vain and inconstant as thou art, O child of imperfection, how canst thou be weak? Is not inconstancy connected with frailty? Can there be vanity without infirmity? Avoid the danger of the one, and thou shalt escape the mischiefs of the other.

2. Wherein art thou most weak? In that wherein thou seemest most strong; in that wherein most thou gloriest; even in possessing the things which thou hast; in using the good that is about thee.

3. Art not thy desires also frail? Or knowest thou even what it is thou wouldst wish? When thou hast obtained what most thou sought'st after, behold, it contenteth thee not.

4. Wherefore loseth the pleasure that is before thee its relish? And why appeareth that which is yet to come the sweeter? Because thou art wearied with the good of this, because thou knowest not the evil of that which is not with thee. Know, that to be content, is to be happy.

5. Couldst thou choose for thyself, would thy Creator lay before thee all that thou heart could ask for, would happiness then remain with thee or would joy always dwell in thy gates?

6. Alas! Thy weakness forbiddeth it; thy infirmity declareth against it. Variety is to thee in the place of pleasure; but that which permanently delighteth, must be permanent.

7. When that is gone, thou repentest the loss of it; though, while it was with thee, thou despiseth it.

8. That which succeeteth it, hath no more pleasure to thee; and thou afterwards quarrelest with thyself for preferring it; behold the only circumstances in which thou arrest not!

9. Is there any thing in which thy weakness appeareth more, than in desiring things? It is in the possessing, and in the using of them.

10. Good things cease to be good in our enjoyment of them. What nature meant pure sweets, are sources of bitterness to us, from our delights arise, pain, from our joys, sorrow.

11. Be moderate in the enjoyment, and it shall remain in thy possession; let thy joy be founded on reason, and to its end shall sorrow be a stranger.

12. The delights of love are ushered in by sighs, and they terminate in languishment and dejection. The objects thou burnest for, nauseates with satiety; and no sooner hast thou possessed it, but thou art weary of its presence.

13. Join esteem to thy admiration, unite friendship with the love; so shalt thou find in the end content so absolute, that it surpasseth raptures, tranquility more worth than ecstasy.

14. Allah hath given thee no good, without its admixture of evil; but he hath given thee also the means of throwing off the evil from it.

15. As joy is not without its alloy of pain, so neither is sorrow without its portion of pleasure. Joy and grief, though unlike, are united. Our own choice can only give them to us entire.

16. Melancholy itself often giveth delight, and the extremity of joys are mingled with tears.

17. The best things in the hands of a fool may be turned to his destruction; and out of the worst, the wise will find means of good.

18. So blended is weakness in thy nature, O man, that thou hast not strength either to be good nor to be evil, entirely. Rejoice that thou

canst not excel in evil, and let the good that is within thy reach content thee.

19. The virtues are alloted to various stations. Seek not after impossibilities, nor grieve that thou canst not possess them all.

20. Wouldst thou at once have the liberality of the rich, and the contentment of the poor? Shall the wife of thy bosom be despised because she showeth not the virtues of the widow?

21. If thy father sink before thee in the divisions of thy country, can at once thy justice destroy him, and thy duty save his life?

22. If thou behold thy brother in the agonies of a slow death, is it not mercy to put a period to his life? And is it not also death to be his murderer?

23. Truth is but one; thy doubts are of thine own raising. He who made virtues what they are, planted in thee a knowledge of their pre-eminence. Act as thy soul dictates to thee, and the end shall be always right.

CHAPTER XLIII.

HOLY INSTRUCTION: FROM THE PROPHET THE INSUFFICIENCY OF KNOWLEDGE

1. If there is anything lovely, if there is anything desirable, if there is anything within the reach of man that is worthy of praise, is it not knowledge? And yet who is it that attaineth it?

2. The statesman proclaimeth that he hath it; the ruler of the people claimeth the praise of it—but findeth the subject that he possesseth it?

3. Evil is not requisite to man; neither can vice be necessary to be tolerated; yet how many evils are permitted by the connivance of the laws! How many crimes committed by the degrees of the council!

4. But be wise, O ruler, and learn, O thou that art to command the nations! One crime authorized by thee is worse than the escape of ten from punishment.

5. When the people are numerous, when thy sons increase about thy table, sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended?

6. If he objects of thy desire demandeth the lives of a thousand sayest thou not: "I will have it." Surely thou forgettest that he who created thee, created also these; and that their blood is rich as thine.

7. Sayest thou, that justice cannot be executed without wrong? surely thine own words condemn thee.

8. Thou who flatterest with false hopes the criminal, that he may confess his guilt, art not thou unto him a criminal? O! is thy guiltless, because he cannot punish it?

9. When thou commandest to the torture him who is but suspected of ill, dare'st thou to remember, that thou mayest rack the innocent?

10. Is thy purpose answered by the event? Is thy soul satisfied with his confession? Pain will enforce him to say what is not, as easy as what is; and anguish hath caused innocence to accuse herself.

11. That thou mayest not kill him without cause, thou dost worse than kill him; that thou mayest prove if he be guilty, thou destroyest him innocent.

12. O blindness to all truth! O insufficience of the wisdom of the wise! Know, when thy judge shall bid thee account for this, thou shalt wish ten thousand guilty to have gone free, rather than one innocent then to stand forth against thee.

13. Insufficient as thou art to the maintenance of justice, how shalt thou arrive at the knowledge of truth? How shalt thou ascend to the footstep of her throne?

14. As the owl is blinded by the radiance of the sun, so shall the brightness of her countenance dazzle thee in thy approaches.

15. If thou wouldest mount onto her throne, first bow thyself at her footstool; if thou wouldest arrive at the knowledge of her, first inform thyself of thine own ignorance.

16. More worth is she than pearls, therefore seek her carefully: the emerald, and the sapphire, and the ruby are as dirt beneath her feet; therefore pursue her manfully.

17. The way to her is labor; attention is the pilot that must conduct thee into her port. But weary not in the way; for when art arrived at her, the toil shall be to thee for pleasure.

18. Say not unto thyself, "Behold, truth breedeth hatred, and I will avoid it; dissimulation raiseth friends, and I will follow it." Are not the enemies, made by truth, better than the friends obtained by flattery?

19. Naturally doth man desire the truth; yet, when it is before him, he will not apprehend it; and if it force itself upon him, he is not offended at it.

20. The fault is not in truth, for that is amiable; but the weakness of man beareth not its splendor.

21. Wouldst thou see thine insufficience more plainly? View at thy devotion. To what end was religion instituted, but to teach thee thine infirmities, to remind thee of thy weakness, to show thee that from Heaven alone art thou to hope for good?

22. Doth it not remind thee that thou art dust? Doth it not tell thee that thou art ashes? And behold repentance, is not frailty?

23. When thou givest an oath; when thou swearest thou wilt not deceive; behold it spreadeth shame upon thy face, and upon the face of him that receiveth it. Learn to be just, and repentance may be forgotten; learn to be honest, and oaths are unnecessary.

24. The shorter follies are, the better: say not therefore to thyself, "I will not play the fool by halves.

25. He that beareth his own faults with patience, shall reprove another with boldness.

26. He that giveth a denial with reason, shall suffer a repulse with moderation.

27. If thou art suspected, answer with freedom. Whom should suspicion affright except the guilty?

28. The tender of the heart is turned from his purpose by supplications, the proud is rendered more obstinate by entreaty; the sense of thine insufficience commandeth thee to hear; but to be just, thou must hear without thy passions.

CHAPTER XLIV.

HOLY INSTRUCTIONS FROM THE PROPHET MISERY

1. Feeble and insufficient as thou art, O man in goods; frail and inconstant as thou art in pleasure; yet there is a thing in which thou art strong and unshaken. Its name is Misery.

2. It is the character of thy being, the prerogative of thy nature; in thy breast alone, it resideth; without thee, there is nothing of it. And behold, what is its source, but thine own passions?

3. He who gave thee these, gave thee also reason to subdue them; exert it, and thou shalt trample them under thy feet.

4. Thine entrance into the world, is it not shameful? Thy destruction, is it not glorious?—Lo! Men adorn the instruments of death with gold and gems, and wear them above their garments.

5. He who begetteth a man, hideth his face; but he who killeth a thousand, is honored.

6. Know thou, notwithstanding, that in this is error. Custom cannot alter the nature of truth; neither can the opinion of man destroy justice; the glory and the shame are misplaced.

7. There is but one way for a man to be produced: there are a thousand by which he may be destroyed.

8. There is no praise or honor to him who giveth being to another; but triumphs and empire are the rewards of murder.

9. Yet he who hath many children, hath as many blessings; and he who hath taken away the life of another, shall not enjoy his own.

10. While the savage curseth the birth of his son and blesseth the death of his father, doth he not call himself a monster?

11. The greatest of all human ills is sorrow; to much of this thou art born unto: add not unto it by thine own perverseness.

12. Grief is natural to thee, and is always about thee; pleasure is a stranger, and visiteth thee by times: use well thy reason and sorrow shall be cast behind thee; be prudent, and the visits of joy shall remain long with thee.

13. Every part of thy frame is capable of sorrow, but few and narrow are the paths that lead to delight.

14. Pleasures can be admitted only simply, but pains rush in a thousand at a time.

15. As the blaze of straw fadeth as soon as it is kindled, so passeth away the brightness of joy, and thou knowest not what become of it.

16. Sorrow is frequent, pleasure is rare; pain cometh of itself: delight must be purchased: grief is unmixed; but joy wanteth not, its alloy of bitterness.

17. As the soundest health is less perceived than the lightest malady, so the highest joy touchetth us less deep than the smallest sorrow.

18. We are in love with anguish; we often fly from pleasure: when we purchase it, cometh it not more than it is worth?

19. Reflection is the business of man; a sense of his state is his first duty; but who remembereth himself a boy? Is it not mercy, then, that sorrow is allotted unto us?

20. Man foreseeth the evil that is to come; he remembereth it when it is past; he considereth not that the thought of affliction woundeth deeper than the affliction itself. Think not of thy pain, but when it is upon thee, and thou shalt avoid what must hurt thee.

21. He who weepeth before he needeth, weepeth more than he needeth; and why, but that he loveth weeping?

22. The stag weepeth not till the spear is lifted against him; nor do the tears of the beaver fall till the hound is ready to seize him: man anticipateth death by the apprehension of it; and the fear is greater misery than the event itself.

23. Be always prepared to give an account of thine actions; and the best death is that which is least premeditated.

CHAPTER XLV.

THE DIVINE ORIGIN OF THE ASIATIC NATIONS

1. The fallen sons and daughters of the Asiatic Nation of North America need to learn to love instead of hate; and to know of his higher self and lower self. This is the uniting of the Holy Koran of Mecca for teaching and instructing all Moorish Americans, etc.

2. The key of civilization was and is in the hands of the Asiatic nations. The Moorish who were the ancient Moabites, and the founders of the Holy City of Mecca.

3. The Egyptians who were the Hamites, and of a direct descendant of Mizraim, the Arabians, the seed of Hagar, Japanese and Chinese.

4. The Hindoos of India, the descendants of the ancient Canaanites, Hittites and Moabites from the land of Canaan.

5. The Asiatic nations and countries in North, South and Central America; The Moorish Americans and Mexicans in North America, Brazilians, Argentinians and Chilians, in South America.

6. Columbians, Nicaraguans and the natives of San Salvador in Central America, Etc. All of these are Moslems.

7. The Turks are the true descendants of Hagar, who are the chief protectors of the Islamic Creed of Mecca; beginning from Mohammed the first, the founder of the uniting of Islam, by the command of the great universal God-Allah.

CHAPTER XLVI.

THE BEGINNING OF CHRISTIANITY

1. The foundation of Christianity began in Rome. The Roman citizens founded the first Church of whom crucified Jesus of Nazareth for striving to redeem his people from under the Roman yoke and law.

2. Jesus himself was of the true blood of the ancient Canaanites and Moabites and the inhabitants of Africa.

3. Seeking to redeem his people in those days from the pressure of the pale skin nations of Europe, Rome crucified him according to their law.

4. Then Europe had peace for a long time until Mohammed the first came upon the scene and fulfilled the works of Jesus of Nazareth.

5. The holy teaching of Jesus was to the common people, to redeem them from under the great pressure of the hands of the unjust. That the rulers and the rich would not oppress the poor. Also that the lion and the lamb may lay down together and neither would be harmed when morning came.

6. These teachings were not accepted by the rulers neither the rich because they loved the principles of the ten commandments.

7. Through the ten commandments the rulers and the rich live, while the poor suffer and die.

8. The lamb is the poor people, the lion is the rulers and the rich, and through Love, Truth, Peace, Freedom and Justice all men are one and equal to seek their own destiny; and to worship under their own vine and fig tree. After the principles of the holy and divine laws of their forefathers.

9. All nations of the earth in these modern days are seeking peace, but there is but one true and divine way that peace may be obtained in these days and it is in through Love, Truth, Peace, Freedom and Justice being taught universally to all nations in all lands.

CHAPTER XLVII.

EGYPT, THE CAPITOL EMPIRE OF THE DOMINION OF AFRICA.

1. The inhabitants of Africa are the descendants of the ancient Canaanites from the land of Canaan.

2. Old man Cush and his family are the first inhabitants of Africa who came from the land of Canaan.

3. His father Ham and his family was second. Then came the word Ethiopia which means the demarcation line of the dominion of Amexem, the first true and divine name of Africa. The dividing of the land between the father and the son.

4. The dominion of Cush, North-East and South-East Africa and North-West and South-West was his father's dominion of Africa.

5. In later years many of their brethren from Asia and the Holy lands joined them.

6. The Moabites from the land of Moab who received permission from the Pharaohs of Egypt to settle and inhabit North-West Africa; they were the founders and are the true possessors of the present Moroccan Empire. With their Canaanite, Hittite and Amorite brethren who sojourned from the land of Canaan seeking new homes.

7. Their dominion and inhabition extended from Northeast and Southwest Africa, across the great Atlantic even unto the present North,

South and Central America and also Mexico and the Atlantic Islands, before the great earthquake, which caused the great Atlantic Ocean.

8. The River Nile was dredged and made by the ancient Pharaohs of Egypt, in order to trade with the surrounding kingdoms. Also the Niger River was dredged by the great Pharaoh of Egypt in those ancient days for trade, and it extends eastward from the River Nile, westward across the great Atlantic. It was used for trade and transportation.

9. According to all true and divine records of the human race there is no negro, black, or colored race attached to the human family, because all the inhabitants of Africa were and are of the human race, descendants of the ancient Canaanite nation from the holy land of Canaan.

10. What your ancient forefathers were, you are today without doubt of contradiction.

11. There is no one who is able to change man from the descendant nature of his forefathers; unless his power extends beyond the great universal Creator Allah himself.

12. These holy and divine laws are from the Prophet, Noble Drew Ali, the founder of the uniting of the Moorish Holy Temple of Science of North America.

13. These laws are to be strictly preserved by the members of all the Temples, of the Moorish Holy Temple of Science. That they will learn to open their meetings and guide it according to the principles of Love, Truth, Peace, Freedom and Justice.

14. Every subordinate Temple of the Grand-Major Temple is to form under the covenant of Love, Truth, Peace, Freedom and Justice; and create their own laws and customs, in conjunction with the laws of the Holy Prophet and the Grand Temple. I the Prophet, Noble Drew Ali, was sent by the great God, Allah, to warn all Asiatics of America to repent from their sinful ways; before that great and awful day which is sure to come.

15. The time has come that every nation must worship under his own vine and fig tree, and every tongue must confess his own.

16. Through sin and disobedience every nation has suffered slavery, due to the fact that they honored not the creed and principles of their forefathers.

17. That is why the nationality of the Moors was taken away from them in 1774 and the word negro, black and colored was given to the Asiatics of America who were Moorish Descent, because they honored not the principles of their mother and father, and strayed after the gods of Europe whom they knew nothing of.

CHAPTER XLVIII.

THE END OF TIME AND THE FULFILLING OF THE PROPHESIES

1. The last Prophet in those days is Noble Drew Ali, who was prepared divinely in due time by Allah to redeem man from their sinful

ways; and to warn them of the great wrath which is sure to come upon the earth.

2. John the Baptist was the fore runner of Jesus in those days, to warn and stir up the nation and prepare them to receive the divine creed which was to be taught by Jesus.

3. In these modern days there came a forerunner, that was divinely prepared by the great God-Allah and his name is Marcus Garvey, who did teach and warn the nations of the earth to prepare to meet the coming Prophet; who was to bring the true and divine Creed of Islam, and his name is Noble Drew Ali; who was prepared and sent to this earth by Allah, to teach the old time religion and the everlasting gospel to the sons of men. That every nation shall and must worship under their own vine and fig tree, and return to their own and be one with their Father God-Allah.

4. The Moorish Holy Temple of Science is a lawfully chartered and incorporated organization. Any subordinate Temple that desires to receive a charter, the prophet has them to issue to every state throughout the United States, Etc.

5. That the world may hear and know the truth that among the descendants of Africa there is still much wisdom to be learned in these days for the redemption of the sons of nam under Love, Truth, Peace, Freedom and Justice.

6. We, as a clean and pure nation descended from the inhabitants of Africa, do not desire to amalgamate or marry into the families of the pale skin nations of Europe. Neither serve the gods of their religion. Because our forefathers are the true and divine founders of the first religious Creed, for the redemption and salvation of mankind on earth.

7. Therefore we are returning the Church and Christianity back to the European Nations, as it was prepared by their forefathers for their earthly salvation.

8. While we, the Moorish Americans are returning to Islam, which was founded by our forefathers for our earthly and divine salvation.

9. The covenant of the great God-Allah, "Honor thy father and thy mother that thy days may be longer upon the earth land, which the Lord thy God, Allah hath given thee!"

10. Come all ye Asiatics of America and hear the truth about your nationality and birthrights, because you are not negroes. Learn of your forefathers' ancient and divine Creed. That you will learn to love instead of hate.

11. We are trying to uplift fallen humanity. Come and link yourselves with the families of nations. We honor all the true and divine prophets.

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MOORISH VOICE

MOORISH SCIENCE TEMPLE OF AMERICA

PROPHET NOBLE DREW ALI
Founder.

BROTHER C. KIRKMAN BEY
Supreme Grand Advisor
and Moderator.

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IN THE WORKSHOP OF THE MIND.

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" We use the hammer to drive home the Truth and pound it in until it becomes a part of every part.

THE VOICE OF THE PROPHET

CHAPTER XLV.

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4. The Hindoos of India, the descendants of the ancient Canaanites, Hitites and Moabites from the land of Canaan.

5. The Asiatic nations and countries of North, South and Central America; the Moorish Americans and Mexicans in North America, Brazilians, Argentinians and Chilians in South America.

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QUESTIONS AND ANSWERS

FROM THE 102 QUESTIONS OF THE KORAN QUESTIONNAIRE.

96. Who is Elohim?
Ans. Elohim is the Seven Creative Spirits that created everything that ever was, is, and evermore to [illegible].
97. Who made [illegible] Devil?
Ans. Elohim. [illegible]
98. What is Elohim sometimes called?
Ans. The SEVEN EYES of ALLAH.
99. How many days are in a Circle?
Ans. Seven days.
100. How many days are in a creation?
Ans. Seven days.
101. According to Science, how many days are in a year?
Ans. Seven days.

****

WISE SAYINGS WORTH WHILE TO REMEMBER.

PEOPLE SHOULD REMEMBER TH IT IS ONLY GREAT SOULS TH KNOW HOW MUCH GLORY THERE IS IN DOING GOOD.
THAT HOPE, FEAR, PEACE AN STRIFE, MAKE UP THE WOVEN WEB OF LIFE.

NATIONAL EVENTS

CHICAGO

Temple No. 9.

By Sister M. Tiggs El.

Sister E. Jenkins Bey was quite ill due to a severe cold, but we are proud to report that she is much improved.

Sister F. Burkes El has been confined to her bed on account of illness.

We welcome to Temple No. 9, Sister Bolton Bey, formerly of Temple No. 46, Kansas City, Kansas, who will make her home permanently at 905 Hudson Avenue, Chicago, Ill.

Brother J. Reynolds El, Grand Shiek, and Sister M. Turk Bey also are on the sick list. We wish for them a speedy recovery.

.....

E. CHICAGO

Temple No. 22.

By Sister D. Tyson Bey.

Brother J. Stallsworth Bey has returned home after being confined to the hospital for a period of about two weeks.

On our sick list are Sister T. Crawford Bey, Brother S. Johnson Bey and Sister H. Porter El. We wish for them a speedy recovery and urge all to visit the sick.

Sister A. Mosley Bey wishes to extend her gratitude to Allah for our Holy and Divine Prophet, Noble Drew Ali, born in the State of North Carolina, 1886, and for our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, who is leading us on in these perilous times.

Stating further, she says, "Let us be thankful for this everlasting gospel brought by our Divine Prophet that we may worship under our own vine and fig tree. We knew nothing of these great principles nor of our ancestors, but since His coming, many of us have united our hands in Unity and are striving to learn to Love instead of hate before it is too late.

.....

KANSAS CITY

Temple No. 46.

By Sister S. Burton Bey.

The brothers and sisters were exceedingly happy to have the presence of our Supreme Grand Advisor and Moderator, during his recent visit to the Temples in the State of Kansas. Many of the Asiatic friends were present when he spoke at the Temple and enjoyed listen

(Continued on Page 3)

Kansas City, Kansas. No. 46.

ng to his interesting remarks and his very presence brought a spirit of Unity in our midst.

Many of our brothers and sisters from Atchison, Kansas, journeyed to Kansas City on this grand occasion. During the visit of our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, the brothers and sisters enjoyed the wonderfully prepared food by him when he acted in the capacity of Chief. He emphasized the fact that toil was a pleasure as we go day by day when it is for the Uplifting of Fallen Humanity; we hope to get Islam established in this city that all our brothers and sisters who are not acquainted with these principles will have knowledge of them.

****

MILWAUKEE

Temple No. 3.

By Sister M. Strozier Bey.

Born to Sister L. Manners Bey, a baby boy, on April 29th; they are members of Temple No. 3.

On May 15th, Sister M. Strozier Bey visited Col. C. Kirkman Bey Supreme Grand Advisor and Moderator, and family, at the Home Office in Chicago. She enjoyed a lovely time with the many brothers and sisters there.

The brothers anf sisters of Temple No. 3. send "Greetings" to the members of the barious Temples.

PHILADELPHIA

Temple No. 33.

by Sister E. Williams Bey

On Friday, April 30th, the National Chairman of the Sisters' Auxiliary, Moorish Science Temple of America, Sister P. Reynolds El, arrived at the home of Sister S. Bradley El, Philadelphia, Pa. We were happy to welcome Sister P. Reynolds El in our Divine Services. She spoke from the 15th Chapter of the Holy Koran and her encouraging remarks brought many good thoughts to us.

On Wednesday night, May 5th, the Sisters National Auxiliary sponsored a dinner in the honor of our National Chairman, Sister P. Reynolds El, at the home of Brother and Sister Bradley El. The dinner consisted of Chicken Salad, Salmon Salad, sandwich s nuts, cake and ice-cream. We were proud to have present some of the Sisters of Unit No. 11, and one Brother was present in the person of Brother R. Lattimore El. We enjoyed listening to the Moorish Prayer repeated in Spanish by our National Chairman. The Chairman of the Sisters' Auxiliary of Temple No. 11, kept everyone in a happy and joyful mood, with her comical remarks. On Friday night, May 7th, many of the Sisters met at the home of Sister Bradley El to say "Peace" to the National Chairma before her return to the Moorish National Home. We always welcome our National

(Continued on Page 4)

Philadelphia, No. 33.

Chairman of the Sisters' Auxiliary in our midst.

The Sisters' National Auxiliary of this Temple, on Saturday night, May 1st, gave a "Spring Wedding" and "Moon Drill" consisting of eight sisters. The moons were made of red, white and blue paper which made an attractive setting for the drill. The Sisters wore their white uniforms, and spotless white turbans and arm bands. While we were waiting for the arrival of the Bride and Groom, Sister P. Reynolds El, our National Chairman, recited and explained the Holy Covenant of the Asiatic Nation, the 25th Chapter of the Holy Koran; also, she explained the meaning of the Sisters' National Auxiliary to the Moorish Science Temple of America. Two solos were rendered by Sister F. Robinson El and Sister Christian Mathews Bey.

At this hour the "Wedding Ceremony" was about to commence and Brother Butterbean and Sister Sunshine were united in holy matrimony by Brother John Sheeback. But one sister, by the name of Sister M. Cabbageleaf did not agree to the couple getting married because Brother Butterbean was her first husband and men were rationed now and she wanted him back. This play presented was well acted by the various players. Sister Cabbageleaf, sang a song, in keeping with her part, entitled, " I will give anything but my Man." Everyone present enjoyed this play to the highest. Refreshments were served and music and dancing was enjoyed by the many Asiatic friends and Moslems that were present.

Sister F. Robinson El has been on the sick list.

PHILADELPHIA

Temple No. 40.

By Sister G. Brown Bey.

On Feb. 28th, Sister P. Williams Bey had a birthday and she was 81 years of age. We wish for her many more happy birthdays.

We were glad to have with us Brother and Sister O. Smith Bey, former members of Temple No. 40, visiting us from Virginia, also little Brother A. Clarke Bey.

Brother J. Brown Bey, Grand Sheik, recently made a visit to Brother J. Corbin El of Brooklyn, N. Y.

We enjoyed remarks at our Divine Service coming from our former Grand Sheik, Brother S. Smith Bey, and the Assistant Grand Sheik Brother Washington Bey, both of New Jersey.

On May 2nd, Sister P. Reynolds El, our National Chairman of the Sisters' National Auxiliary, Sister S. Bradley El and Sister V. Dublin El were our guests. We enjoyed having them with us and also enjoyed the remarks coming from our National Chairman, Sister P. Reynolds El.

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GRAND CELEBRATION

JULY 4th, 1943.
AT THE MOORISH NATIONAL HOME.

NATIONAL EVENTS.
(Cont'd.)

SOUTH BEND

Temple No. 17.

By Sister P. Stucky Bey.

On April 10th, Unit No. 17, sponsored a dinner consisting of fried chicken, fish and other side dishes, and delicious home-made ice cream. The sisters looked very lovely in their white uniforms and turbans.

Brother C. Barker Bey, our field Representative, and his co-worker, was with us on May 16th.

The brothers and Sisters who have been able to purchase the various articles made by the Sisters' Auxiliary at the Home, are very much please with their purchase and take great pride in showing them to everyone, and a greater pride in telling by whom they were made.

Brother J. Latting Bey, is now training in the armed forces and is stationed at Camp Butner, N.C.

Brother and Sister Paige El have now three sons in the United States Army, the last son, Eugene, being inducted on April 24th and is confined to the hospital in Camp Perry, Ohio.

Sister M. Dobbs El and son, Edward, left on April 21st for a visit in Louise, Mississippi.

Sister V. Taylor El, recently spent a week in Gary, Ind., as the guest of her cousin and brother.

Brother and Sister Paige El enjoyed a visit with the Moors in Chicago on the North side, and also visited relatives living on the south side of Chicago.

On the sick list we have Sister C. Brevard Bey who has been confined to her home with measles. Also little Brother Charlie Brevard Bey is ill.

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STEUBENVILLE

Temple No. 26.

By Sister G. Butler El.

Sister F. Davis Bey is confined to the St. Cairevi Hospital. She seems to be fine spirit and we urge al to send out good thoughts her recovery.

Sister G. Culbreth El i expecting to enter the Ohio Valley Hospital. At present she is doing very well. We wish for both these siste a speedy recovery.

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JULY 4th, 1943.

GRAND CELEBRATI

at

THE MOORISH NATIONAL HOME.

THE PUBLIC IS INVITED TO ATTE

THE MOORISH VOICE

Published Monthly
by the
MOORISH SCIENCE TEMPLE OF AMERICA
Home Office 1104 N. Sedgwick

CHICAGO, ILLINOIS.

EDITORIAL

THE HAMMER

Let us all realize, who have accepted these great principles of Islam, that our task is a great one. We are just beginning our life-long journey in this path that our forefathers' trod. Our destination will not be reach in a day nor a year nor will we be able to perfect ourselves in that period of time, but it will take our whole life to build this Temple, in which we live, to perfection.

The hammer, one of the essential tools in the workshop of the mind, displayed on the cover of this magazine will constantly have to be used on self, in order to mold these five principles into our being, that it may become a part of us.

This being done, we will be willing to work on the foundation for this Moorish Nation, that Noble Drew Ali has laid down for us; we will be willing to sacrifice not for our selfish self but for the generation to come that they might carry on to perfection; we will find joy in our toil and we will realize that no nation when coming into its own had an easy time of it.

(Continued on page 19)

LASTING IMPRESSIONS

By Sister L. Blakely Bey.

According to the vibrations of the ethers, reflex [illegible] and disappear, likewise the many scenes of life present themselves to us and swiftly pass out of our thoughts, though some remain with us forever.

Time is moving toward the second decade of years since that memorable Sunday afternoon, when the Prophet, Noble Drew Ali, accompanied by several brothers from the major Temple in Chicago, spoke.

A fervent spirit of elation and ecstacy reigned in the breast of the hundreds of members who filled beyond capacity, the large Temple building, and we felt highly honored as each one of these visiting brothers in the Prophets' party were introduced, and especially when the tall, slender and very handsome young brother was introduced to us as the Prophet's interpreter, speaking many languages, a man fully able and capable to assist the Prophet, travelling with him to and from foreign lands.

All eyes were on the speaker as he arose to his six feet or more in height and very modestly, with a simple words, acknowledged his introduction to the Moors and this speaker was none other than our beloved Brother C. Kirkman Bey. It was he, Brother C. Kirkman

(Continued on Page 19)

NATIONAL EVENTS.
(Cont'd.)

DETROIT

Temple No. 25.

By Sister M. Payton Bey.

Our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, was our special guest on May 3rd. We cannot express in words our gratitude for his guidance in this hour. We were proud to have him with us in person and he spent the whole week with us. The Sister's Auxiliary sponsored a dinner in his honor on May 5th, which was known as the "Moorish Family Dinner." This was one grand affair and many of our Asiatic friends attended.

Our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, acted in the capacity of Chef, and played this part to perfection; donned a spotless white apron and wore a beautiful white turban, entered the kitchen in a familiar manner, and with the assitance of Sister L. Davis El, Sister L. Leo El and Sister M. Clark El, prepared the food for this occasion. The Sisters of the Auxiliary, dressed in their white uniforms, turbans and green armbands and were on hand to assist in any way possible.

The dinner consisted of fried chicken, fish, greens, blackberry pie. Two tables were served. At the second table the Col. sat at the head and there was a grand time for members from Temple No. 19, Flint, Michigan; and Brother C. Barker Bey and Brother O. Patterson Bey arrived on "Big Bertha" the Moorish National Truck, and our Pride, in time to join this jovial group.

A certain popular young widow, Sister N. S. Bey, was the center of attraction and caused much commotion and kept everyone in laughter. This was a grand time enjoyed by the members present and our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey.

On May 6th, Sister P. Beysheurt Bey and Sister R. Simpson Bey arrived at the Temple from Flint. There was another grand reunion and much greeting, for Sister P. Beysheureut Bey hasn't visited Detroit since 1932 and the members there were glad to greet her once again.

While all remained, the Col. arranged the chairs and led the song, "You've got to stand your test in judgment" which was very touching.

On the 8th, Saturday, we all regretted the departure of Brother C. Barker Bey, Brother O. Patterson Bey and Brother J. Brown El, on their way to the Moorish Home, yet proud to know that they were willing to lend their assistance to Col. C. Kirkm Bey, our Supreme Grand Advisor and Moderator, and Brother F. Nelson Bey, at the Home. On this trip, the brothers and sisters were proud to donate two horses to the Moorish National Home, to assist them in their farming program.

We are proud to report the birth of a son, Timothy, to Sister B. Beattie El, on March 18th. Both mother and son are doing fine.

Temple No. 25, wishes to extend to Br. Temple No. 25, Boorse, and Temple No. 4,

(Continued on Page 8)

NATIONAL EVENTS.
(Cont'd.)

Detroit, No. 25.

for their financial donation at this Temple on the Building Fund for the Moorish National Home.

On May 12th, we were happy to welcome our National Chairman, Sister P. Reynolds El, Brother C. Barker Bey and Brother O. Patterson Bey and Brother J. Brown El, for a brief visit, on their return trip from the Home. They did not remain long but continued their journey to the Home Office, Chicago, Illinois.

Brother W. Peck Bey was a welcome visitor at the home of Brother and Sister O. Payton Bey on May 13th.

The brothers and sisters of Temple No. 25, were exceedingly proud of the write-up in the Richmond Times Dispatch, one of the largest newspapers in the State of Virginia, concerning the great work being carried on at the Moorish National Home, under the Supervision of Brother F. Nelson Bey. Many of the brothers and sisters here in Detroit, have a copy of this article in their possession.

Brother and Sister L. West Bey are the proud parents of a baby boy, Fred, born on May 11th. Both mother and son are doing fine.

Among those who attended the sheik ball, on May 11th, at Temple No. 9, Chicago, were; Sister A. Harris Bey, Sister N. Shivey Bey, and Sister P. Reynolds El, National Chairman of the Sisters Auxiliary. Sister A. Harris Bey, while in Chicago, visited an aunt, whom she had not seen for some time.

Sister M. Ingram Bey has as her guest, her son and daughter-in-law, Mr. and Mrs. J. Ingram, of Chattanooga, Tenn.

Brother Ravanna Mahone El had a birthday party given in his honor, on April 30th, by his mother and auntie. The invitation read as follows:

"When someone has a birthday,
It's fun to celebrate
So here's your invitation
And don't forget the date."

It was sent to all of the litt Moslems. Ravanna was just two years old but he had many guests on this date and recei many useful little gifts and money. A large white cake was baked decorated with two pink candles and placed on the table and Ravanna and his litt guests were all seated around the table and served ice-cream cake, candy, pop-corn and peanuts. These youngsters certainly enjoyed themselves on Ravanna's birthday.

Sister L. Davis El, wife of Brother W. Davis El, Grand Sheik of Temple No. 25, has returned to the city, after a three weeks' visit with relatives in Monroe, La. On her return trip, she visited with the Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, and Sister Kirkman Bey, at the Home Office.

National Events continued on Page (9)

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TROUBLES ARE LIKE BABIES, THEY ONLY GROW BIGGER BY NURSING.

"SEE YOU ON THE 4TH."

NATIONAL EVENTS
(Cont'd.)

BANQUET HELD AT "FRAZIER DEY FARM"

Brothers and Sisters of Indianapolis, Anderson, Muncie, Journeyed to Home, Indiana, to join the brothers and sisters there at the "Frazier Dey Farm" attend a Moorish Banquet.

The weather was grand and "Lady Spring" certainly tried to outdo herself on April 24th; the sun was never so bright, the birds full of song and the air was filled with the fragrance of blossoming trees. The Moors were never so happy gathered together there at the Frazier Dey Farm for a gala banquet.

Brother T. Beckwith Dey, head-chef, and so named previously for this occasion by the Supreme Grand Advisor and Moderator, Col. C. Kirkman Dey, did a marvelous job turning out a feast. He was highly complimented on the tasty dishes prepared by him. The menu consisted of Chicken dinner, green beans, mashed potatoes, gravy.

The high-light of the evening was a program and style show, presented by various members of the Temple. Among those who participated were; Sister M. Frazier Dey, wearing a chic little gingham morning dress which she had made; Sister H. Johnson Dey, modelled an old-rose chenille house-coat; Brothers J. and R. Johnson Dey modelled spring sport suits and entertained their guests with a song, entitled, "Little Birdie Peep Peep." Sister F. Moore Dey modelled a tri-colored housecoat of chiffon and set off beautifully with a beaded necklace of rhinestones and bracelet accessories. Little Brother David Johnson Dey wore an attractive blue play suit of washable material. Sister M. Sanders Dey modelled a stunning red satin housecoat.

Sister M. Tiggs El, of Temple No. 9, Chicago, who came to represent our Supreme Grand Advisor and Moderator, Col. C. Kirkman Dey, was the guest of honor and made a wonderful and inspiring talk. She had the song, "I want him to bless me."

A happy time was had by all present, singing, feasting and enjoying palatable drinks in Moorish Style. Our gracious host and hostess, Brother and Sister R. Frazier Dey opened their home and hearts to their brothers and sisters and saw to it that all were comfortable and well entertained.

The Moors regretted very much that their leader, the Supreme Grand Advisor and Moderator, Col. C. Kirkman Dey could not be with them on this happy occasion.

This program and affai was well planned and sponsor by the Sisters' National Auxiliary.

Sister M. Tiggs El was the houseguest of Brother and Sister J. Boone El and family while enroute home from Gary Indiana. Among the guests

(Cont'd on Page 4))

NATIONAL EVENTS CONT'D.

Banquet held at Frazier Bey Farm.

Sister M. Tiggs El, Temple No. 9, Chicago, Sister F. Moore Bey, Brother and Sister J. Boone El and children, Sister J. Young El of Anderson, Indiana; from Indianapolis came, Brother and Sister J. McGintis El, Sister M Palmer Bey, Sister R. Shaw Bey, Brother J. Palmer Bey, Sister L. Warfield El, Brother J. Johnson Bey and family, Sister H. Johnson Bey, Brother C. Frazier Bey, G.S., Sister N. Frazier Bey, and the Frazier Bey children, Brother R. Frazier Bey, Sister C. Frazier Bey, Brother O. Frazier Bey and family, Sister M. Sanders Bey, Sister D. Smith Bey Brother J. Blakely Bey, Grand Governor, State of Indiana, and Sister L. Blakely Bey, Sister L. Simmson Bey, Sister A. Payne Bey, Sister M. Floyd Bey, Sister L. Holloway Bey and some visiting Asiatic Friends.

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BROOKLYN

Temple No. 34.

By Sister E. Cook Bey.

The fourth Annual Dance, sponsored by Temple No. 34, on May 15th was one grand success. The hall was filled to its capacity with Moors and Asiatics friends alike. The Sisters turned out in their white uniforms turbans and green armbands and looked very attractive performing their duties of making everyone comfortable and serving their guests.

Many of the Moors were dressed in their beautiful Moorish Costumes, while many wore lovely evening gowns for the occasion, which, in the dim and soft flow of lights, made a very beautiful picture to behold.

We wish to thank the various sisters and brothers who cooperated and assisted us in putting this program over.

We were proud to have on this occasion Brother and Sister Woodson Bey of Temple No. 33, Philadelphia.

The brothers and sisters of Temple No. 34, enjoyed reading the interesting article printed in the Richmond Times Dispatch, concerning the activities of the Moors in Prince George, Virginia, praising them to the highest for the great work being carried on at the Moorish National Home. We were happy to see the pictures of the various brothers and sisters and of the buildings erected at the Home. We, here, are grateful to the brothers and sisters who have sacrificed their time and labor to assist in laying the foundation for this Moorish Nation.

We are also proud of Sister M. Clift Bey, who is endeavoring to bring her people together in Richmond, Virginia. Through the Moorish Voice, we want her to know that we are with her, and are sending out good thoughts for her success.

(National Events continued on Page 14.)

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THE GRAND THREE-DAY CELEBRATION WILL BE HELD ON JULY 4th AT THE MOORISH NATIONAL HOME. YOU ARE INVITED.

NEWS FROM HOME

NOTICE:

YOU ARE INVITED TO ATTEND A THREE-DAY CELEBRATION, SPONSORED BY THE MOORISH SCIENCE TEMPLE OF AMERICA ON JULY 4th, 1943, AT THE

MOORISH NATIONAL HOME,
PRINCE GEORGE, VIRGINIA.

GOOD MUSIC, GOOD FOOD, GOOD TIME.
PRIZES GIVEN
YOU ARE WELCOME.

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Brother E. Rollins Bey arrived at the Moorish National Home on May 1st, from Brooklyn, N. Y., and remained until the 16th, at which time he returned to his home.

Sister R. Howell Bey returned to her home in Flint, after a brief visit with the brothers and sisters at the Home.

The Dean of the University Union of Richmond, and a group of students, interested in and studying different religions, were visitors at the Moorish National Home on May 6th. They had evidently heard and read of the Moors through Virginia's leading Newspaper, the Richmond Times Dispatch, and were anxious to witness this great work for themselves, and to learn about this organization, its aim and purpose.

After a brief discussion concerning the Principles of of our Ancient Forefathers, They were escorted to various points by Brother F. Nelson Bey and were rather amazed at the progress having been made by the members of the organization, and admired the buildings erected at the Home.

They were proud to meet Sister L. Miller Bey, Chairman of the Sisters' Auxiliary at the Home and view some of their embroidery work displayed.

This group highly commended the Moors for their industrious work and emphasized the fact that if the world just had this such "Unity" as exist here, it would be one hundred cent better off than it is.

On Saturday, May 8th, our National Chairman of the Sister National Auxiliary, arrived at the Home from Philadelphia, Pa., where she enjoyed a brief visit with the brothers and sisters.

Brother C. Barker Bey, Brother O. Patterson Bey and Brother J. Brown El, arrived at the Home on Sunday night May 9th. They brought two fine horses for the Home on this trip, donated by the brothers and sisters of Temple No. 25, Detroit, Michigan. Without a doubt, they will be an asset to the Moorish Home and the brothers and sisters here

(Continued on Page 12)

MOORISH FARMERETTE.

Sister Ryf

SEE YOU ON THE 4th.

NEWS FROM HOME.
(Cont'd.)

are certainly proud of them, and wish to express their appreciation and gratefulness for such donation. The Moorish Truck did not remain very long, and departed on the 18th, and was accompanied by our National Chairman, Sister P. Reynolds El, who returned to her home in Detroit.

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Sister L. Cooper Bey visited the Home on May 15th on a business trip and returned the next day, in Brooklyn, N. Y.

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Brother A. Williams Bey returned to his home in Flint, Michigan on May 25th, after spending a period of more than three years at the Home.

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THE

MOORISH FARMERETTE.

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The Sisters' National Auxiliary, at the Moorish National Home, Virginia, under the leadership of Sister L. Miller Bey, our Local Chairman, have selected a fertile garden spot in which to raise all kinds of vegetables as lettuce, carrots, beets, corn, cabbage, collards, radishes, peas, beans, sweet potatoes, etc. for table use and for canning purposes.

We congratulate Sister L. Miller Bey for having the courage to endeavor to promote this plan, not by words alone, but by leading the way that her sisters may follow in her footsteps.

In the farming program, the women of today are playing an outstanding part, and so we, too, must play a part for this Moorish Nation. We are asking that you throw your shoulders to the wheel and send out good thoughts for our success.

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S M I L E

By Sister E. Cook Bey.
Temple No. 34.

If we go around with a frown on our face from year to year do you think that we can obtain Peace and hope to scatter Love. No we can't. We should be like the sun and shine and shine and nurse this growing young Nation of ours, and be like the light that shone from Mecca that we may walk therein day in and day out. The seeds of hatred are scattered by restless fate across the world to spoil the sod where Nations have forgotten Allah. Allah is Love and Life and the seeds of hate can only grow where Love is forgotten and has been crowded out.

So let us smile and turn a kind word to humanity that we may show to the world that Love exists within us and that the Prophet, Noble Drew Ali, has smiled on us.

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VISIT THE MOORISH NATIONAL HOME ON JULY 4th, 1943 AND ENJOY AN OUTING WITH THE MOORS AT THE HOME IN PRINCE GEORGE, VIRGINIA.

YOU ARE WELCOME.

DON'T MISS PURCHASING YOUR TICKET FOR THE GRAND PRIZE GIVEN AT THE MOORISH HOME ON JULY 4th, 1943.

NATIONAL EVENTS
(Cont'd.)

CLEVELAND

TEMPLE NO. 7.

By Sister R. Fuller Bey.

The home of the Grand Mufti, Brother M. Fuller Bey, has been humming with activities entertaining the many Moors visiting our city. The Moors has met again, and while discussing the current events of the times, the ringing of the telephone changed the course of things and stirred the Moors into action. The long distance call was from our Field Representative, Brother C. Barker Bey, who was stranded on the highway with a busted tire. After learning the whereabouts, the Moorish Brothers, were soon on the road to the rescue. We located them about 40 miles from Cleveland, tired, hungry and sleepy. It was impossible to bring "Big Bertha" in, at this time and so we brought back the stranded brothers, about two A. M. and prepared them a hot midnight tasty lunch after which they retired for they needed rest. We were proud to have our brothers and made them as comfortable as possible and after a week's delay, they continued on their journey to the Moorish National Home.

We had with us on May 12th, our National Chairman of the Sisters' Auxiliary, Sister P. Reynolds El, Brother C. Patterson Bey and Brother J. Brown El and Brother C. Barker Bey who were enroute to Detroit, on their way to the Home Office.

Sister A. Vincent Bey gave a birthday party on May 15th at the Temple in the honor of her daughter, Annamae, age 6 years. Despite rainy weather, many of the little Moslem sisters and brothers turned out and also many of her little Asiatic friends. Hot fish, Ice cream, cake, candy and cookies were served to the little guests. Sister Anna received many lovely birthday gifts.

We were honored with the presence of our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, who arrived in our city on May 18th. The news had spread as usual and upon his arrival, the Moors had already gathered in large numbers to greet him. Col. C. Kirkman Bey has some very important business to attend to upon his arrival, and after completing this, a mid-night supper was served and the Moors really enjoyed themselves feasting and drinking in the Moorish fashion. He remained until Wednesday night at which time he departed for Philadelphia, Pa.

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INDIANOPOLIS

Temple No. 15.

By Sister L. Blakely Bey.

On April 24th a group of brother and Sisters, attended a fashion show and dinner sponsored by the Sister's Auxiliary of Home, Indiana. Altho' some were late arriving

(Cont'd on Page 16)

NATIONAL EVENTS.
(Cont'd.)

Indianapolis, No. 15.

due to a minor accident. The barbequed goat, prepared by Brother Beckwith Bey was delicious proving to all that he measured up to his standing of a skilled Chef, and that he knew how to handle a "goat" as well as a "lamb" or a "fish."

The entertainment was a grand success and all present enjoyed the beauties of spring at the lovely home of Brother and Sister Frazier Bey.

We were proud to have present our Assistant National Chairman of the Sisters Auxiliary, Sister M. Riggs El, Chicago. At a very late hour the guests departed happy in the knowledge that they had done all they could to make this effort on the part of this Branch Temple, a grand success.

Sister B. Holloway Bey and Sister H. McGintis El left for Chicago, to attend the Tribe dance sponsored by Temple No. 9.

Brother W. Williams Bey who has been on the sick list and confined to his home for several months, suffered a slight relapse. We send out good thoughts for his speedy recovery.

On May 14th, Sister F. Moore Bey arrived at the Home of Brother and Sister J. Blakely Bey to help to make it convenient for as many as could to attend the Shiek Ball in Chicago. The Moors who went met at the Home Office, of Brother and Sister J. Blakely Bey and an all-night watch party took place, before they left for Chicago. All enjoyed this affair and were happy to meet the Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, and his wife, Sister P. Kirkman Bey and many members of the various Temples.

The first dinner guests were highly entertained by Sister N. Shivey Bey who sang a song, unfolds the story of our aims and objects, "Oh, when I come to my Home in Virginia." Those generations of the past could not have enjoyed the voice of the Great Patti any more than the Moors enjoyed this song rendered by Sister Shivey Bey.

On account of the large attendance of members from throughout the State of Indiana, Col. C. Kirkman Bey accorded a special guest table Honoring Indiana. It was a great honor and a great pleasure to have at this guest table the presence of the lovely wife of our Supreme Grand Advisor and Moderator, Sister P. Kirkman Bey and also his daughter, Alice, who is a very charming young woman bearing a striking resemblance to her illustrious father and seems to have inherited much of that realness of character which never fails to make for the possessor a beautiful praise worthy personality, the moments spent in her company were a real pleasu

Our Supreme Grand Adv and his assistants had worked diligently to make everything lovely for the enjoyment of the Moors and Asiatic visitors. Their labor was rewarded with showers of compliments and the rush orders for roast duck and chicken dinners prepared by the hands of our beloved Leader and his staff.

Guests from Indianapolis and vicinity departed for home and made the trip safely without encountering any serious difficulties from the rising flood waters of the Wabash and

(Continued on Page 18)

NATIONAL EVENTS.
(Cont'd.)

Indianapolis No. 15.

White rivers, which at this writing have flooded many thousands of acres of farm land throughout the Statesof Indiana and Illinois.

Brother J. Blakely Bey, Grand Governor, is still wondering (fearfully too) what may happen to him during these days of sugar scarcity if he doesn't soon find a way to shake off that essence of peppermint smell which Sister F. Moore Bey, during a spell of ecstacy, mistook for a special good brand of perfume and very generously proceeded to spray the Supreme Grand Advisor and the Grand Governor with it. So now it keeps the Governor busy telling people, "Yes, we have no peppermint patties!!"

Brother B. Davis Bey, 626 West North St, passed out in April after three years of failing health. Brother Davis Bey was one of our leading members of the Male Quartette in Temple No. 15. He leaves a wife, a son and a daughter, and four stepchildren and a host of friends.

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PHILADELPHIA

TEMPLE NO. 40.

By Sister G. Brown Bey.

We were happy to have in our midst, our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey. His words were so uplifting to the brothers and sisters in Temple No. 40, giving us courage to continue on our way in this long journey. Shicks and Shiekesses were made from Temple No. 11, 33 and 40 in a joint session.

Sister P. Williams Bey is visiting her sister, Sister O. Smith Bey in Virginia.

Sister M. Lucas Bey is visiting in Washington.

On May 15th, the Sisters Auxiliary enjoyed a social evening together and were proud to have brothers and sisters from Temples No. 11 and 33.

All send greetings to the Moors in the various Temples.

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When you're having lot of trouble,
And you just can't make "it" run
Just bring it to J. Palmer Bey
And you'll soon be having fun.

NATIONAL EVENTS
(Cont'd.)

FLINT

Temple No. 19.

By Sister A. Smith Bey.

Many of the brothers and sisters of this Temple attended the Sheik Ball held at Temple No. 9, Chicago. They were; Sister J. Pittner Bey, Sister P. Beyshouret Bey, Sister R. E. Sanders Bey, Brother L. Miller Bey, Sister A. Prince Bey, Sister A.L. Woodson Bey and Sister A. Woodson Bey. There, Sister A. Woodson Bey met Brothers R. and M. Woodson Bey. from the U. S. Army and who had a nine-day furlough. They returned home with the family. Also Brother J. C. Horton Bey is on a nine-day furlough from the U. S. Navy.

Sister Crane Bey, member of this Temple who has been ill for sometime, passed on March 1st, 1943.

Among the brothers and sisters who attended the dinner given by the Sisters' Auxiliary, Unit No. 25, Detroit, were; Brother and Sister C. Young Bey, Sister A. Prince Bey, Sister A. Woodson Bey, Sister J. Pitner Bey Brother L. Miller Bey, Brother M. Woodson Bey. There they joined the Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey and brothers and sisters from other Temples and had a glorious time together.

Born to Sister S. Buchanan El, a baby girl, Brenda, on March 7th, 1943.

Brother and Sister W. Buckely Bey are the proud parents of a son, Willie, born on April 14th, 1943.

Brother and Sister S. Horton Bey, a son, Ravanna, on April 23rd, 1943.

Brother and Sister E. Horton Bey are also proud parents of a baby boy born at the Hurley Hospital. Both mother and child are doing well.

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NOTICE.

TO: ALL GOVERNORS,
GRAND SHEIKS and
HEADS OF ALL TEMPLES,
ALL BUSINESSES., etc.

YOUR ARE HEREBY REQUESTED TO SET ASIDE THE FIRST SUNDAY IN EACH CALENDAR MONTH AS

MOORISH RALLY DAY

EACH MEMBER IS TO DONATE $1.00 AND UP, THE SAME TO BE SENT TO OUR

SUPREME GRAND ADVISOR
AND MODERATOR, COL. C.
KIRKMAN BEY, 1104 N.
SEDGWICK STREET,
CHICAGO, ILLINOIS.

THIS FINANCE IS TO ASSIST IN PURCHASING NECESSITIES FOR THE MOORS AND ASSIST OUR SUPREME GRAND ADVISOR AND MODERATOR, COL. C. KIRKMAN BEY, TO CARRY OUT HIS PLANS FOR THE NATION. THIS INSTRUCTION CLOSES IN THE PERIOD OF OUR NATIONAL CONVENTION, SEPTEMBER, 1943.

Brother N. Fuller Bey
National Chairman.

GARY

BR. TEMPLE NO. 22.

By Sister N. Barker Bey.

Temple No. 22, Br., has had many visitors during the month of April. Among the out-of-town guests was Brother E. Smith El, of Indiana Harbor, Ind., Temple No. 22. We enjoyed his visit with us.

We are proud to report one new member for the month of April.

Sister Mary West Bey of Temple No. 9, and living in Gary, passed on April 26th. Funeral services were conducted by Brother E. Reynolds El, Grand Shiek Temple No. 9, at Crestwell's funeral home.

We have had many on the brothers and sisters on the sick list, many of whom are able to be in. We are sending out good wishes for a speedy recovery for all.

We wish to compliment and thank Brother F. Nelson Bey for sending to us the wonderful article, written in the Richmond Times Tismatch concerning the Moorish National Home. All enjoyed reading this article.

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NOTICE.

THE FIRST SUNDAY IN EACH CALENDAR MONTH FOR ALL MOORISH AMERICANS WILL BE KNOWN AS,
MOORISH RALLY DAY.
BE SURE TO CONTRIBUTE YOUR DONATION

"LIGHT, IS THE LIFE OF MAN."

By Sister C. Brown Bey,
Br. Temple No. 22,
Gary, Indiana.

Light is life. It is the symbol of Truth. Light, once kindled, spreads and all is luminous. Light is the first emanation of Allah. It comes to us first in the light of the senses; second, in the light of reason; and third, in the light of the illumination of the spirit.

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N O T I C E

TO: GRAND GOVERNORS,
GRAND SHIEKS
AND HEADS OF TEMPLES
AND MEMBERS;

If you desire to place an order for Stationery with Moorish Letterheading, write for information to;

Brother M. Fuller Bey,
3843 Woodland Avenue,
Cleveland, Ohio.

GRAND CELEBRATION TO BE HELD JULY 4th, AT THE MOORISH NATIONAL HOME.

THE VOICE OF THE PROPHET.
(Cont'd.)

6. Columbians, Nicaraguans, and the natives of San Salvador in Central America, etc. All of these are moslems.

7. The Turks are the true descendants of Hagar, who are the chief protectors of the Islamic Creed of Mecca; beginning from Mohammed the First, the founder of the uniting of Islam by the command of the great universal God Allah.

••••••••••••••••••

"LASTINGS IMPRESSIONS."
(Cont'd.)

Bey, whom Allah, the Great God of the Universe, had ripened with Love, Wisdom and Understanding, and who stood ready at the proper time to step valiantly forward to answer the Prophet's call for someone to assist him in his great work of Uplifting Fallen Humanity, through the organization known as the Moorish Science Temple of America, Inc.

It was this man who had the courage and daring of youth, and the wisdom, understanding and patience of age, who had answered the Prophet's call, believing in his own heart that he could assist him, knowing that he had the will to try, and the determination to do the very best that he could. It was he, who after serving the Prophet obediently and loyally for a length of time proven his worth to the Prophet, proved to the Prophet that he represented Love, that he was true and honest and free from those prejudices which cause men to love one and hate another.

So it was on this memorable occasion which I, as well as many other, shall never forget, that the Prophet had introduced to us the answer to his nation-wide call for assistance in hi great work, in the person of this beloved brother, Brother C. Kirkman Bey.

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THE HAMMER

(Cont'd.)

We won't have to tell the world, nor our brothers and sisters whether or not we are sincere in our belief but our everyday actions will speak for us for sincerity will be deeply rooted in our hearts.

Our thoughts will be pure and harmless; our deeds will be kind and our actions will always be in the circle.

So let us, be what we claim and establish these principles of Love, Truth, Peace, Freedom and Justice in our hearts and forever be immutable.

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NOTICE

THE FIRST SUNDAY IN EACH CALENDAR MONTH IS

MOORISH RALLY DAY.

YOU ARE REQUESTED TO BRING YOUR FINANCIAL DONATION.

A NOTICE TO THE PUBLIC.

If at any time, you should see a member of the Moorish Science Temple of America, drunk, disorderly, violating the laws of the Government, using harsh words to anyone, refusing to assist another person - when possible - creating or encouraging confusion or conducting himself unintelligently in any manner, he is not abiding by the laws of the Moorish Science Temple of America.

Order all literature from the Home Office of the Moorish Science Temple of America.

The address is
11[illegible] S[illegible] St.,
Chicago, Illinois.

USE THE MOORISH REMEDIES.

Don't go around feeling bad from day to day. Use the Moorish Compounds, Tea and Oil. Try them and see if you don't get well.

The Moorish Voice is your paper. It is up to you to make whatever you will out of it.
The publisher assures you of full cooperation; and will exert every ounce of energy in the effort to make it a paper that will be a credit to the organization and a promoter of Peace throughout the entire government.

The Moorish Voice invites you to send articles of news, poetry, information and all articles suitable for publication.
Inform the Moorish Voice regarding marriages, births, crime, deaths, etc.
All articles sent in will be given due consideration.
Write on only one side of the paper and send it, giving your address.

The Moorish Voice will notify the [illegible] of any Grand Sheik or [illegible] the delinquent. [illegible] truth [illegible] and [illegible] the publication that you desire it.

All [illegible] the Rules and Regulations of the Moorish Science Temple of America may be [illegible] from the Home Office.
Every member should [illegible] a copy. Every [illegible] Sheikess must have a copy in his or her possession.

THE MOORISH VOICE APPRECIATES YOUR PATRONAGE.

MOORISH VOICE

MOOR

PROPHET NOBLE DREW ALI
FOUNDER.

SUPREME GRAND
MODERA

HOME OFFICE
1104 N. SEDGWICK
CHICAGO, ILLINOIS.

COME ALL YE ASIATICS OF AMERICA AND HEAR THE TRUTH ABOUT YOUR NATIONALITY AND BIRTHRIGHTS BECAUSE YOU ARE NOT NEGROES. LEARN OF YOUR FORE-FATHERS' ANCIENT AND DIVINE CREED THAT YOU WILL LEARN TO LOVE INSTEAD OF HATE. WE ARE TRYING TO UPLIFT FALLEN HUMANITY. COME AND LINK YOURSELVES WITH THE FAMILIES OF NATIONS. WE HONOR ALL THE TRUE AND DIVINE PROPHETS.

MOORISH VOICE

MOORISH SCIENCE TEMPLE OF AMERICA

PROPHET NOBLE DREW ALI
Founder.

BROTHER C. KIRKMAN BEY
Supreme Grand Advisor
and Moderator.

NATIONAL EDITION

MAY 1943

VOLUME 3 NUMBER 19 PRICE TEN CENTS.

THE BARN AT THE MOORISH HOME.

MOORISH VOICE.

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THE VOICE OF THE PROPHET

CHAPTER XVI.

Pilate's Final Effort to Release Jesus Fails-He washes His Hands in Feigned Innocence-Delivers Jesus to the Jews for Execution-The Soldiers Drive Him to Calvary.

1. A superstitious people are the Jews. They have a faith that they have borrowed from the idol worshippers of other lands, that at the end of every year.
2. They may bear all their sins upon the head of some man set apart to bear their sins.
3. The man becomes a scapegoat for the multitudes; and they believe that when they drive him forth into the wilds, or into foreign lands they are released from sins.
4. So every spring before the feast they chose a prisoner from the prisons of the land, and by a form of their own, they fain would make him bear their sins away.
5. Among the Jewish prisoners in Jerusalem were three who were the leaders of a vile, seditious band, who had engaged in thefts and murders and rapine, and had been sentenced to be crucified.
6. Barabas and Jesus were among the men who were to die, but Barabas was rich and had bought the priests, the people to be the [illegible]

QUESTIONS AND ANSWERS

FROM THE 102 QUESTIONS OF THE KORAN QUESTIONNAIRE.

86. Negro, a name given to a river in West Africa by MOORS because it contained black water.
87. What is meant by the word Black?
Ans. Black according to science means death.
88. What does the word colored mean?
Ans. Colored means anything that has been painted, stained, varnished or dyed.
89. What does Ethiopia mean?
Ans. Ethiopia means something divided.
90. Can a man be a Negro, Colored or Ethiopian?
Ans. No.
91. Why?
Ans. Because man is made in the Image and after the likeness of God, Allah.
92. What title does Satan give Himself?
Ans. God.
93. Will you define the word White?
Ans. White means Purity, Purity means God, and God means the Ruler of the Land.
94. To whom do we refer to at times, as being the GREAT GOD?
Ans. ALLAH.
95. Is the Devil made in the image and likeness of ALLAH.
[illegible] in the shadow of [illegible] will [illegible]

NATIONAL- EVENTS

ANDERSON
Temple No. 42.

By Sister J. Young El.

It was just like "Old Home Week" at the home of the Boone Els for the Moors of Anderson were exceedingly happy to have with them, their beloved Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, and turned out in full number to greet and welcome him. By bus, motors cars and on foot they came to sit and talk with their leader and hear his wonderful words of Wisdom.

The walls of the little house echoed with the happy laughter and deep heart-felt rythm of the Moors as they sang and talked far into the night. The Moors are poor people, but such a happy people especially when they are blessed to be in the presence of our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey,

Sister F. Moore Bey drove from her home to Anderson, to be with her brothers and sisters On such a happy occasion. Among the out-of town guests were as follows; Brother J. Blakely Bey, Grand Governor, State of Indiana, Sister Blakely Bey, Sister A. Payne Bey, Sisters McGintis El, B. Holloway Bey, B. Shaw Bey, L. Warfield El, Brothers T. Beckwith Bey, McGintis El, L. Holloway Bey, Grand Sheik, Temple No. 15, and Palmer Bey. Among the Anderson Moors present were Brothers W. Townsend El, C. W. Townsend El, Grant El and Sisters L. Dunn Bey and Weatherly Bey.

Col. C. Kirkman Bey arrived at the home of Brother J. Boone El in the early evening and spent several quiet restful hours with the family while awaiting the arrival of the out-of-town guests. With the arrival of our first guest, Sister F. Moore Bey, the merry time began, and with music furnished by a portable vender, the Moors enjoyed themselves dancing and making merry. It was a rare treat to see Brother J. Boone El swing out, and take it from your reporter, he's good at it too! He and Sister Boone El did a very neat step in keeping up with the younger members of the family. Brother Boone El surprised and delighted his son's wife by doing a fancy turn with her. Also, Sister Moore Bey on the arm of Brother Boone El, Jr., danced merrily and in the excitement of the dance came out of her shoes! But she was most unconcerned and laughingly finished the dance in her bare feet. Such a happy time for all.

Sister Boone El, with the aid of her family, set a most inviting table and they all sat down to a tasty dinner. The table was extended to its full length and beautifull laid with a snowy white cloth; its center was graced with a dainty bouquet of

(Continued on Page 3)

NATIONAL EVENTS
(Cont'd.)

out yellow daffodils which were flanked on each side by miniature flag stands of our flags.

With our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, seated at the head of the table and his Moors around him, it was a wonderful sight and even the little ones who love and adore their leader, were impressed and did a good act of minding their manners.

With the arrival of the visiting Moors a good old-fashioned session of singing began, grouped around our Leader that they might not miss one word of the remarks he chose to make. He never fails in instructions to leave us with much food for thought, for it rests with the individual as to the consolation and comfort he may receive for these things are His every expression for all.

In the wee hours of the morning those who had come by automobile bid the Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, Peace, and set out for their respective homes that they might be able to report for their work next day. Those who remained as house-guests were Brother and Sister J. Blakely Bey, Brother and Sister Holloway Bey, Sister Payne Bey and Sister Moore Bey. The Greeks may have had a word for it, but the Moors have a "Way" for it, and in a very short time Brother and Sister Boone El had sleeping space provided for all. As if by magic, beds and a Pullman Porter appeared from almost nowhere and on brief notice all were comfortably settled for rest. At an early hour in the morning, the guests prepared to return to their homes and enjoyed steaming coffee before going out into a brisk chilling morning.

The Supreme Grand Advisor departed for his home and family Monday evening and though the Moors were sorry to see him leave, they can cherish the visit in their hearts and express pride in having him in their midst.

The Moors of Anderson were happy to have their brothers and sisters with them and hope these visits will occur often.

The Moors of Temple No. 42, Anderson, wish to extend sympathy to Sister Byrl Bey and family, of the passing of Brother Byrl Bey, former Grand Sheik of Temple No. 7, Cleveland, Ohio, and regret that they were unable to be with their brothers and sisters at that time.

****

BROOKLYN

Temple No. 34.

By Sister E. Cook Bey.

Temple No. 34, Brooklyn, extends to all the Brothers and Sisters of the various Temples in the United States of America, their good wishes.

On Saturday evening, May 15th, they will hold their Annual National Dance at the Hancock Recreational Centre, 239 Hancock Street. Subscription 65 Cents, An invitation is extended to all the Temples in the United States of America.

Sister E. Cook Bey who has been confined to the hospital returned to her home on April 17th and is improving very nicely. She

(Continued on Page 4)

NATIONAL EVENTS.
(Continued)

Brooklyn. No. 34.

Through the Moorish Voice she wishes to express her appreciation and thanks to all of her Brothers and Sisters for their loyalty towards her, and their good thoughts.

The party held at the home of Sister N. Jones Bey, on April 3rd, was a great success

Brother and Sister J. Boyce El are proud parents of a baby girl born April 9th, 1943.

The brothers and sisters of this Temple have put forth their greatest effort, with the aid of the Sisters' National Auxiliary, and the Grand Sheik, Brother J. Corbin El, in answering the call of our brothers and sisters at the Moorish National Home. We are willing and stand ready to do all we can in furthering the progress of the building of this Moorish National Home of ours in Virginia.

DETROIT

Temple No. 25

By Sister M. Payton Bey.

We were proud of the arrival of Sister J. Howie El from a visit to the Moorish National Home in Virginia. She reported she had a lovely time during her stay with the brothers and sisters at the Home.

The Sisters' National Auxiliary met at the home of Sister E. Sims El. After business of importance was discussed a lovely sociable evening was enjoyed by those present.

Sister E. Sims El has as her guest, her mother, Mrs. Chambers from Arkansas.

Our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, arrived in our city on April 9th. It was on Friday and our Divine Services was in session and the Moors were very much overjoyed to know that he was in their midst. He spoke many encouraging words and emphasized the point of our duty to humanity and from his words of truth there was much food for thought. On the 10th, two carloads of Moors escorted Col. C. Kirkman Bey, to Flint, Michigan, where he visited with the brothers and Sisters of Temple No. 19. Among those who enjoyed the trip were; Brother L. Mahone El, Sister L. Davis El, Sister N. Shivery Bey, Brother J. Banks Bey, Sister L. Lee El, Sister N. Dennis El, Sister A. Harris Bey and Sister M. Payton Bey. The home of Sister A. Woodson Bey at Flint, Michigan, was a lovely scene of Moors extending greetings to each other and the home was filled with Moors waiting to greet their Supreme Grand Advisor and Moderator, Col. C. Kirkman. Sister A. Woodson Bey served a delicious luncheon, which was enjoyed by the guests.

Brother C. Kirkman Bey visited the home of Brother and Sister C. Young El where he met Sister P. Beyshement Bey who is visiting the brothers and sisters in Flint, Michigan. At a late hour

(Continued on Page 5)

NATIONAL EVENTS
(Cont'd.)

Detroit, No. 25.

Col. C. Kirkman Bey and the Moors from Temple No. 25, returned to Detroit, and disregarding the late hour arriving at the Temple, the Brothers and Sisters were waiting for them and a mid-night lunch was served by the Sisters' Auxiliary.

On April the 11th, a National Drive for the Moorish Home was sponsored by the Brothers and Sisters of Temple No. 25, in which the Sisters' National Auxiliary played an outstanding part. Col. C. Kirkman Bey, stood in the midst of them and with a smile on his face, made all feel uplifted and happy. Col. C. Kirkman Bey departed and was escorted to the stations by Brother J. Taylor Bey Assistant Grand Sheik and Brother L. West Bey., Jr.

Sister A. Harris Bey had a surprise birthday party given in her honor on April 15th. She was the recipient of many beautiful lovely gifts.

Sister J. West Bey had a birthday party given in her honor on April 20th.

On our sick list are Brother W. Harris Bey, who is on the mend; Sister E. Sims El - who also has been ill is able to be present again and in our midst.

****

A MAN WHO HOARDS RICHES AND ENJOYS THEM NOT IS LIKE THE ASS WHICH CARRIES GOLD YET EATS THISTLES.

YOU CANNOT INJURE ANYONE BY ELEVATING POOR FALLEN HUMANITY.

E. CHICAGO

Temple No. 22.

By Sister L. Tyson Bey.

A Farewell-dinner was given in the honor of Sister P. Beysheurt Bey in the home of Brother and Sister W. Smith El. Sister Beysheurt Bey departed for Flint, Michigan, where she will visit with the brothers and sisters there.

Brother J. Stallworth Bey is confined to the bed at his home about under the doctor's care. Also little Sister L. Porter El has been under the doctor's care and we are happy to report that they both are recovering from their illness.

FLINT

Temple No. 52.

The Sisters' Auxiliary sponsored a birthday party given in the honor of Sister L. Thomas Bey, Chairman and Sister M. Walker Bey, Asst. Grand Sheikess. This affair was well attended and many lovely gifts were received from the various members. These sisters sisters are faithful workers in the Temple doing their part in the Uplifting of Fallen Humanity.

NATIONAL EVENTS ON PAGE 8

THE MOORISH VOICE

Published Monthly
by the

MOORISH SCIENCE TEMPLE OF AMERICA
Home Office 1104 N. Sedgwick
CHICAGO, ILLINOIS.

EDITORIAL

"STUDYING ONE'S SELF"

The Ancient Moslems taught that a man, who had never been married, had only perfected half of his religion, therefore he was known as a half man. Until he was married he had never fully lived.

So it is with education. Until man begins the study of himself, his education will be incomplete. Man has travelled this globe around. He has been down in the bowels of the earth seeking for the key to the mystery of the Universe and yet he will return and ask the simple question, "Who am I?"

Man's body is like the globe of the earth. He has a universe within. So if man desires to learn the mystery of the universe, he must look "Within." Man is a thought of Allah manifested in

(Continued on Page 17.)

"LASTING IMPRESSIONS"

At frequent intervals the Prophet toured the country, visiting every Temple teaching and instructing his followers, according to the words of "Wisdom" which Allah, the Great God of the Universe, had placed in his mouth to deliver unto them.

This particular tour, of which I speak, was different to those preceeding it, for it was during this tour that the Prophet had a sincere question to ask the Moors. As he travelled from city to city, stopping at each Temple, he put forth the same question.

The next stop of the Prophet's entourage was the Great Motor City of America, that city fo alive with the hum of automobile factories, that city which literally put the world on wheels. The Temple, a great temple in a great city, in fact, one of the greatest, largest and also one of the most industrious of all the Moorish Science Temples of America, was ablaze with light and a heavy crowd surged in as usual when the Prophet was expected.

The meeting proceeded along the usual schedule until the Prophet rose to address the audience, and, by asking one simple question, puzzled the minds of the Moors and started them to wonder over

(Continued on Page 16)

VISITOR EXPRESSES HER VIEWS OF MOORS' HOME.

Our recent visitor, Sister Ruth Howell Bey, when interviewed and asked what did she think of our Moorish National Home and its progress, could hardly find adequate words to describe its beauty. Nevertheless, her answer was;

"I like it very much and it seems like I'm really in another world; a fairyland; it's really a Mecca for the Moors. I'm pinching myself to see if I am really awake for the scenery is certainly entrancing."

And the buildings?

"I've never seen such beautiful buildings all designed with our own Moorish emblems. Why, that building that is erected for the lodging of the animals, the horses and cows, etc., looks more like a castle at a distance than a shelter for the animals. I feel that too much praise cannot be given Brothers Hyatt Bey and Franklin El, the carpenters, for their work. Frankly speaking, I really feel like putting the horses and living in it myself."

And would you like to live there permanently?

She unhesitantly happily replied; " Oh, yes, and repeated again that it seemed that she was in another world. "I'm simply delirious with gaiety and feel like singing and dancing for the sunshine here is so beautiful. Why only this morning I went strolling in the woods, the birds were singing and calling happily to their mates; the crickets were chirping, the streams were flowing restlessly on their way out to the sea, the doves were cooing softly, while a woodpecker high up in the trees was pecking away as is his very life depended on it, in the distance was a flock of wild turkeys while a deer ran wildly towards the thicker brushes; the dogwood trees are in full bloom and the wild purple violets were everywhere. Here I found the Red-bird, wild Canaries, the yellow-hammer and many other kinds of birds, too numerous to mention. The woods were so green with the tiny leaves coming out, the pear trees were inbloom, the bees were buzzing and on their job. A big cottontail rabbit scurried quickly towards the tall pines."

"There is a beautiful hill here that I am very much in love with, so green, with lovely large trees on it. The main highway passes in front, and at sunset this is a beautiful sight to behold, for the sunset's rays against this quaint little Moorish Village with its buildings so attractively decorated in various colors, impresses one that Peace and Happiness dwells there."

"Off from a distance, the view is one that you can never forget. Children with their happy faces, playing about, and the turbans of all colors of the rainbow and the fezes beneath the tall pines really gave the appearance of an ancient city where our forefathers dwelled."

Stating further, she said, "I have fallen in love with Viringia, its climate,

(Continued on Page 15)

NATIONAL EVENTS.
(Continued)

KANSAS CITY

Temple No. 46.

By Sister S. Heard El.

The brothers and sisters of this Temple were overjoyed and honored with the presence of our Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, in March. Many Asiatic friends also were present to listen to the many interesting, truthful and consolating words spoken by him in our Divine Services. His words and explanations from the Holy Koran were so inspiring and seemed to lift us up spiritually. The visiting Asiatics also remarked how they had enjoyed the remarks coming from Col. C. Kirkman Bey.

After Divine Services, all of the Moors accompanied the Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, to the home of Sister B. Burton Bey for dinner. On this occasion we were proud to have with us Sister A. Williams El, Sister F. Clemons El and Brother Williams El from Atchison, Kansas. They also enjoyed being in the presence of our Supreme Grand Advisor and Moderator, Col.C. Kirkman Bey.

Sister M. A. Walker Bey, Grand Sheikess, left the city for an extended visit in Moro, Arkansas. It had been a period of twenty years since she had seen any of her relatives and there was great happiness when they met.

Brother and Sister F. Franks El visited relatives in St. Louis. During their stay, Sister Franks El took suddenly ill but we are happy to know that she is recovering. They are the parents of four children who were left in the care of their grandmother, Sister S. Heard El.

Sister A. Figgers El suffered injuries when she was in a car accident while riding with Brother B. Young El. She has to use cruthes in order to get around but we are proud that she is much better and getting along fine.

****

INDIANOPOLIS

Temple No. 15.

By Sister L. Blakely Bey.

Sister B. Holloway Bey has successfully completed a course in Radio at the Crispus Attucks High School and she states that she really enjoyed the course and profitted by the knowledge she gained while attending the class.

Sister H. Johnson Bey spent a few days visiting her brothers and sisters in Colo, Indiana.

Brother E. Payne Bey left the city for a visit at the Home Office, Chicago and also for a visit with his grandmother, Mrs. M. Foster, of Geneva, Illinois. He enjoyed his visit with Brother and Sister Kirkman Bey and the immediate family.

(Continued on Page 9P)

NATIONAL EVENTS
(Continued)

Indianapolis, No. 15.

On April 1st, Brother T. Beckwith Bey and Sister A. Lewis Bey, surprised the Moors with a party at the home of the Grand Governor, Brother and Sister J. Blakely Bey. Brother Beckwith Bey had invited all the Moors to be present and there was nothing lacking in the line of food and refreshments, for Brother Beckwith Bey brought everything with him when he came, from an enormous sized Buffalo Fish to refreshing drinks. The Moors played cards enjoyed a sociable evening together.

On Sunday, April 18th, the Grand Governor was happily surprised with a long distance call from Brother J. Boone El, of Anderson, Ind., informing him that the Supreme Grand Advisor and moderator, Col. C. Kirkman Bey was there and desired that he and as many of the members as possible should come immediately to Anderson. The Sunday night service which was well under way when the message arrived was brought to a speedy close and all who could reasonably make the trip departed at once. Words cannot express how much the Moors enjoyed being in the presence of our beloved Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey and to sing and listen to his words of wisdom and instructions, and to learn above all to "Love" instead of to hate. It was a real treat and a happy reunion when the members of the two Temples met and greeted each other. After a happy evening together all retired, having enjoyed such wonderful hospitality in the home of Brother and Sister J. Boone El, the guests arising early in the morning to return to their homes.

The Grand Governor, Brother J. Blakely Bey, was happy to learn through Sister R. Fuller Bey, Cleveland Agent for Moorish Broom Factory, that upon receipt of their order of brooms, the Moors were so well pleased that a discussion as to whose broom was whose ensued and that the same occurrence was duplicate by the Asiatice non-members was reported by the Anderson Agent, Sister M. Weatherly Bey.

****

CLEVELAND

Temple No. 7.

By Sister R. Fuller Bey.

We were proud to have our Field Representative, Brother C. Barker Bey and his co-worker, Brother O. Patterson Bey with us on March 14th. They were enroute to the Moorish National Home.

Brother J. Hudson Bey, 18 years of age has been inducted into the United State Army and is now stationed at Great Lakes, Illinois.

Brother R. Pierce Bey and Sister V. Pierce Bey have been on the sick list.

Brother and Sister W. Simpkins El are the proud parents of a baby girl, born February 26th. This is their ninth child and both are doing fine.

Brother G. Birl Bey, Grand Sheik of Temple No. 7,
(Continued on Page [illegible])

NEWS FROM HOME

With the Field Representative, Brother C. Barker Bey and his co-worker, Brother O. Patterson Bey, carrying out instructions and working for the uplifting of Fallen Humanity, they and , our Moorish Truck is kept on the hum making their rounds. They departed from the Home on March 27th, at 12:00 Midnight. They were accompanied by Sister Jean Howie El, of Temple No. 25, Detroit, and Brother Reason Bey, of Temple No. 9, Chicago, each returning to their respective homes. Brother C. Barker Bey remained in Chicago only a short while when he returned to the Home April 25th at 12:45 P.M. and remained until Tuesday, at which time he departed for the Home Office, Chicago at 12:00 Midnight.

The brothers and sisters at the Moorish Home have as their guest, Sister R. Howell Bey, of Flint, Michigan. Sister Howell Bey arrived also on Sunday, April 25th, a few hours after the Moorish Truck had arrived. All were happy to welcome her home in Virginia, it being her first opportunity to visit here. Those who are well acquainted with Sister R. Howell Bey, will remember the beautiful pieces of art work designed by her. At present she is endeavoring to crochet the American Flag. Without a doubt, this will be a beautiful piece of work when completed. Aside from this work she is an experienced beautician.

Sister M. Lift Bey, formerly Grand Governess, State of Kentucky, and who has been making her home with the brothers and sisters in Virginia, departed March 5th, for Richmond, Virginia, where she will endeavor to bring her people together under their own vine and fig tree and teach the principles of Islam. Word has been received from her that she is making great progress in this field, and hopes soon to be able to set up a Temple. We wish her much success and urge her to continue despite obstacles that confront her, tending to impede her progress, for a soldier never knows his strength until he meets a foe.

A sociable evening was enjoyed on Saturday, April 17th, by the brothers and sisters at the Home. Sponsored by the Sisters Auxiliary, card playing and various kinds of games were enjoyed. A delicious luncheon of sandwiches, cake, ice-cream, wine, etc., was served.

The younger set of the brothers and sisters at the Home attended a school entertainment at the Old Academy School given for their benefit. Among those who attended were Sisters Loris and Winnifred Franklin El, E. Howie El, Z. Nelson Bey, P. Greenidge Bey and little Sister Juliet Mahone El, who does not attend school but had a time of her life. Brother Mohammed Nelson Bey, Walter Mahone El and Reginald Mahone El. All enjoyed themselves on this occasion.

(Continued on Page 21)

NEWS FROM HOME.
(Continued)

Little Juliet Mahone El had a birthday last month and she was happily surprised at receiving a lovely box from her parents, Brother and Sister L. Mahone El, of Detroit, containing beautiful little gifts for her. She was a happy child, but her only trouble now is that she looks for the mail-man to bring her a box every day, regardless of birthdays.

Spring is really in the air here in Virginia, the sun is beginning to pour its hot rays down upon mother earth, the birds are happy and singing their notes of praise, the trees are leafing and the woods is taking on its spring dress which is very beautiful; and the Moors, during these sunshiny days love to indulge in the sport of fishing down at the "Old Barge" on Powell Creek, a branch of the James River. Every opportunity that presents itself the Moors take advantage of it. It doesn't make any difference to a real fisherman what happens as long as they can be on the river and holding a pole with a string tied on the end with a hook and bate. The heart is really contented. Many incidents happen which are quite laughable for some accidentally fall in and consequently he is a "Wet Moor" while others try their luck with the seine and still others enjoy fishing in mid-stream and their catch is plentiful, but the most disappointing incident was when a certain brother caught a string of fish, hung them on the side of the boat and when to his surprise, discovered that half of them had regained their freedom and was back in the water again for the string had broken. But such is life and luck. There wasn't any time for grieving over spilt milk and so he just fished all the harder to make up for the ones he lost. Their last fishing trip was quite successful for they returned with a tub of nice fresh fish, which all the brothers and sisters enjoyed. So if you visit the Home, and find it a pleasure to indulge in this sport, don't fail to be included in a group that happen to be going fishing.

It seemed like Sunday April 25th was visiting day at the Home.. Many visitors arrived just to look around and witness the great work that the Moors are carrying on in this State. They seemed quite amazed to learn how the Moors started from nothing and to see now what such a rapid progress had been made, and all completed by hand. They admired the lovely homes being erected, the farm and everything that the Moors possessed, after having been escorted around by the Brothers, to various points, they listened to a brief explanation of the purpose of the organization and were quite enlightened. The very highest of compliments were paid to the Moors by all of their visitors.

The brothers and sisters wish to express their thanks to all the Temples for their wonderful cooperation in response to their recent call. Also to Temple No. 18, for their efforts in furthering our farming program.

(Continued on Page 19)

NATIONAL EVENTS.
(Continued)

Cleveland No. 7.

passed on March 29th. Funeral services were held at the Funeral Parlors on Saturday at 2:00 P.M. Among the out-of-town Moors who attended were Brother A. Bryant Bey, Grand Governor, State of Ohio Temple No. 18, and Sister G. Butler El, of Temple No. 26, Steubenville, Ohio, accompanied by Sister M. Hill El. A letter arriving from our Supreme Grand Advisor and moderator, Col. C. Kirkman Bey, stated his inability to be present on this occasion.

To Sister G. Birl Bey, we wish to state that;

"The calls of death are always for the best for we are solving problems there as well as here. So let your husband west in Peace."

Brother W. Peck Bey was appointed Acting Grand Sheik by our Grand Governor, Brother A. Bryant Bey.

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PHILADELPHIA

Temple No. 11.

By Sister A. Moss Bey,

The night of our famous "Auction Sale" arrived. There were many Asiatic friends present. Soon the sale began and the beautifully decorated boxes prepared by the Sisters were presented. Our auctioneer was none other than our Grand Sheik, Brother L. Dublin El. Everyone had fun bidding. The winning box belonged to Sister E. Young El. It brought the highest bid and it was decorated nicely.

On April 11th, we were delighted with visitors from Temple No. 40, in the persons of Brother Brown Bey, Grand Sheik and some of his dutiful staff, Sister A. Woodson Bey and her three grandchildren from Temple No. 33.

We are glad to report our new members, Sister H. Davenport Bey, Brother J. Jackson El and Sister F. Smith Bey.

The Brothers of Temple No. 11 have formed a Brothers' Auxiliary. Watch out Sisters! The brothers aren't going around with sly smiles for nothing. Something's buzzing.

Sister E. Moss Bey has been on the sick list for some time. We are proud to report that she is feeling fine.

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PHILADELPHIA

Temple No. 33.

By Sister E. Williams Bey

The Sisters' Auxiliary sponsored a party on April 3rd and with the Cooperation of Temple No. 11, we had great success. We wish to thank our brothers and sisters for their support.

(Continued on Page 20)

NATIONAL EVENTS
(Continued)

Philadelphia, No. 21.

We welcomed in our Divine Services on April 18th, Brother L. Dublin El and some of his members. He gave us a very brief talk from the 45th Chapter of the Holy Koran and he, during the course of his remarks, read to us the article written concerning the Moorish National Home in the Richmond Times Dispatch, sent in from Brother F. Nelson Bey. Everyone enjoyed listening to this article and the questions asked Brother F. Nelson Bey and how he answered them, at which time my mind referred back to a passage in our Holy Koran which says, "When I shall stand before the face of men and they demand a proof of my Messiahship, what will I say?"

We then listened to a wonderful talk coming from the Chairman of the Sisters' National Auxiliary of Temple No. 11, Sister E. Dublin El, who spoke from the 15th Chapter of the Holy Koran.

We wish to announce that Sister C. Hunter Bey is confined to the hospital due to a stroke. We wish her a speedy recovery.

Sister I. Jones Bey is still on the mend. We urge all to visit the sick and speak a word of cheer.

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SOUTH BEND

Temple No. 17.

By Sister P. Stucky Bey.

On March 6th the Junior Auxiliary sponsored a Veneer Dance Program at the Temple. It was well attended and a great success.

We were proud to have our Field Representative, Brother C. Barker Bey, on March 10th.

Our Moorish National Tag Day was celebrated at the Temple and the Sisters appeared in their spotless white uniforms, white turbans and their green armbands. A Chitterling dinner was served. Also fish, ice-cream and soft drinks were served. All enjoyed celebrating on this National Holiday.

The Junior Sisters' Auxiliary has purchased a tent from the Sears and Roebuck Co. and they were proud in doing this for it is waiting to be sent to the Moorish National Home.

"Congratulations" to Brother J. Paige El who is doing a wonderful work in carrying the "Light" of Islam to Elkhart, Indiana.

On April 2nd, Brother J. Latting Bey and Brother S. Paige El was inducted into the United States Army and are stationed at Camp Penny, Ohio.

Sister C. Paige El is confined to her home with the Flu. All the children at 313 Western Avenue have been ill with the measles. Sister M Payne Bey also is on the sick list.

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FAMILIAR QUOTATIONS

Hope, fear, peace and strife,
Make up the troubled web of
life.
Troubles are like babies,
They only grow bigger by nursing.

LOUISVILLE

Temple No. 45.

By Sister M. Porter El.

Our first Moorish Wedding was held in Temple No. 45 on April 9th, 1943. The ceremony was performed by the Grand Shiek, Brother A. Slaton Bey and he joined in holy wedlock Brother Merrill Schultz and Sister Bernice Knight El. The bride and groom were dressed in their beautiful Moorish Costumes and looked very lovely. We all wish them a happy married life.

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TOLEDO

Temple No. 18.

By Sister L. Donald El.

We are glad to announce that Brother J. Donald El will be home to spend a few holidays. He has been confined in the hospital for a period of eight months.

Sister J. Cromwell Bey, who has been confined to the hospital passed Feb. 28th, 1943.

Brother and Sister R. Crumby Bey are proud parents of a baby girl. Both mother and baby are doing fine.

Brother W. Bryant Bey, son of Brother A. Bryant Bey, Grand Governor, State of Ohio, was inducted into the United States Army.

[illegible]

On April [illegible] Bryant Bey, [illegible] Ohio, where [illegible] the funeral of [illegible] Bey, Grand [illegible] No. 4.

Our Grand [illegible] Advisor and Moderator [illegible] Kirkman Bey arrived in our City on [illegible] the Moors as well [illegible] were really [illegible] to be in his presence. [illegible] were [illegible] inspiration [illegible] and everyone enjoyed [illegible] instructions he gave.

On April 17th, Brother W. Barker Bey, our Field Representative and his co-worker, Brother O. Patterson Bey, arrived in our city on the Moorish National Truck. They were welcome to the Moorish [illegible] Home.

The [illegible] National Auxiliary of Temple No. 18, sponsored a [illegible] in honor of our Grand Advisor and Moderator, Col. O. Kirkman Bey and our Field Representative, Brother W. Barker Bey, at the home of Brother and Sister [illegible] Bryant Bey. [illegible] Sister E. Harris [illegible] the assistance of [illegible] planned [illegible] which was [illegible] The table [illegible] decorated [illegible] with [illegible] flowers, [illegible] spoken, [illegible] good food [illegible]

(Continued [illegible])

NATIONAL EVENTS.
(Cont'd.)

Toledo, No. 18.

hot rolls and all kinds of refreshing drinks. We would like to inform our brothers and sisters that the goose served on this occasion was direct from the Moorish Home and was highly enjoyed by all present, and especially our Governor. Brother C. Kirkman Bey departed on April 18th for his home, while Brother Barker Bey continued his trip to the Moorish National Home.

Brother and Sister Crumbey Bey have as their guest, Miss Estella Cook, mother of Sister Crumby Bey.

Sister L. Starks Bey of Temple No. 9, Chicago, was called to Toledo at the passing of her sister, Sister J. Cromwell Bey. We were glad to welcome her in our midst.

On our sick list we have Sister L. Brown Bey who is confined to the hospital, Sister L. Donald El who has been ill but is much improved, Brother I. Gray El and Sister Mitchell El.

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VISITOR EXPRESSES HER VIEWS OF THE MOORISH HOME.
(Continued)

just to think how warm it is here this time of the year, and when I left my home in Flint, we were having plenty of snow and cold weather and not a sign of spring, and fishing was out of the question, but here, my brothers and sisters have enjoyed fishing trips and they actually brought back a tub of fish, and I certainly enjoyed this dish, along with my brothers and sisters. There was a plenty for everyone.

Sister Ruther Howell Bey is an experienced beautician, having finished this course and received her diploma. Aside from this, she does all kinds of beautifully designed art work having studied it every since she was a child. At present, she is crocheting an American Flag and when completed will endeavor to crochet the Moorish Flag.

"Without a doubt," said Sister Howell Bey, my husband, Brother Howell Bey would love the Moorish Home. He loves to indulge in the sport of fishing and hunting and owns a Pointer Bird Dog, named Roscoe, four months old. It is his intention to spend his vacation here with the brothers and sisters, and I am sure he will certainly enjoy himself for to me it is a paradise.

****

FOURTH ANNUAL DANCE

of the

Moorish Science Temple of America
given at
Hancock Recreation Centre
239 Hancock Ave.

Brooklyn, New York.
SATURDAY, MAY 15th.
Good Music Refreshments
Subscription 65 Cents.

THE VOICE OF THE PROPHET
(Cont'd.)

scapegoat for the people at the coming feast, and he was anxiously awaiting for his hour to come.

7. Now, Pilate thought to turn his superstition to account to save the Lord Jesus and said:

8, "You men of Israel, according to my custom, I will release to you today a prisoner who shall bear your sins away."

9. "This man you drive into the wilds or in foreign lands, and you have asked me to release Barabbas, who has been proven guilty of the murder of a score of men."

10. "Now hear me men. Let Jesus be released and let Barabbas pay his debt upon the cross; then you can send this Jesus to the wilds and hear no more of Him."

11. At what the ruler said the people were enraged and they began to plot to tear the Roman palace down and drive in exile Pilate and his household and his guards.

12. When Pilate was assured that civil war would follow if he heeded not to the wishes of the mob, he took a bowl of water and in the presence of the multitude he washed his hands and said:

13. "This man whom you accuse is son of the Most High Allah, and I proclaim my innocence."

14. "If you would shed his blood His blood is on your hands and not mine."

15. And then the Jews exclaimed, "And let His blood be on our hands and on our children's hands."

16. And Pilate trembled like a leaf, in fear. Barabbas he released, and as the Lord stood forth before the mob, the ruler said: "Behold your King! And would you put to death your King?"

17. The Jews replied: "He is no King; we have no King but great Tiberius."

18. Now, Pilate would not give consent that Roman Soldiers should imbue their hands in blood of innocence and so the chief priests and the Pharisees took council what to do with Jesus.

19. Caiaphas has said: "We cannot crucify this man. He must be stoned to death and nothing more."

20. And then the rabble said: "Make haste! Let Him be stoned." And then they led Him forth towards the hill beyond the city's gates where criminals were put to death.

21. The rabble could not wait until they reached the place of skulls. As soon as they had passed the city's gates, they rushed upon Him, smote Him with their hands, they spit upon Him, stoned Him and He fell upon the ground.

22. And one, a man of Allah, stood forth and said: "He shall be bruised for our transgressions and by His stripes we shall be healed."

23. And Jesus laid all bruised and mangled on the ground, a High Priest called out, "Stay, stay, you men! Behold the guards of Farod come and they will crucify this man."

24. And there beside the city's gates they found Barabbas' cross, and then the frenzied mob cried out, "Let Him be crucified."

25. Caiaphas and the other ruling Jews came forth and

(Continued on Page 27)

THE VOICE OF THE PROPHET
(Cont'd.)

and gave consent.

26. And they lifted Jesus from the ground, and at the point of swords they drove Him on.

27. A man named Simon, from Cyrene, a friend of Jesus, was near the scene, they laid it on the shoulders of this man, and made him bear it to Calvary.

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STUDYING ONE'S SELF.
(Continued)

Flesh. Doesn't it seem logical then that everything man makes is a thoughtof himself, man, being the ruler of the Land, and is gifted with unlimited power.

But somewhere along the road of his long journey, man got out of tune with the Infinite and struck a note of discord, that has echoed down through the ages. A discord so great that it threw man off his balance and caused universal confusion. In fact, until the coming of Prophet Noble Drew Ali, man had forgotten what tune he had been playing and only a Great Teacher, like the Prophet, could start man again playing in harmony upon the Harp of Love.

Religion is the only key given to man to unlock the door within and there he will find what he is looking for, be it good or bad, it is all within. Every man today is fighting for "Peace." If these world leaders only knew that the battle within himself must first be won before he will

(Continued in next Column.)

be able to establish everlasting peace again, and again we find the answer, "Look Within."

How can man free the world when he himself is a slave to his own desire, his lust and greed for power? Once upon a time man was really a God. He was so high he could walk and talk with Allah at will. He didn't need a middle man to intercede for him. His power was so great he was Lord of everything. But at last man sinned. So the wise men held a council on what to do with manpower if they took it from him. One said, "Hide his power in the sky." The answer was "No," because man would build giant telescopes and will be able to read the different planets." One said,, "Hide it in the sea." The council said, "No," for some day man will be able to build great ships to sail under water and there he will find his power." Still, another said, "Suppose we hide it in the bowels of the earth." The council said, "No, for man will become an archeologist and dig into the earth for ancient mystery." Then, where shall we hide his power, the council asked? One of the wise answered, "Hide his power within himself, for that is the last place he will look." He will find himself, someday. But it will take a long time. Man is like amnesia victim. He can see and know the present and future, but he remembers nothing of the past.

But the day will surely come when man will fully recover and remember who he

When we open our "K

(Continued on Page 18

STUDYING ONE'S SELF
(Continued)

the first page reads, "Know Thyself and Thy Father God Allah."

By Sister R. Fuller Bey,
Temple No. 7.
Cleveland, Ohio.

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LASTING IMPRESSIONS.
(Continued)

the question put to them. Yes, it seemed a very simple question; a question of few words; that same question that mankind, through necessity has been asking each other throught the Ages, that question which necessitated the writing of the thirtieth Chapter of the Holy Koran, Subject, "Holy Instructions from the Prophet, The Social Duties," thru which arises the necessity for mankind to receive and in turn to gratefully offer reciprocal helps and mutual obligations.

Of course this did not seem at the moment to be a hard question to answer and I thought surely there would be many in this vast audience who would surely raise their hand in answer to the question put before them by the Prophet, Noble Drew Ali. Travelling, North, South, East and West, the same question was asked to all, "Who is there among you who can help me? Who among you can speak as many as three languages? I need your help; the organization is growing by leaps and bounds and I need someone to assist me."

I shall never forget the fact that instead of an answer to his question, a wall of silence fell upon the audience, a quietness like that of the grave and the tongue of all present whose learning placed them in the group designated as those of "Higher learning," was as if dumb in his presence, for not one of this great crowd, many of whom boasted of having been great politicians, versed in the shrewd chicanery of politics, many were or had been attached to the Clergy, bearing the mark and wearing the attire of their station; others were Lawyers, versed in the technicalities of the laws of the land; some were doctors, being able to prescribe for the physical ailments of the body; some were or had been students of mental physics and the so-called occult sciences, and many among this group undoubtedly pressed to their hearts, memories of their High School and College Days. But the question, "Who is there among you, who can help me? Who among you can speak as many as three languages? remained unanswered, by this group.

But even so, there was an answer to this very question somewhere in these United States of America, and God-Allah, who in the depths of his mind, revolveth all knowledge and before whom the secrets of futurity are as an open book, had, in His own Divine way, prepared from the foundation of the world, an answer to the Plea of His Prophet; an answer manifested in the form of a Noble Spirit, divinely prepared from the foundation of the world, to assist the Prophet in this great work of Uplifting a Fallen Nation of North America

(Continued on Page 19)

and leading the way back to Universal Love and the Brotherhood of Mankind here on this earth.

By Sister L. Blakely Bey,
Temple No. 15.
Indianapolis, Indiana.

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NEWS FROM MOORISH HOME.
(Continued.)

Sister P. Reynolds El, National Chairman of the Sisters' National Auxiliary, Moorish Science Temple of America, departed from the Home on Friday, April 28th, for an extended visit out East. We all hope she will enjoy her trip among her brothers and sisters, and am sure that her instructions to the sisters will be inspiring and will tend to urge them on in their efforts in Unity and Peace.

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NOTICE.

Brother J. Blakely Bey, Manager of the Moorish Broom Factory wishes to announce the names of Agents for Broom;

Sister A. Harris Bey, Temple No. 25, 9316 Oakland Ave., Detroit, Mich.
Sister R. Buller Bey, Temple No. 7, 3843 Woodland Avenue, Cleveland.
Sister M. Clark Bey, Temple No. 16. 305 University Pl. Chattanooga.
Sister M. Weatherly Bey, No. 43, 1616 W. 16th St, Anderson, Ind.

We wish to further announce that the proceeds realized over and above operating expenses will go to the Moorish National Building Fund.

THE COVER

Here you will view a picture of the barn erected at the Moorish National Home. This will serve the purpose of housing the stock, storing feed, etc.

It is trimmed in the Moorish colors of red and green, is spacious, well ventilated and has a look-out tower on top.

Much praise is due our carpenters, Brother Hyatt Bey and Brother Franklin El who have worked together on this building which all the Moors are proud of.

Visitors praise and admire the work of the Moors in this community of Prince George, feel that the Moors as a group are progressive and an asset in these parts.

From the Main Highway, passersby stop to take a good view of it and declare it to be anything but a barn.

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GARY

Temple No. 82

By Brother J. Hunter Bey

Brother J. Hunter Bey celebrated his birthday on March 13th. He has been on the sick list but is much improved.

Sister Mary Hunter Bey is also on the sick list. We hope that she will soon regain her health that she may enjoy life.

A NOTICE TO THE PUBLIC.

If at any time, you should see a member of the Moorish Science Temple of America, drunk, disorderly, violating the laws of the Government, using harsh words to anyone, refusing to assist another person when possible - creating or encouraging confusion or conducting himself unintelligently in any manner, he is not abiding by the laws of the Moorish Science Temple of America.

Order all literature from the home Office of the Moorish Science Temple of America.

The Address is
1104 N. Sedgwick St.,
Chicago, Illinois.

USE THE MOORISH REMEDIES.

Don't go around feeling bad from day to day. Use the Moorish Compound, Tea and Oil. Try them and see if you don't get well.

The Moorish Voice is your paper. It is up to you to make whatever you will out of it.
The publisher assures you of full cooperation; and will exert every ounce of energy in the effort to make it a paper that will be a credit to the organization and a promotor of Peace throughout the entire government.

The Moorish Voice invi[illegible] to send articles of news, poetry, information and [illegible] articles suitable for publication.
Inform the Moorish Voice regarding marriages, births, trips, deaths, etc.
All articles sent in will be given due consideration.
Write on only one side of the paper and sign it, giving your address.

The Moorish Voice will publish the name and address of any Grand Sheik or Governor who desires it. Simply write and inform the publisher that you desire it.

All members who desire a copy of the Rules and Regulations of the Moorish Science Temple of America may obtain them from the Home Office.
Every member should have a copy. Every Sheik and Sheikess must have a copy in his or her possession.

THE MOORISH VOICE APPRECIATES YOUR PATRONAGE.

Knoxville, Tennessee
August 22, 1943

Director, FBI

Attention: Mechanical Section

RE: Colonel C. KIRKMAN BEY, with aliases, ET AL
MOORISH SCIENCE TEMPLE OF AMERICA;
SECURITY MATTER - J
SEDITION

Dear Sir:

There is being forwarded under separate cover one roll of 35 mm. film pertaining to the above captioned case. It is requested that the Bureau furnish copies of each exposure in normal size as follows: 2 Bureau, 2 Chicago, 2 Knoxville.

Very truly yours,

[illegible] MURPHY, SAC

[redacted]
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SULTAN ABDUL AZIZ IBU SUAD

THE DESCENDANT OF [illegible] THE HEAD
OF THE HOLY CITY OF MECCA

KNOW THYSELF
AND THY FATHER GOD
ALLAH

The Genealogy of Jesus with eighteen years of the events, life, works and teaching in India, Europe and Africa. These events occurred before he was thirty years of age. These secret lessons are for all of those who love Jesus and desire to [illegible] about His life, works and teaching.

Dear readers, do not falsely use these lessons. They are [illegible] good, peace and happiness for all those that love Jesus.

Dear mothers, teach these lessons to your little ones, [illegible] they may learn to love instead of hate.

Dear fathers, by these lessons you can set your home [illegible] order and your children will learn to love instead of to hate.

The lessons of this pamphlet are not for sale, but for [illegible] as Allah's prophet and the servant is worthy [illegible] of his hire. [illegible] this pamphlet at expense. The reason these lessons have not been known is because the Moslems [illegible] India, Egypt and Palestine had these secrets and kept them [illegible] from the outside world and when the time appeared [illegible] Allah they to see the keys and freed these secrets, and for the first time it were have these secrets been delivered in the [illegible] of the Moslems of America. All authority and rights of publication of this pamphlet of 1927.

Prophet
NOBLE DREW ALI

The indigenous sons [illegible] of northwest and south west Africa. These are the [illegible] Hamathites, Canaanites, who were driven out of the [illegible] Canaan, by Joshua, and received permission from the [illegible] of Egypt to settle in that portion of Egypt. [illegible] they formed themselves kingdoms. These kingdoms [illegible] this day Morocco, Algiers, Tunis, Tripoli, etc.

CHAPTER I.

THE CREATION AND FALL OF MAN

"Time never was, when man was not." If life of man at any time began, a time would come when it would end. "The thoughts of Allah cannot be circumscribed. No finite mind can comprehend things infinite. All finite things are subject unto change. All finite things will cease to be, because there was a time when they were not." The bodies and the souls of men are finite things, and they will change, yea, from the finite point of view the time will come when they will be no more. "But man himself is not the body, nor the soul, he is a spirit and a part of Allah." Creative Fate gave to man, to spiritman, a soul that he might function on the plane of soul; gave him a body of flesh, that he might function on the plane of things made manifest. "Why did Creative Fate give to spirit-man a soul that he might function on the plane of soul? Why did Creative Fate give to soul a body of flesh that he might function on the plane of things that are made manifest? Hear, now, ye cherubim, ye seraphim, ye angels and ye men!

"Hear, now, ye protoplast and earth and plant and beast!

"Hear, now, ye creeping things of earth, ye fish that swim, ye birds that fly!

"Hear, now, ye winds that blow, ye thunders and ye lightnings of the sky!

"Hear, now, ye spirits of the air, water, earth and air!

"Hear, now, oh everything that is or was or ever more will be, for wisdom speaks from out the highest place of [illegible] life.

"Man is a thought of Allah, all thoughts of Allah are infinite; they are not measured [illegible] the things that are concerned with time [illegible]

"The thoughts of Allah are the [illegible] of the past unto the [illegible] day to come. And so [illegible] the spirit-man.

"But man [illegible] thought of Allah was but a seed, a seed [illegible] thoughts of Allah [illegible] as the seed [illegible] self the [illegible] tributes of [illegible]

"So [illegible] Allah [illegible] himself the [illegible] of Allah.

"Now [illegible] made manifest. The [illegible] So as the seed must [illegible] grew a fold as does the [illegible] The human seed that [illegible] to be the lord of the plane of [illegible] made manifest so Allah [illegible] threw [illegible] the human [illegible] into the [illegible] grew a race

and man became a living soul, and he became the Lord [illegible] the kingdom of the soul. Hark, now, let every creature [illegible] the plane of the soul is but the ether of the spirit plane [illegible] not so fast, and in the slower rhythm of this plane the essences of life are manifest; the perfumes and odors, the true sensations and the all of love manifest.

"And these soul attributes became a body beautiful. A multitude of lessons man must learn upon the plane of soul; and here he tarries many ages until his lessons are all learned. Upon the boundary of the plane of soul the ether began to vibrate slower still, and then the essences took on a final garb; the perfumes and odors and the true sensations and the all of love were clothed in flesh; and man was clothed in flesh. Perfected man must pass through all the ways of life, and so a carnal was full manifest, a nature that sprang forth from fleshy things. Without a foe a soldier never knows his strength, and thought must be developed by the exercise of strength. And so this carnal nature soon became a foe that man must fight, that he might be the strength of Allah made manifest. Let every living thing stand still and hear! Man is the Lord of all the plane of manifest, of protoplast, of mineral, of plant, of beast; but he given up birthrights just to gratify his lower self. But man will regain lost estate, his heritage; but he must do it in a conflict that [illegible] not be told in words. Yea he must suffer trials and temptations manifold; but let him know that cherubim and seraphim rule the stations of the sun and spirit of the mighty Allah; [illegible] rule the solar stars are his protectors and his guide and they will lead to victory. Man will be fully saved, redeemed, perfected by the things he suffers on the plane of flesh, and on the plane of soul. When man has conquered carnal things his garb of flesh will then have served its purpose well and it will fall; will be no more.

"Then he will stand untrammeled on the plane of soul where he must fully complete his victories. Unnumbered foes will stand before man on the plane of soul; there he must overcome, yea, overcome them every one. Thus hope will ever be his beacon light; there is no failure for the human soul, for Allah is leading onward victory's sure.

"Man [illegible] the spirit man is one with Allah, and [illegible] Allah. When man has conquered [illegible] the seed will have full opened [illegible] Breath. The garb of soul will [illegible] well and man will need it never more [illegible] more and man will then attain [illegible] perfectness and at one with Allah."

CHAPTER II.

EDUCATION OF MARY AND ELIZABETH IN ZOAN, EGYPT

1. The son of Herod Antipas reigned in Jerusalem. He

was a selfish cruel king; he put to death all those who did not honor him.

2. He called in council all the wisest men and asked the infant claimant of his throne.

3. The council said that John and Jesus both were dead; then he was satisfied.

4. Now Joseph, Mary and their son were in Egypt in Zoan, and John was with his mother in the Judean hills.

5. Elihu and Salome sent messengers in haste to find Elizabeth and John. They found them, they brought them to Zoan.

6. Now Mary and Elizabeth were marveling much because of their deliverance.

7. Elihu said, "It is not strange; there are no happenings, law governs all events."

8. From olden times it was ordained that you should be with us and in this sacred school be taught.

9. Elihu and Salome took Mary and Elizabeth out to the sacred grove nearby where they were wont to teach.

10. Elihu said to Mary and Elizabeth, you may esteem yourselves thrice blessed, for you are chosen mothers of long promised sons.

11. Who are ordained to lay a solid rock a sure foundation stone on which the temple of the perfect man shall rest—a temple that shall never be destroyed.

12. We measure time by cycle ages, and the gate to every age we deem a mile stone in the journey of the race.

13. An age had passed, the gate unto another age flies open at the age touch of time. This is the preparation age of [illegible] kingdom of Immanuel, of Allah in man.

14. And, these your sons will be the first to tell the [illegible] and teach the gospel of good will to men, and peace on earth.

15. A mighty work is theirs, for carnal men wont to [illegible] light, they love the dark and when the light shines [illegible] they comprehend it not.

16. We call these sons Revealers of the light [illegible] have the light before they can reveal the light.

17. And you must teach your sons and set the [illegible] fire with love and holy zeal and make them [illegible] missions to the sons of men.

18. Teach them, that Allah [illegible] through carnal [illegible] away from Allah [illegible]

19. Teach that the Holy Ghost [illegible] again restoring harmony and [illegible]

20. That taught [illegible] world that he [illegible] can comprehend.

21. The only savior of the world is love, and Jesus son [illegible] manifest that [illegible]

22. Now [illegible] manifest and its way [illegible]

been prepared, and naught can rend the [illegible] lofty hills and fill the valleys up, and thus [illegible] purity.

23. But purity in life man do not comp[illegible] too, must come in flesh.

24. And you, Elizabeth, are blessed because [illegible] ity made flesh, and he shall pave the way for love.

25. This age will comprehend but little of the [illegible] purity and love; but not a word is lost, for in the book of Allah's remembrance a registry is made of every thought and word and deed.

26. And when the world is ready to receive, lo, Allah will send a messenger to open the book and copy from its sacred pages all the messages of purity and love.

27. Then every man of earth will read the words of life in language of his native land, and men will see the light, and walk in the light and be the light.

28. And man again will be at one with Allah.

CHAPTER III.

ELIHU'S LESSONS—THE UNITY OF LIFE

1. Again Elihu met his pupils in the sacred grove and said:

2. No man live unto himself, for every living thing is bound by cords to every other living thing.

3. Blessed are the pure in heart, for they will love and not demand love in return.

4. They will not do to other men what they would not have other men do to them.

5. There are two selfs, the higher and lower self.

6. The higher self [illegible] spirit clothed with soul, made [illegible] the form of Allah.

7. The lower self [illegible] self, the body of desires, is a reflection [illegible] by the murky ethers of the flesh.

8. The lower self is an illusion and will pass away; the [illegible] man and will not pass away.

9. [illegible] the embodiment of truth, the lower [illegible] manifest.

10. [illegible] mercy, love and right; the [illegible]

11. [illegible] slander, lewdness, murder [illegible] harmony, the higher self is mother of [illegible] life.

12. [illegible] but poor is blessedness and [illegible] and satisfying gain; but gives [illegible] and death.

13. [illegible] and pleasant to the smell, their [illegible] of bitterness and gall

14. If you would ask me what to study I would say, yourselves; and you well have studied them; and then would ask me what to study next, I would reply, yourselves.

15. He who knows well his lower self, knows the illusions of the world, knows of the things that pass away and he knows his higher self, knows Allah; knows well the things that cannot pass away.

16. Thrice blessed is the man who has made purity and love his very own; he has been ransomed from the perils of the lower self and is himself his higher self.

17. Men seek salvation from an evil that deem a living monster of the neither world; and they have gods that are but demons in disguise all powerful, yet full of jealousy and hate and lust.

18. Whose favors must be bought with costly sacrifice of fruits, and of the lives of birds and animals and human kind.

19. And yet these gods possess no ears to hear, no eyes to see, no heart to sympathize, no power to save.

20. This evil is a myth; these gods are made of air and clothed with the shadow of a thought.

21. The only devil from which men must be redeemed is self, the lower self. If man would find his devil he must look within; his name is self.

22. If man would find his savior he must look within; and when the demon self has been dethroned the savior, love, will be exalted to the throne of power.

23. The David of the light is purity, who slays the giant Goliath of the dark, and seats the savior, love, upon the throne.

CHAPTER IV.

DEATH AND BURIAL OF ELIZABETH—MATHENO'S LESSONS—THE MINISTRY OF DEATH

1. When John was twelve years old his mother died and neighbors laid her body in a tomb among her kindred in the Hebron hills, cold and cear to Zacharias touch.

2. And John was deeply grieved; he wept. Matheno said it is not well to weep because of death.

3. Death is the enemy of man; it is a friend who when the work of life is done, just cuts the cord that binds the boat to earth, that it may sail on smoother seas.

4. No language can describe a mother's worth; and yours was tried and true. But she was not called hence until her tasks were done.

5. The calls of death are always for the best, for we are solving problems there as well as here; and one is sure to find himself where he can solve his problems best.

6. It is but selfishness that makes one wish to call again to earth departed souls.

7. Then let your mother rest in peace. Just let her noble life be strength and inspiration unto you.

8. A crisis in your life has come, and you must have a clear conception of the work that you are called to do.

9. The sages of the ages call you harbinger. The Prophets look to you and say, "He is Elijah come again."

10. Your mission here is that of harbinger; for you will go before the Messiah's face to pave His way, and make the people ready to receive their king.

11. This readiness is purity of heart; none but the pure in heart can recognize the king.

12. To teach men to be pure in heart you must yourself be pure in heart and word and deed.

13. In infancy the vow for you was made and you become a Nazarite. The razor shall not touch your face nor head, and you shall not taste wine nor fiery drinks.

14. Men need a pattern for their lives; they love to follow, not to lead.

15. The man who stands upon the corners of the paths and points the way, but does not go, is just a pointer; and a block of wood can do the same.

16. The teacher treads the way; on every span of ground he leaves his foot-prints clearly set, which all can see and be assured that he, their master, went that way.

17. Men comprehend the inner life by what they see and do. They come to Allah through ceremonies and forms.

18. And so what they would make men know that sins are washed away by purity, a rite symbolic may be introduced.

19. In Arabia dwell the bodies of the people who would turn away from sin and strive for purity in life.

20. There is a place of clean water, a preparation rite and they who [illegible] are [illegible] the temple of purity.

21. And you shall say unto men of Israel, hear; reform and [illegible] the sons of purity, and you shall be forgiven.

22. [illegible] and this temple are but symbolic [illegible] with outward show, but in the [illegible]

23. Now [illegible] point the way and tell the multitude what you have never done; but you must go before and show the way.

24. [illegible] that men must wash; so you must lead the way [illegible] be washed, symbolic of the cleansing of the soul.

25. John said, [illegible] May I not go at once and wash?

26. Matheno said, 'Tis well, and they went down to the Jordan ford, and east of Jericho, just where the host of Israel crossed when first they entered Canaan, they tarried for a time.

11. And when he first saw Jesus he was climbing up a twelve step ladder, and he carried in his hands a compass, square and ax.

12. Ravanna said, All hail, most favored son of heaven!

13. And at the inn Ravanna made a feast for all the people of the town; and Jesus and his parents were the honored guests.

14. For certain days Ravanna was a guest in Joseph's home on Murmion Way; he sought to learn the secret of the wisdom of the son, but it was all too great for him.

15. And then he asked that he might be the patron of the child, might take him to the east, where he could learn the wisdom of the Brahms.

16. And Jesus longed to go, that he might learn; and after many days his parents gave consent.

17. Then, with proud heart, Ravanna, with his train, began the journey toward the rising sun; and after many days they crossed the sand and reached the providence of Orissa, and the palace of the prince.

18. The Brahmic priests were glad to welcome home the prince; with favor they received the Jewish boy.

19. And Jesus was accepted as a pupil in the Temple of Jagaunath; and here he learned the vedas and the manic law.

20. The Brahmic Masters wondered at the clear conceptions of the child, and often were amazed when he explained to them the meaning of the law.

CHAPTER VII.

THE FRIENDSHIP OF JESUS AND LAMAAS—JESUS EXPLAINS TO LAMAAS THE MEANING OF TRUTH

1. Among the priests of Jagaunath was one who loved the Jewish boy. Lamaas Pramas was the name by which the priest was known.

2. One day as Jesus and Lamaas walked alone in the Jagaunath Lamaas said: "My Jewish master, what is truth?"

3. And Jesus said: "Truth is the only thing that changes not.

4. In all the world there are two things. The one is truth, the other is falsehood, and falsehood that which seems to be.

5. Now truth is aught and has to cause, and yet it is cause of everything.

6. Falsehood is aught [illegible]

7. Whatever has been made will be remade; that which [illegible] must end.

8. [illegible] of aught are aught [illegible] vanishes away.

9. [illegible] reflexes [illegible] the others [illegible] and also conditions that [illegible] destroy.

10. The Holy Breath is truth, that which [illegible] evermore shall be; it cannot change [illegible]

11. Lamaas said: "You answer well, now what is man?"

12. And Jesus said: "Man is the truth and falsehood strangely mixed."

13. Man is the breath made flesh; so truth and falsehood are conjoined in him; and then they thrive, and naught goes down and man as truth abides."

14. Again Lamaas asked: "What do you say of power?"

15. And Jesus said: "It is a manifest; is the result of force; it is but naught; it is illusion, nothing more. Force changes not, but power changes as the ethers change."

16. "Force is the will of Allah and is omnipotent, and power is that will in manifest, directed by the Breath."

17. "There is a power in the winds, a power in the waves, a power in the lightning's stroke, a power in the human arm, a power in the eye."

18. The ethers cause these powers to be, and thought of Elohim, of angel, man, or other thinking things, directs the force; when it has done its work the power is no more."

19. Again Lamaas asked: "Of understanding, what have you to say?"

20. And Jesus said: "It is the rock on which man builds himself; it is the gnosis of the aught and of the naught, of falsehood and of truth."

21. It is the knowledge of the lower self; the sensing of the powers of man himself."

22. Again Lamaas asked: "Of wisdom, what have you to say?"

23. And Jesus said: "It is the consciousness that man is aught; that Allah and man are one."

24. That naught is naught, that power is but illusion; that heaven and earth and hell are not above, around, below, but in which in the light of aught becomes naught, and Allah is all.

25. Lamaas asked: "Pray what is faith?"

26. And Jesus said: "Faith is the surety of the omnipotence of Allah and man; the certainty that man will reach deific life."

27. Salvation is a ladder reaching from the heart of man to heart of Allah.

28. It has three steps: Belief is first, and this is what man thinks, perhaps is truth.

29. And faith is next, and this is what man knows is truth.

30. Fruition is the last, and this is man himself, the truth.

31. Belief is lost in faith, and in fruition faith is lost; and man is saved when he has reached deific life; when he and Allah are one.

CHAPTER VIII.

JESUS REVEALS TO THE PEOPLE OF THEIR SINFUL WAYS

1. In all the cities of Orissa Jesus taught. At Katak, by the river side, He taught, and thousands of the people followed Him.

2. One day a car of Jaguanath was hauled along by scores of frenzied men, and Jesus said:

3. "Behold a form without a spirit passes by; a body with no soul; a temple with no alter fires."

4. This car of Krishna is an empty thing, for Krishna is not there.

5. This car is but an idol of a people drunk on wine of carnal things.

6. Allah lives not in the noise of tongues; there is no way to Him from any idol shrine.

7. Allah's meeting place with man is in the heart, and in a still small voice he speaks; and he who hears is still ill.

8. And all the people said: "Teach us to know the Holy One who speaks within the heart, Allah of the still small voice."

9. And Jesus said: "The Holy Breath cannot be seen with mortal eyes; nor can men see the spirit of the Holy One."

10. But in their image man was made, and he who looks into the face of man, looks at the image of Allah who speaks within.

11. And when man honors man he honors Allah and what man does for man he does for Allah.

12. And you must bear in mind that when man harms in thought, or word or deed another man, he does a wrong to Allah.

13. If you would serve Allah who speaks within the heart, just serve your near of kin, and those who are no kin, the stranger at your gates, the foe who seeks to do you harm.

14. Assist the poor, and help the weak, do harm to none and covet not what is not yours.

15. Then, with your tongue the Holy One will speak; and he will smile behind your tears, will light your countenance with joy, and fill your hearts with peace.

16. And then the people asked: "To whom shall we bring gifts? Where shall we offer sacrifice?"

17. And Jesus said: "Our Father—Allah asks not for needless waste of plant, of grain, of dove, of lamb."

18. That which you burn on any shrine you throw away. No blessing can attend the one who takes the food from hungry mouths to be destroyed by fire.

19. When you would offer sacrifice unto Allah, just take your gift of grain, or meat, and lay it on the table of the poor.

20. From it an incense will arise to heaven, which will return to you with blessedness.

21. Tear down your idols, they can hear you not, turn all your sacrificed altars into fuel for the flames.

22. Make human hearts your altars, and burn your sacrifices with the fire of love.

23. And all the people were entranced, and would have Jesus as a God, but Jesus said:

24. "I am your brother man, just come to show the way to Allah, you shall not worship man, praise Allah the Holy One."

CHAPTER [illegible]

JESUS ATTENDS A FEAST IN BEHAR AND TAUGHT HUMAN EQUALITY

1. The fame of Jesus as a teacher spread [illegible] land, and people came from near and far to hear his [illegible] truth.

2. At Behar, on the sacred river of the Brahmic, he [illegible] for many days.

3. And Ach, a wealthy man of Behar, made a feast [illegible] or of his guests and he invited every one to come.

4. And many came; among them thieves, extortioners and courtesans, and Jesus sat with them and taught; but they who followed him were much aggrieved, because He sat with thieves and courtesans.

5. And they upbraided Him; they said, "Robboni, Master of the wise, this day will be an evil day for you.

6. "The news will spread that you consort with courtesans and men will shun you as they shun an asp."

7. And Jesus answered them and said, "A master never screens himself for the sake of reputation or of fame."

8. These are but worthless baubles of the day; they arise and sink, like empty bottles on a stream; they are fleeting and will pass away.

9. They are the indices to what the thoughtless think; they are noise that people make; and shallow men judge men by the noise.

10. Allah and all master men judge men by what they are and not what they seem to be; not by their reputation and their fame.

11. These courtesans and thieves are children of my Father, Allah; their souls are just as precious in his sight as yours, or of the Brahmic priests.

12. And they are working out the same life sums that you have solved, you men who look at them with scorn.

13. And some of them have solved much harder than you have solved, you men who look at them with scorn.

14. Yes, they are sinners, and confess their guilt while you are guilty but are shrewd enough to have a polished coat to cover up your guilt.

15. Suppose you men who scorn the courtesans, these drunkards and these thieves, who know that you are pure in heart and life, that you are better far than they, stand forth that man know just who you are.

16. The sin lies in the wish, in the desire, not in the act.

17. You covet other people's wealth; you look at charming forms, and deep within your heart you lust for them.

18. Deceit you practice every day, and wish for gold, for honor and for fame, just for your selfish selves.

19. The man who covet is a thief, and she who lust is courtesan. You who are none of these speak out.

[illegible] nobody spoke; the accusers held their peace.

21. And Jesus said, "The proof this day is all against those who have accused."

22. The pure in heart do not accuse. The vile in heart who want to cover up guilt with holy smoke of piety are never loathing drunkards, thieves and courtesans.

23. This loathing and this scorn is mockery, for if the tinseled coat of reputation could be torn away, the loud professor would be found to reveal in his lust, deceit and many forms of secret sin.

24. The man who spends his time in pulling other people's weeds can have no time in pulling his own, and all the choicest flowers of life will be choked and die, and nothing will remain but darnal, thistles and burs.

25. And Jesus spoke a parable: He said, Behold a farmer had great fields of ripened grain, and when he looked he saw that blades of many stalks of wheat were bent and broken down.

26. And when he sent his reapers forth he said, we will not save the stalks of wheat that have the broken blades.

27. Go forth and cut and burn the stalks with broken blades.

28. And after many days he went to measure up his grain, but not a kernel could he find;

29. And then he called the harvesters and said to them; where is my grain?

30. They answered him and said we did according to your word; we gathered up and burned the stalks with broken blades and not a stalk was left to carry to the barn.

31. And Jesus said, if Allah saves only those who have broken blades, who have been perfected in his sight, who will be saved?

32. And the accusers hung their heads in shame; and Jesus went his way.

CHAPTER X.

JESUS SPAKE ON THE UNITY OF ALLAH AND MAN TO THE HINDUS

1. Benares in the sacred city of the Brahms, and in Benares, Jesus taught; Udraka was his host.

2. Udraka made a feast in honor of his guests, and many high born Hindu priests and scribes were there

3. And Jesus said to them, with much delight I speak to you concerning life—the brotherhood of life.

4. The universal Allah is one, yet he is more than one; all things are one.

5. By the sweet breath of Allah all life is bound in one; so if you touch a fiber of a living thing you send a thrill from center to the outer bounds of life.

[illegible]

[illegible] worm, yet think the throne [illegible] to tremble in its sheath [illegible]

7. The birds sing out [illegible] unison to help it sing [illegible]

8. The ant constructs its [illegible] the spider weaves her web and [illegible] in their sweet perfume that gives [illegible]

9. Now, men and birds and beasts [illegible] deities, made flesh; and how dare you [illegible]

10. It is cruelty that makes the world [illegible] learned that when they harm a living [illegible] selves, they surely will not kill, nor cause [illegible] made to suffer pain.

11. A lawyer said, I pray to Jesus [illegible] you speak about; where are his priests [illegible] shrines?

12. And Jesus said, the Allah I speak [illegible] He cannot be compassed with walls, [illegible] bounds of any kind.

13. All people worship Allah, the One [illegible] see Him not alike.

14. This universal Allah is wisdom, [illegible]

15. All men see not the Triune Allah. One [illegible] lah of might, another as Allah of thought, [illegible] love.

16. A man's ideal is his God and so, as man unfolds [illegible] God unfolds. Man's God to-day, to-morrow is not God. [illegible]

17. The nations of the earth see Allah from different [illegible] of view, and so he does not seem the same to every [illegible]

18. Man name the part of Allah he sees, and [illegible] all of Allah; and every nation sees a part [illegible] nation had a name for Allah.

19. You Brahmans call him Parabraham. [illegible] Thoth, and Zens is His name in Greece, Jehovah [illegible] name; but everywhere he is the causeless [illegible] root from which all things have grown. [illegible]

20. When men afraid of Allah, and take [illegible] they dress up other men in fancy garbs and call them [illegible]

21. And charge them to restrain the wrath of [illegible] prayers, and when they fail to win His favor [illegible] buy him off with sacrifice of animals or birds. [illegible]

22. When man sees Allah as one with him, as [illegible] lah he needs no middle man, no priest to intercede [illegible]

23. He goes straight up to Him and says my Father [illegible] Allah! And then he lays his hands in Allah's [illegible] is well.

24. And this is Allah. You are, each one, a priest [illegible] yourself; and sacrifice of blood Allah does not want.

20. Nobody spoke; the accusers held their peace.

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7. The birds [illegible] unison to help it sing.

8. The ant constructs its home, [illegible] the spider weaves her web and flowers [illegible] in their sweet perfume that gives them [illegible]

9. Now, men and birds and beasts [illegible] deities, made flesh; and how dare you kill [illegible]

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11. A lawyer said, I pray to Jesus, tell [illegible] you speak about; where are his priests, his temples [illegible] shrines?

12. And Jesus said, the Allah I speak about [illegible] He cannot be compassed with walls, nor hedged about [illegible] bounds of any kind.

13. All people worship Allah, the One, yet [illegible] see Him not alike.

14. This universal Allah is wisdom, will [illegible]

15. All men see not the Triune Allah. One [illegible] lah of might, another as Allah of thought, another [illegible] love.

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17. The nations of the earth see Allah from different [illegible] of view, and so he does not seem the same to every one.

18. Man name the part of Allah he sees, and this is [illegible] all of Allah; and every nation sees a part of Allah [illegible] nation had a name for Allah.

19. You Brahmans call him Parabrahm, in Egypt [illegible] Thoth, and Zens is His name in Greece, Jehovah is His Hebrew name; but everywhere he is the causeless cause, the [illegible] root from which all things have grown.

20. When men afraid of Allah, and take Him for a [illegible] they dress up other men in fancy garbs and call them priests.

21. And charge them to restrain the wrath of Allah by prayers, and when they fail to win His favor by their prayers [illegible] buy him off with sacrifice of animals or birds.

22. When man sees Allah as one with him, as Father [illegible] lah he needs no middle man, no priest to intercede.

23. He goes straight up to Him and says, my Father God, Allah! And then he lays his hands in Allah's own hand, and [illegible] is well.

24. And this is Allah. You are, each one, a priest, [illegible] yourself; and sacrifice of blood Allah does not want.

25. Just give your life in sacrificial service to the all of life [illegible] Allah is pleased.

26. When Jesus had thus said He stood aside; the people were amazed, but strove among themselves.

27. Some said, He is inspired by Holy Brahm and others said He is insane, and others said He is obsessed; He speaks as devils speak.

28. But Jesus tarried not. Among the guests was one, a tiller of the soil, a generous soul, a seeker after truth, who loved the words that Jesus spoke, and Jesus went with him and in his home abode.

CHAPTER XI.

JESUS AND BARATA—TOGETHER THEY READ THE SACRED BOOKS

1. Among the Buddhists priests was one who saw a lofty wisdom in the words that Jesus spoke. It was Barato Arabo.

2. Together Jesus and Barata read the Jewish Psalms and prophets, read the vedas, the Avesta and the wisdom of Guatama.

3. And as they read and talked about the possibilities of man, Barata said: Man is the marvel of the universe. He is a part of everything, for he has been a living thing on every plane of life.

5. Time was when man was not, and then he was a bit of formless substance in the molds of time, and then a protoplast.

6. By universal law all things tend upward to a state of perfectness. The protoplast evolved, becoming worm, then reptile, bird and beast, and then at last it reached the form of man.

7. Now, man himself is mind, and mind is here to gain perfection by experience; and mind is often manifest in fleshy form, and in the form best suited to its growth. So mind may manifest as worm, or bird or beast or man.

8. The time will come when everything of life will be evolved unto the state of perfect man.

9. And after man is man in perfectness, he will evolve to higher forms of life.

10. And Jesus said, Barata Arabo, who told you this, that mind, which is man, may manifest in flesh of beast or bird or creeping thing?

11. Barata said, from time which man remembers not our priests have told us so, and so we know.

12. And Jesus said, enlighten Arabo, are you a master [illegible] do not know that man knows naught by being told?

13. Man may believe what others say, but thus he never knows. If man would know, he must himself, be what he knows.

14. Do you remember, Arabo, when you was ape, or bird, or worm?

[illegible]

16. [illegible]

17. And [illegible] trace themselves, and [illegible]

18. Time never was when [illegible]

19. That which begins will [illegible] the time will come when he will [illegible]

20. From Allah's own [illegible] Allah breathed forth, and stood seven [illegible] brews call these seven spirits Elohim.

21. And these are they who, in [illegible] ated everything that is, or was.

22. These spirits of the Triune Allah [illegible] boundless space and seven others [illegible] form of life.

23. These forms of life were but [illegible] clothed in the substance of their ether planes.

24. Men call these ether planes, the [illegible] of earth, of plant, of beast, of man, of [illegible]

25. These planes with all their [illegible] are never seen by eyes of man in flesh; they [illegible] substance far too fine for fleshy eyes to see, [illegible] stitute the soul of things.

26. And with the eyes of soul all [illegible] planes, and all the forms of life.

27. Because all forms of life on every [illegible] Allah, all creatures think, and every [illegible] will, and in its measure, has the power to [illegible]

28. And in their native planes all [illegible] with nourishment from the ethers of their planes.

29. And so it was with every living thing [illegible] came a sluggish will, and then the ethers of the [illegible] earth, the plant, the beast, the man, began to [illegible]

30. The ethers became more dense, and all the [illegible] these planes were clothed with coarser garbs of [illegible] can see; and thus the coarser manifest, which [illegible] appeared.

31. And this is what is called the fall of [illegible] not alone for protoplast, and earth, and plant, [illegible] all included in the fall.

32. The angels and the cherub[illegible] never strong, and so they held the [illegible] mony with Allah.

33. Now, when the ether reached the [illegible] and all the creatures of these planes [illegible]

atmosphere, the conflict came, and the [illegible] which
[illegible] called survival of the best, beca[illegible]

34. The stronger ate the bodies of the weaker manifests; and here is where the carnal of evolution had its [illegible]

35. And now man, in his utter shamelessness, strikes down and eats the beasts, the beasts consume the plant, the plant thrives on the earth, the earth absorbs the protoplast.

36. In yonder kingdom of the soul this carnal evolution is not known, and the great work of master minds is to restore the heritage of man, to bring him back to his estate that he had lost, when he again will live upon the ethers of his native plane.

37. The thoughts of Allah change not; the manifests of life on every plane unfolds into perfection of their kind; and as the thought of Allah can never die, there is not death to any being of the seven ethers of the seven spirits of the Triune Allah.

38. And so an earth is never plant; a beast or bird, or creeping thing is never man, and man is not, and cannot be, a beast, or bird, or creeping thing.

39. The time will come when all these manifests will be absorbed, and man and beast and plant and earth and protoplast will be redeemed.

40. Barata was amazed; the wisdom of the Jewish sage was revelation unto him.

41. Now, Vidyapati, wisest of the Indian sages, chief of the temple Kapavistu, heard Barata speak to Jesus of the origin of man, and heard the answer of the Hebrew prophet, and he said:

42. You priests of Kapavistu, hear me speak; we stand today upon a crest of time. Six time ago a master soul was born who gave a glorious light to man, and now a master sage stands in the temple Kapavistu.

43. The Hebrew prophet is the rising star of wisdom, deified. He brings to us a knowledge of the secret things of Allah, and all the world will hear his words, and glorify his name.

44. You priests of temple Kapavistu, stay; be still and listen when he speaks; he is the living oracle of Allah.

45. And all the priests gave thanks, and praised the Buddha of enlightenment.

CHAPTER XII.

JESUS TEACHES THE COMMON PEOPLE AT A SPRING TELLS THEM HOW TO OBTAIN ETERNAL HAPPINESS

1. In silent meditation Jesus sat beside a flowing spring. It was a holy day, and many people of the servant caste were near the place.

2. And Jesus saw the hard drawn lines of toil on every brow, in every hand. There was no look of joy in any face. Not one of all the group could think of anything but toil.

3. And Jesus spoke to one and said, "Why are you all so sad? Have you no happiness in life?

4. The man replied, "We scarcely, we scarcely know the

[illegible]

5. [illegible]
[illegible] when they [illegible]
all of life is filled [illegible]
not know that such a heaven [illegible]

7. The man replied, "Of heaven we [illegible]
it is so far away, and we must live so many [illegible]
that place!"

8. And Jesus said, "My brother, [illegible]
wrong; your heaven is not far away [illegible]
metes and bounds, is not a country to [illegible]
mind!"

9. Allah never made a heaven for [illegible]
hell; we are creators and make our own [illegible]

10. Now, cease to seek for heaven in the sky [illegible]
the windows of your hearts, and, like a flood of light [illegible]
will come and bring a boundless joy; then the [illegible]
cruel task.

11. The people were amazed, and gathered [illegible]
this strange young master speak.

12. Imploring him to tell them more about the [illegible]
Allah, about the heaven that men can make on earth, about the
boundless joy.

13. And Jesus spake a parable; He said, "A certain man
possessed a field; the soil was hard and poor. [illegible]

14. "By constant toil he scarcely could provide food [illegible]
to keep his family from want.

15. "One day a miner who could see beneath the [illegible]
passing on his way, saw this poor man and his unfruitful [illegible]

16. "He called the weary toiler and said, "My [illegible]
know you not that just below the surface of your barren [illegible]
rich treasures lie concealed?

17. "You plow and sow and reap in a scanty way, and [illegible]
by day you tread upon a mine of gold and precious stones. [illegible]

18. "This wealth lies not upon the surface of the ground;
but if you will but dig away the rocky soil; and delve down deep
into the earth, you need no longer till the soil for naught."

19. "The man believed. "The miner surely knows," [illegible]
I will find the treasures hidden in my field."

20. "And then he dug away the rocky soil, and deep down
in the earth he found a mine of gold."

21. And Jesus said, "The [illegible] are toiling hard on
desert plains, and burning sands and rocky soils, are doing what
their fathers did, not dreaming that they can do aught else.

[illegible]

21. Behold [illegible]
[illegible] that under heath [illegible]
treasures that no man can count.

22. That in the heart the riches [illegible] found; that he who willis may open the door and find them all.

23. And then the people said, "Make known to us the way that we may find the wealth that lies within the heart."

24. And Jesus opened up the way; the toilers saw another side of life, and toil became a joy.

CHAPTER XIII.

LIFE AND WORKS OF JESUS IN EGYPT AMONG THE GENTILES

1. Jesus with Elihu and Salome in Egypt. Tells the story of His journeys. Elihu and Salome praise Allah. Jesus goes to the temple in Heliopolis and is received as a pupil.

2. And Jesus came to Egyptland, and all was well. He tarried not upon the coast; He went at once to Zoan, home of Elihu and Salome, who five and twenty years before had taught his mother in their sacred school.

3. And there was joy when met these three. When last the son of Mary saw these sacred groves he was a babe.

4. And now a man grown strong by buffetings of every kind; a teacher who had stirred the multitudes in many lands.

5. And Jesus told the aged teachers all about his life; about his journeyings in foreign lands; about the meetings with the masters and His kind reception by the multitudes.

6. Elihu and Salome heard His story with delight; they lifted up their eyes to heaven and said:
"Our Father-God Allah, let now Thy servants go in peace; for we have seen the glory of Allah."

7. And we have talked with Him, the messenger of love, and of the covenant of peace on earth, good will to men.

8. Through Him shall all the nations of the earth be blessed, thru Him, Immanuel.

9. And Jesus stayed in Zoan many days; and then went forth into the city of the sun, that men called Heliopolis, and sought admission to the temple of the sacred brotherhood.

10. The council of the brotherhood convened, and Jesus stood before the heirophant; He answered all questions that were asked with clearness and with power.

11. The heirophant exclaimed, "Rabboni of the rabbinate, why come you here? Your wisdom is the wisdom of the gods. Why seek for wisdom in the halls of men?

12. And Jesus said, in every way of life I would walk; in every hall of learning I would sit; the heights that any man has gained, these I would gain.

13. What any man has suffered I would meet, that I may know the griefs, the disappointments and the sore temptations of my brother man; that I would know just how to succor those in need.

14. [illegible]
[illegible] gained [illegible]
you shall reach the [illegible]

17. The guide then [illegible] there [illegible]
bathed; and when he had been clothed [illegible]
again before the hierophant.

CHAPTER XIV.

THE MINISTRY OF JOHN THE BAPTIST

John the Harbinger, returns to Hebron, [illegible] the wilds, visits Jerusalem and speaks to the people.

1. It came to pass when John, the son of [illegible] Elizabeth, had finished all his studies in the Egyptian [illegible] returned to Hebron, where he abode for certain [illegible]

2. And then he sought the wilderness and [illegible] in David's cave, where many years before he was [illegible] the Egyptian sages.

3. Some people called him the Hermit [illegible] others said, he is the wild man of the hills.

4. He clothed himself with skins of the beasts [illegible] was caroba, honey, nuts and fruits.

5. When John was thirty years of age he went into Jerusalem, and in the market place he sat in silence seven days.

6. The common people and the priests, the scribes [illegible] Pharisees came out in multitudes to see the silent hermit [illegible] hills; but none were bold enough to ask him who he was.

7. But when his silent past was done, he stood forth [illegible] midst of all and said:

8. Behold the King has come; the prophets [illegible] the wise men long have looked for Him.

9. "Prepare, O Israel, prepare to meet your King."

10. And that was all he said, and then he disappeared [illegible] no one knew where he had gone.

11. And there was great unrest through all Jerusalem. The rulers heard the story of the hermit of the hills [illegible] might know about the coming King; but they could find him not.

13. And after certain days he came again into the market place, and all the city came to hear him speak. He said:

14. Be not disturbed, you rulers of the state; the [illegible] King is no antagonist; He seeks no pompous earthly throne.

15. "The eyes of men shall see it not and more [illegible] But the pure in heart.

16. "Prepare, O Israel, prepare to meet your King."

17. Again the hermit disappeared; the people strove to follow him, but he drawn a veil about his form and men could see [illegible]

18. Jewish feast day came; Jerusalem was filled with Jews and proselytes from every part of Palestine and John stood in the temple court and said:

19. "Prepare, O Israel, prepare to meet your King."

20. So, you have lived in sin; the poor cry in your streets, and you regard them not.

21. Your neighbors, who are they? You have defrauded friends and foes alike.

22. You worship Allah with voice and lip; your hearts are far away, and set on gold.

23. Your priests have bound upon the people burdens far too great to bear; they live in ease upon the hard earned wages of the poor.

24. Your lawyers, doctors, scribes, are useless cumberers of the ground; they are but tumors on the body of the state.

25. They toil not, neither do they spin, yet they consume the profits of your marts of trade.

26. Your rulers are adulterers, extortioners and thieves, regarding not the rights of man.

27. And robbers ply their calling in the sacred hills; the holy temple you have sold to thieves; their dens are in the sacred places set apart for prayer.

28. Hear! Hear! You people of Jerusalem! Reform: turn from your evil ways or Allah will turn from you, and heathen from afar will come, and what is left of all your honor and your fame will pass in one short hour.

29. Prepare, Jerusalem, prepare to meet your King.

30. He said no more; he left the court and no one saw him go.

31. The priests, the doctors and the scribes were all in rage. They sought for John, intent to do him harm. They found him not.

CHAPTER XV.

Devine Ministry of Jesus—Jesus Goes to the Wilderness for Self Examination, Where He Remains Forty Days. Is Subjected to Three Temptations—He Overcomes. Returns to the Camps of John and Begins Teaching

1. The harbinger had paved the way; the Logos had been introduced to men as love made manifest, and he must now begin his divine ministry.

2. And He went forth into the wilderness to be alone with Allah, that He might look into His inner heart, and note its strength and worthiness.

3. And with Himself He talked; He said, "My lower self is strong; by many ties I am bound down to carnal life.

4. "Have I the strength to overcome and give my life a willing sacrifice for men?

5. "When I shall stand [illegible] demand a proof of my Messiahship [illegible]

6. And then the tempter, [illegible] Son of Allah, commanded these stones [illegible]

7. And Jesus said, "Who is [illegible] no sign that one is a Son of Allah [illegible] devils can do mighty things. [illegible]

8. "Did not the Gentile magicians [illegible] the Pharoah? [illegible]

9. "My words and deeds in all the walks of life [illegible] the proof of my Messiahship."

10. And then the tempter said, "If you will go into [illegible] lem and from the temple pinnacle cast down yourself [illegible] the people will believe you are the Messiah sent from Allah [illegible]

11. This you can surely do; for did not David say [illegible] His angels charge concerning you, and with their hands [illegible] they uphold lest you shall fall?"

12. And Jesus said, "I will not tempt the Lord [illegible] Allah."

13. And then the tempter said, "Look forth upon the [illegible] behold its honors and its fame! Behold its pleasures [illegible] wealth.

14. "If you will give your life for these they shall be [illegible]

15. But Jesus said, "Away from me all tempting thoughts [illegible] My heart is fixed. I spurn this carnal self with all its vain [illegible] bition and its pride."

16. For forty days did Jesus wrestle with his carnal self [illegible] His higher self prevailed. He then was hungry, but his friends had found Him and they ministered to Him.

17. Then Jesus left the wilderness, and in the consciousness of Holy Breath, he came into the camps of John and taught [illegible]

CHAPTER XVI.

Pilate's Final Effort to Release Jesus Fails—He Washes His Hands in Feigned Innocence—Delivers Jesus to the Jews For Execution—The Soldiers Drive Him to Calvary

1. A superstitious people are the Jews. They have a faith that they have borrowed from the idol worshippers of other lands, that at the end of every year.

2. They may heap all their sins upon the head of some man set apart to bear their sins.

3. The man becomes a scape goat for the multitudes, and they believed that when they drive him forth into the wilds, or into foreign lands, they are released from sin.

4. So every spring before the feast they chose a prisoner from the prisons of the land, and by a form of their own they fain would make him bear their sins away.

5. Among the Jewish prisoners in Jerusalem were three who were leaders of a vile, seditious band, who had engaged in thefts and murders and rapine, and had been sentenced to be crucified.

6. Barabbas and Jezia was among the men who were [illegible] but he was rich and he had bought off priests the boon to be the scape goat for the people at the coming feast, and he was anxiously in waiting for his hour to come.

7. Now, Pilate thought to turn this superstition to account to save the Lord Jesus, and so he went before the Jews and said:

8. "You men of Israel, according to my custom, I will release to you today a prisoner who shall bear your sins away.

9. "This man you drive into the wilds or in foreign lands, and you have asked me to release Barabbas, who has been proven guilty of the murder of a score of men.

10. Now, hear me men. Let Jesus be released and let Barabbas pay his debt upon the cross; then you can send this Jesus to the wilds and hear no more of Him.

11. At what the ruler said the people were enraged, and they began to plot to tear the Roman palace down and drive in exile Pilate and his Household and his guards.

12. When Pilate was assured that Civil War would follow if he heeded not to the wishes of the mob, he took a bowl of water and in the presence of the multitude he washed his hands and said:

13. "This man whom you accuse is Son of the Most High Allah, and I proclaim my innocence.

14. "If you would shed His blood, His blood is on your hands and not mine."

15. And then the Jews exclaimed. "And let His blood be on our hands and on our children's hands."

16. And Pilate trembled like a leaf, in fear. Barabbas he released, and as the Lord stood forth before the mob, the ruler said, "Behold your King! And would you put to death your King."

17. The Jews replied, "He is no King; we have no King by great Tiberius."

18. Now, Pilate would not give consent that Roman soldiers should imbue their hands in blood of innocence, and so the chief priests and the Pharisees took council what to do with Jesus.

19. Calaphas has said, "We cannot crucify this man. He must be stoned to death and nothing more."

20. And then the rabble said, "Make haste! Let Him be stoned." And then they led Him forth toward the hill beyond the city's gates, where criminals were put to death.

21. The rabble could not wait until they reached the place of skulls. As soon as they passed the city's gates, they rushed upon Him, smote Him with their hands, they spit upon Him, stoned Him and He felled upon the ground.

22. And one, a man of Allah stood forth and said Isaiah said, he shall be bruised for our transgressions and by His stripes we shall be healed."

23. As Jesus laid all bruised and mangled on the ground, a High Priest called out, "Stay, stay, you men! Behold the

[illegible]

24. [illegible]

[illegible] crown, [illegible]

[illegible] led.

25. Calaphas [illegible] gave consent.

26. And they lifted [illegible] of swords they drove Him on, [illegible]

27. "A man named Simon, [illegible] was near the scene, and since the [illegible] could not bear His cross, they laid [illegible] man, and made him bear it to Calvary.

CHAPTER XVII.

Jesus Appears, Fully Materialized, Before [illegible] Brotherhood in Greece—Appears to the [illegible] Tiber Near Rome—Appears to the [illegible] Egyptian Temple at Hel[illegible]

1. Apollo, with the Silent Brotherhood [illegible] ting in a delphian grove. The Oracle had [illegible]

2. The priests were in the sanctuary [illegible] Oracle became a blaze of light; it seemed [illegible] consumed.

3. The priests were filled with fear. [illegible] aster is to come; our gods are mad; they have destroyed [illegible] Oracle.

4. But when the flames had spent themselves [illegible] on the Oracle pedestal and said:

5. "Allah speaks to man, not by an [illegible] gold, but by the voice of man."

6. "The gods have spoken to the Greeks [illegible] gues, through image made by man, but Allah [illegible] speaks to man through Jesus the only Son, [illegible] evermore will be.

7. "This Oracle will fail; the living Oracle [illegible] One, will not fail."

8. Apollo knew the man who spoke; he knew [illegible] Nazarene who once had taught the wise men in the Amphi[illegible] and had rebuked the idol worshippers upon the Athenian [illegible]

9. And in a moment Jesus stood before Apollo and the Silent Brotherhood and said:

10. "Behold, for I have risen from the dead with gifts for men. I bring to you the title of your vast estate. [illegible]

11. "All power in heaven and earth is mine! to you I give all power in heaven and earth [illegible]

12. "Go forth and teach the nations of the earth the [illegible] of the resurrection of the dead and eternal life through [illegible] the love of Allah made manifest to men."

13. And then he clasped Apollo's hand and said [illegible]

man flesh was changed to higher form by love divine and I can manifest in flesh or in the higher planes of life at will.

14. "What I can do all men can do. Go teach the Gospel of the Omnipotence of men."

15. Then Jesus disappeared; but Greece and Crete and all the nations heard.

16. Claudas and Juliet, his wife, lived on the palatine in Rome and they were servants of Tiberius; but they had been in Galilee.

17. Had walked with Jesus by the sea, had heard his words and seen his power; and they believed that he was Jesus made manifest.

18. Now Claudas and his wife were on the Tiber in a little boat; a storm swept from the sea, and the boat was wrecked and Claudas and his wife were sinking down to death.

19. And Jesus came and took them by the hands and said: "Claudas and Juliet, arise and walk with me upon the waves.

20. And they arose and walked with Him upon the waves.

21. A thousand people saw three walk on the waves, and saw them reach the land, and they were all amazed.

22. And Jesus said: "You men of Rome, I am the resurrection and the life. They that are dead shall live, and many that shall live will never die."

23. By mouth of gods and demigods Allah spoke unto you fathers long ago; but now He speaks to you through perfect man."

24. "He sent his son, Jesus in human flesh to save the world, and as I lifted from the watery grave and saved the servants of Tiberius."

25. "So Jesus will lift the sons and daughters of the human race, yea every one of them, from darkness and from graves of carnal things to light and everlasting life.

26. "I am the manifest of love raised from the dead; behold my hands, my feet, my side which carnal men have pierced.

27. "Claudas and Juliet, whom I have saved from death, are my ambassadors to Rome.

28. "And they will point the way and teach the Gospel of the Holy Breath, and the resurrection of the dead."

29. And that was all he said, but Rome and all of Italy heard.

30. The priests of Heliopolis were in their temple met to celebrate the resurrection of their brother Nazarite; they knew that he had risen from the dead.

31. The Nazarite appeared and stood upon a sacred pedestal on which no man had ever stood.

32. This was an honor that had been reserved for him who first would demonstrate the resurrection of the dead.

33. When Jesus stood upon the sacred pedestal the masters stood and said: "All hail!" The great bells of the temple rang and all the temple was ablaze with light.

[illegible]

[illegible] all rules [illegible]

36. And [illegible]

[illegible] Abel [illegible]

37. "There is a holy [illegible] body cannot be quickened by the [illegible] solved; the body must disintegrate, and [illegible]

38. And then upon these planes [illegible] just as he breathed upon the chaos [illegible] were formed.

39. "And life sprang forth from [illegible] changed to form divine."

40. The will of man makes possible [illegible] Breath. When will of man and will of Allah [illegible] recton is a fact.

41. In this we have the chemistry [illegible] try of death, the mystery of deific life, [illegible]

42. My human form was wholly given [illegible] tune with the deific will; when this was [illegible] were done.

43. And you, my brothers, knew full well [illegible] meet; you know about my victories in Gethsemane [illegible] the courts of men; my death upon the cross [illegible]

44. You know that all my life was one great [illegible] sons of men; a pattern for the sons of men. I have lived to show the possibilities of man.

45. What I have done all men can do, and what I [illegible] men shall be.

46. The masters looked; the form upon the [illegible] had gone, but every temple priest, and every living [illegible] praise Allah.

CHAPTER XVIII.

The Resurrection of Jesus—Pilate Places the Roman Seal [illegible] the Stone Door of the Tomb—At Midnight a Company [illegible] the Silent Brethren March About the Tomb—The [illegible] are Alarmed—Jesus Teaches to the Spirits in Prison [illegible] Sunday Morning He Rises From the Tomb. The Soldiers [illegible] Bribed by the Priests to Say that the Disciples Had [illegible] the Body.

1. The tomb in which they laid the body of the Lord [illegible] in a garden, rich with flowers, the garden of Salem [illegible] Joseph's home was near.

2. Before the watch began Caiaphas sent a company [illegible] priests out to the garden of Salem, that they might be [illegible] that Jesus' body was within the tomb.

3. They rolled the stone away, they saw the body [illegible] and then they placed the stone again before the door.

4. And Pilate sent his scribe who placed upon the stone the seal of Rome, in such a way that he who moved it they would break the seal.

5. To break this Roman seal meant death to him who broke the seal.

6. The Jewish soldiers all were sworn to faithfulness; and then the watch began.

7. At midnight all were well, but suddenly the tomb became a blaze of light, and down the garden walked a troupe of white clad soldiers marched in single file.

8. They came up to the tomb and marched and counter-marched before the door.

9. The Jewish soldiers were alert; they thought his friends had come to steal the body of the Nazarene. The captain of the guard cried out to charge.

10. They charged; but not a white clad soldier fell. They did not even stop; they marched and counter-marched among the frightened men.

11. They stood upon the Roman seal; they did not speak; they unsheathed not their swords; it was the Silent Brotherhood.

12. The Jewish soldiers fled in fear; they fell upon the ground.

13. They stood apart until the white clad soldiers marched away and then the light about the tomb grew dim.

14. Then, they returned; the stone was in its place; the seal was not disturbed, and they resumed their watch.

15. Now, Jesus did not sleep within the tomb. The body is manifest of soul; but soul is without its manifest.

16. And in the realms of souls unmanifest, the Lord went and taught.

17. He opens up the prison doors and set the prisoners free.

18. He broke the chains of captive souls, and led the captives to the light.

19. He sat in council with the patriarchs and prophets of the olden times.

20. The masters of all times and climes He met, and in the great assemblies He stood forth and told the story of His life on earth, and of his death in sacrifice for man.

21. And of his promises to clothe himself again in garb of flesh and walk with His disciples, just to prove the possibilities of man.

22. To give to them the key of life, of death and of the resurrection of the dead.

23. In council all the masters sat and talked about the revelations of the coming age.

24. When she, the Holy Breath, shall fill the earth and air with holy breath and open up the way of man to perfectness and [illegible] life.

25. The garden of Saloam was silent on the Sabbath day. The Jewish soldiers watched and no one else approached the tomb; but on the following night the scene was changed.

[illegible] Adon Mashich [illegible]

27. And they [illegible] alert, were coming up to take the body [illegible]

28. The soldiers were alert [illegible] drawn, and then they heard the words [illegible]

29. It seemed as though the voice [illegible] they saw no man.

30. The soldiers blanched with fear, and [illegible] death for cowardice, and so they stood and [illegible]

31. Again, all this was before the sun [illegible] blaze with light; a distant thunder seemed [illegible] coming storm.

32. And then the earth began to quake and [illegible] light they saw a form descend from heaven. They said [illegible] an Angel comes."

33. And then they heard again, "Adon Mashich Ouch [illegible]

34. And then the white-robed form tramped on the Roman seal, and then he tore it into shreds; he took the mighty stone in his hand as though it were a pebble from the brook, and [illegible] it to the side.

35. And Jesus opened His eyes and said: "All hail the [illegible] ing sun; the coming of the day of righteousness. [illegible]

36. And then he folded up his burial gown, his body [illegible] and his coverings and laid them all aside.

37. He rose, and for a moment stood beside the white-robed form.

38. The weaker soldiers fell to the ground and hid their faces in their hands; the stronger stood and watched.

39. They saw the body of the Nazarene transmute, they saw it change from mortal to immortal form, and then it disappeared.

40. The soldiers heard a voice from everywhere; yes, from everywhere, it said:

41. Peace, peace on earth good will to men.

42. They looked, the tomb was empty and the Lord had risen as He said.

43. The soldiers hastened to Jerusalem, and to the priests and said:

44. "Behold the Nazarene has arisen as He said; the tomb is empty and the body of the man is gone; we know not where it is. And then they told about the wonders of the night.

45. Caiaphas called a council of the Jews; he said, "The news must not go forth that Jesus has arisen from the dead.

46. "For if it does, all men will say, "He is the Son of Allah, and all our testimonies will be proven false."

47. And then they called the [illegible] soldiers in and said to them:

48. "You know not where the body of the Nazarene is resting now, so if you will go forth and say that His disciples came and stole the body while you slept

CHAPTER [illegible]

[illegible] Appears, Fully Manifested [illegible]
[illegible] Palace of Prince Ravanna [illegible]
[illegible] in Persia—Three Wise Men [illegible]
[illegible]ality of the Nazarene.

1. Ravanna, prince of India, gave a feast. His palace in Orissa was the place where men of thought from all the Farther East were wont to meet.

2. Ravanna was the prince with whom the child Jesus went to India with when twelve years old.

3. The feast was made in honor of the wise men of the East.

4. Among the guest were Mengste, Vidyapati, and Lamaas.

5. The wise men sat about the table talking about the needs of India and the world.

6. The door unto the banquet hall was in the East; a vacant chair was at the table to the East.

7. And as the wise men talked a stranger entered, unannounced, and raising up his hands in benediction, said, "All hail!"

8. A halo rested on his head, and light, unlike the light of sun, filled all the room.

10. And Jesus sat down in the vacant chair, and then the wise men knew it was the Gentile prophet who had come.

11. And Jesus said, Behold, for I am risen from the dead, look at my hands, my feet, my side.

12. "The Roman soldiers pierced my hands and feet with nails; and then one pierced my heart.

13. "They put Me in a tomb, and then I wrestled with the conquerer of men. I conquered death, I stamped upon him and rose.

14. "Brought immotality to light and painted on the walls of time a rainbow for the sons of men; and what I did all men shall do.

15. The gospel of the resurrection of the dead is not confined to Jew and Greek; it is the heritage of every man of every time and clime; and I am here a demonstrator of the power of man."

16. Then He rose and pressed the hand of every man and of the royal host, and said:

17. "Behold, I am not myth made of the fleeting winds, for I am flesh and bone and brawn, but I can cross the borderland at will."

18. And they talked together there a long, long time. Then Jesus said:

[illegible]

[illegible] transformed [illegible]

28. "Before the [illegible] you was changed with [illegible] so I am the message that I bring [illegible]

29. To you I come, the [illegible] muted to the image of Allah.

30. What I have done [illegible] all men shall be.

31. But Jesus said no more [illegible] the story of His mission to the [illegible] appeared.

32. The Magi said, "[illegible] now fulfilled, upon the dial plate [illegible]

33. And then we saw this man [illegible] unto us the power of man to rise [illegible] to flesh of Allah, a babe in Bethlehem [illegible]

34. And after many years He [illegible] these same groves.

35. "He told the story of [illegible] temptation, buffeting and woes.

36. He pressed along the [illegible] risen and otherthrown the [illegible] He is now the only master of [illegible] been transmuted into flesh divine [illegible]

37. "He is the [illegible] shall overcome. And to the [illegible] These events occured before He [illegible] events after He had risen [illegible]

Himself known unto the world,
years which are absent in your
The Events of John the Baptist.
John taught by the Egyptian sage,
The meaning of Baptism and how to baptise himself.
And after he was baptised, he was taken at the age of twelve years into Africa, the land of Egypt, and there he remained in the Egyptian Schools 18 years.
And there he learned his duty as "Fore-runner of Jesus."

CHAPTER XX.

HOLY INSTRUCTIONS AND WARNINGS FOR ALL YOUNG MEN.

1. Beware, young man, beware of all the allurements of wantonness, and let not the harlot tempt thee to excess in her delights.

2. The madness of desire shall defeat its own pursuits; from the blindness of its rage, thou shalt rush upon destruction.

3. Therefore give not up thy heart to her sweet enticements, neither suffer thy soul to be enslaved by her enchanting delusions.

4. The fountain of health which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

5. In the prime of thy life old age shall overtake thee; the sun shall decline in the morning of thy days.

6. But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heavens, and the influence of her power it is in vain to resist.

7. The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

8. The innocence of her eyes is like that of the turtle; simplicity and truth dwell in her heart.

9. The kisses of her mouth are sweeter than honey; the perfumes of Arabia breath from her lips.

10. Shut not thy bosom to the tenderness of love; the purity of its flame shall ennoble thy heart, and soften it to receive the fairest impressions.

CHAPTER XXI.

MARRIAGE INSTRUCTIONS FOR MAN AND WIFE FROM THE NOBLE PROPHET.

1. Give ear, fair daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart; so shall the charms of thy mind add lustre to the elegance of thy form; and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

2. In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks; ah! hear

[illegible]
innocence in her mind
6. Her hand
in gadding abroad.
7. She is clothed
ance; humility and
her head.
8. On her tongue dwelleth
floweth from her lips. Decency
answers are mildness and truth.
9. Submission and obedience
and peace and happiness are her
10. Before her steps walketh
eth at her right hand.
11. Her eye speaketh
with a sceptre sitteth on her brow.
12. The tongue of her
the awe of her virtue keepeth him
13. When scandal is busy, and
is tossed from tongue to tongue; if
not her mouth, the finger of silence
14. Her breast is the mansion
she suspecteth no evil of others.
15. Happy were the man that
happy the child that should call her
16. She presideth in the house,
commandeth with judgment, and is
17. She ariseth in the morning,
and appointeth to every one their
18. The care of her family is her
alone she applieth her study; and
in her mansion.
19. The prudence of her
husband, he heareth her praise with
20. She informeth the minds of
she fashioned their manners from the
ness.
21. The words of her
motion of her eye commandeth
22. She speaketh, and
the thing is done; for the law of
kindness addeth wings to their

23. In prosperity she is not puffed up; in adversity she healed the wounds of fortune with patience.

24. The troubles of her husband are alleviated by her councils and sweetened by her endearments; he putteth his heart in her bosom, and receiveth comfort.

25. Happy is the man that hast made her his wife; happy the child that call her mother.

CHAPTER XXII.

DUTY OF A HUSBAND.

1. Take unto thyself a wife, and obey the ordinance of Allah; take unto thyself a wife, and become a faithful member of society.

2. But examine with care, and not fix suddenly. On thy present choice depends thy future happiness.

3. If much of her time is destroyed in dress and adornment; if she is enamoured with her own beauty, and delighted with her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men: though her beauty were as the sun in the firmament of heaven, turn thy face from her charm, turn thy feet from her paths, and suffer not thy soul to be ensnared by the allurements of imagination.

4. But when thou findest sensibility of heart, joined with softness of manners; and accomplished mind, with a form agreeable to thy fancy; take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

5. O cherish her as a blessing sent to thee from heaven. Let the kindness of thy behavior endear thee to her heart.

6. She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

7. Oppose not her inclination without cause; he is the partner of thy cares, make her also the companion of thy pleasures.

8. Reprove her faults with gentleness, exact not her obedience with rigour.

9. Trust thy secret in her breast, her counsels are sincere, thou shalt not be deceived.

10. Be faithful to her bed, for she is the mother of thy children.

11. When pain and sickness assault her, let thy tenderness sooth her affliction: and look from thee of pity and love shall alleviate her grief, or instigate her pain, and be of more avail than ten physicians.

12. Consider the tenderness of her sex, the delicacy of her frame; and be not severe on her weakness, but remember thine own imperfections.

CHAPTER XXIII.

HOLY INSTRUCTIONS FOR THY CHILDREN.

1. Consider, thou art a parent, the importance of thy trust; the being thou hast produced, it is thy duty to support.

[illegible]

2. [illegible] may be a blessing or a curse [illegible] member, to the community.

3. Prepare him early with [illegible] mind with the maxims of truth.

4. Watch the bent of his inclination [illegible] youth and let no evil habit gain strength [illegible]

5. So shall he rise like a cedar on [illegible] shall be seen above the trees of the forest.

6. A wicked son is a reproach to his father; [illegible] doeth right is an honor to his grey hairs.

7. The soil is thine own, let it not want cultivation; [illegible] seed which thou sowest, that also shalt thou reap.

8. Teach him obedience, and he shall bless thee; [illegible] modesty, and he shall not be ashamed.

9. Teach him gratitude, and he shall [illegible] teach him charity, and he shall gain love.

10. Teach him temperance, and he shall [illegible] teach him prudence, and fortune shall attend him.

11. Teach him justice, and he shall be honored [illegible] world; teach him sincerity, and his own heart shall not [illegible] him.

12. Teach him diligence, and his wealth shall [illegible] teach him benevolence, and his mind shall be exalted.

13. Teach him science, and his life shall be useful; [illegible] him religion, and his death shall be happy.

CHAPTER XXIV.

THE OBEDIENCE OF CHILDREN TOWARDS THEIR PARENTS.

1. From the secrets of Allah let man learn wisdom, [illegible] apply to himself the instruction they give.

2. Go to the desert, my son; observe the young stork [illegible] the wilderness; let him speak to thy heart; he beareth on his wings his aged sire; he lodgeth him safety, and supplieth [illegible] with food.

3. The piety of a child is sweeter than the incense [illegible] Persia offering to the sun; yea, more delicious than odors wafted from a field of Arabian spices of the western gales.

4. Be grateful to thy father, for he gave thee life; and to thy mother, for she sustained thee.

5. Hear the words of his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

6. He hath watched for thy welfare, he hath toiled for thy ease; do honor therefore to his age and let not his grey hairs be treated with irreverence.

7. Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

8. So shall their hoary heads go down to the grave in

peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

CHAPTER XXV.
A HOLY COVENANT OF THE ASIATIC NATION.

1. Ye are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

2. Let the bonds of affection, therefore, unite thee with thy brothers, that peace and happiness may dwell in thy father's house.

3. And when ye separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger before thy own blood.

4. If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

5. So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all, in your love to each other.

CHAPTER XXVI.
HOLY INSTRUCTIONS OF UNITY.

1. The gifts of the understanding are the treasure of Allah; and he appointeth to every one his portion, in what measure seemeth good unto himself.

2. Hath he endowed thee with wisdom?

Hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant, for their instruction; communicate it to the wise, for their improvement.

3. True wisdom is less presuming than folly. The wise man doubteth often, and changeth his mind; the fool is obstinate and doubteth not; he knoweth all things, but his own ignorance.

4. The pride of emptiness is an abomination, and to talk much, is the foolishness of folly: nevertheless, it is the part of wisdom to hear with patience their impertinence, and to pity their absurdity.

5. Yet be not puffed up in thine own conceit: neither boast of superior understanding, the clearest human knowledge is but blindness and folly.

6. The wise man toileth his imperfections, and is humbled; he laboreth in vain for his own approbation but the fool peepeth in the shadow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom he bringeth them up, and showeth them as pearls and with the applause of his brethren delighteth himself.

7. He boasteth of attainments in things that are of no worth, but where it is a shame to be ignorant, there he hath no understanding.

8. Even in the path of wisdom, he toileth after folly; and shame and disappointment are the reward of his labor.

9. But the wise man cultivates his mind with knowledge; the improvements of arts is his delight and their utility to the public crowneth with honor.

10. Nevertheless, the attain[illegible] as the highest learning; and the [illegible] study of his life.

CHAPTER XXVII.
THE HOLY UNITY OF THE RICH AND THE POOR.

1. The man to whom Allah hath given riches, and with a mind to employ them aright, is peculiarly favored, highly distinguished.

2. He looketh on his wealth with pleasure, [illegible] fordeth him the means to do good.

3. He protecteth the poor that are injured; [illegible] not the mighty to oppress the weak.

4. He seeks out objects of compassion; he [illegible] their wants; he relieveth them with judgments [illegible] ostenation.

5. He assisteth and rewardeth merit; he [illegible] genuity and liberally promoteth every useful [illegible]

6. He carrieth his own great works; his [illegible] ed, and the labor is employed: he formeth new [illegible] arts receive improvement.

7. He considers the superfluities of his tab[illegible] to the poor of his neighborhood; and he defrauded [illegible]

8. The benevolence of his mind is not che[illegible] tune; he rejoiceth therefore in riches, and his joy is bl[illegible]

9. But woe unto him that heapeth up wealth in [illegible] dance, and rejoiceth alone in the possession thereof; [illegible] eth the face of the poor, and considereth not the sweat [illegible] brows!

10. He driveth on oppression, without feeling; [illegible] brother disturbeth him not.

11. The tears of the orphan he drinketh as milk; [illegible] of the widow are music to his ears.

12. His heart hardened with the love of wealth; no [illegible] nor distress can make impression upon it.

13. But the curse of iniquity pursueth him; he lieth in continual fear; the anxiety of his mind and the rapacious desires of his own soul take vengeance upon him for the calamities he had brought upon others.

14. Oh! What are the miseries of poverty, in comparison with the gnawings of this man's heart!

15. Let the poor man comfort himself, yes, rejoice; for he hath many reasons.

16. He sitteth down to his morsel in peace: his table is not crowded with flatterers and devourers.

17. He is not embarrased with a train of dependents, nor [illegible] the clamours of solicitations.

[illegible] barred from the dainties of the rich, he escapeth [illegible] diseases.

19. The bread that he eateth, is not so sweet to his taste? The water he drinketh, is not so pleasant to his thirst? Yea far more delicious water than the richest draughts of the luxurious.

20. His labor preserveth his health, and procureth him a repose, to which the downy bed of sloth is a stranger.

21. He limiteth his desires with humility, and the calm of contenment is sweeter to his soul than all the acquirements of wealth and grandeur.

2. Let not the rich, therefore, presume on his riches; nor the poor in his poverty yield to despondence; for the providence of Allah dispenseth happiness to them both.

CHAPTER XXVIII.

HOLY INSTRUCTIONS FROM THE PROPHET MASTER AND SERVANT.

1. Repine not, O man, at the state of servitude: it is the appointment of Allah, and hath many advantages; it removeth thee from cares and solicitudes in life.

2. The honor of a servant is his fidelity; his highest virtues are submisison and obendience.

3. Be patient, therefore, under the reproofs of thy master; and when he rebuketh thee, answer not again. The silence of thy resignation shall not be forgotten.

4. Be studious of his interest, be diligent in his affairs, and faithful to the trust which he reposeth in thee.

5. Thy time and thy labor belong unto him. Defraud him not thereof, for he payeth thee for them.

6. And thou who art a master, be just to thy servant if thou expectest from him fidelity; and reasonable in thy commands if thou expectest ready obedience.

7. The spirit of a man is in him; severity and rigour may create fear, but can never command love.

8. Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

9. He shall serve thee faithfully from the motive of gratitude; he shall obey thee cheerfully from the principle of love; and fail thou not, in return, to give his diligence and fidelity their proper reward.

CHAPTER XXIX.

MAGISTRATE AND SUBJECT.

1. O thou, the favorite of Heaven, whom the son of men, thy equals, have agreed to raise to soverign power and set as a ruler over themselves; consider the ends and importance of their trust; far more than the dignity and height of thy station.

2. Thou art clothed in purple, and seated on a throne; the [illegible] of majesty investeth thy temples, the sceptre of power is placed in thy hand; but not for thyself were these ensigns given; not meant for thine own, but the good of thy kingdom.

3. The glory of a king is the welfare of his people; his power and dominion rest on the hearts of his subjects.

[illegible] his situation [illegible] worthy of his power.

5. He calleth together the [illegible] consulteth among them with freedom [illegible] of them all. [illegible]

6. He looketh among his people [illegible] covereth the abilities of men, and employ[illegible] their merits.

7. His magistrates are just, his ministers [illegible] favorite of his bosom deceiveth him not.

8. He smileth on the arts, and they flourish; they improve beneath the culture of his hand.

9. With the learned and ingenious he delights [illegible] he kindleth in their breasts emulation; and the glory [illegible] dom is exalted by their labors.

10. The spirit of the merchant who extendeth [illegible] merce, the skill of the farmer who enricheth his land, [illegible] genuity of the artists the improvements of the scholar, [illegible] he honored with his favor, or rewardeth with his bounty.

11. He planteth new colonies, he buildeth strong [illegible] openeth rivers for convenience; he formeth harbors for [illegible] his people abound in riches, and the strength of his [illegible] increaseth.

12. He frameth his statues with equity and wisdom [illegible] subjects enjoy the fruits of their labor in security; and [illegible] happiness consists in the observance of the law.

13. He fourdeth his judgments on the principles of mercy; but in the punishment of offenders, he is strict and impartial.

14. His ears are open to the complaints of his subjects; he restraineth the hands of their oppressors, and he delivereth them from their tyranny.

15. His people, therefore, look up to him as a father, with reverence and love; they consider him as the guardian [illegible] they enjoy.

16. There effection unto him begetteth in his breast a [illegible] of the public; the security of their happiness is the object of his care.

17. No murmers against him arise in their hearts; the machinations of his enemies endanger not the state.

18. His subjects are faithful, and firm in his cause; they stand in his defense, as a wall of brass: the army of a tyrant flieth before them as a chaff before the wind.

19. Security and peace bless the dwelling of his people; and glory and strength encircle his throne forever.

CHAPTER XXX

HOLY INSTRUCTIONS FROM THE PROPHET THE SOCIAL DUTIES

1. When thou considerest thy wants, when thou behold[illegible] thy imperfections, acknowledge his goodness, O son of humanity, who honored thee with humanity, endued thee with speech, and

placed thee in society, to receive and confer reciprocal helps and mutual obligations, Protection from the injuries, thy enjoyment of the comforts and the pleasure of life; all these thou owest to the assistance of others, and couldest not enjoy but in the bands of society.

3. It is thy duty, therefore, to be a friend to mankind, as it is thy interest that man should be friendly to thee.

4. As the rose breatheth sweetness from its own nature, so the heart of a benevolant man produceth good works.

5. He enjoyeth the ease and tranquility of his own breast, and rejoice in the happiness and prosperity of his neighbor.

6. He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

7. His desire is to do good, and he researcheth out the occasions thereof; in removing the oppression of another, he relieveth himself.

8. From the largeness of his mind, he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart, he endevoreth to promote it.

CHAPTER XXXI.

HOLY INSTRUCTION FROM THE PROPHET JUSTICE.

1. The peace of society dependeth on justice; the happiness of individuals, on the safe enjoyment of all their possessions.

2. Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

3. Cast not an evil eye on the goods of thy neighbor; let whatever is his property be sacred from thy touch.

4. Let no temptation allure thee, nor any provocation excite thee to lift up thy hand to the hazzard of his life.

5. Defame him not in his character; bear no false witness against him.

6. Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

7. It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone.

8. In thy dealings with men, be impartial and just; and do unto them as thou wouldest they should do unto thee.

9. Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured, it is less evil in the sight of Allah to steal than to betray.

10. Oppress not the poor, and defraud not of his hire the laboring man.

11. When thou sellest for gain, hear the whispering of conscience, and be satisfied with moderation nor from the ignorance of thy buyer make any advantage.

12. Pay the debts which thou owest; for he who gave thee credit, relieth upon thine honor; and to withhold from him his due, is both mean and unjust.

CHAPTER [illegible]

HOLY INSTRUCTIONS FRO[illegible] CHARITY

1. Happy is the man who hath [illegible] of benevolence; the produce thereof shall [illegible]

2. From the fountain of his heart shall [illegible] ness; and the streams shall overflow, for the [illegible]

3. He assisteth the poor in their trouble [illegible] thering the prosperity of all men.

4. He censureth not his neighbor [illegible] tales of envy and malevolence; neither [illegible] slanders.

5. He forgiveth the injuries of men, [illegible] his remembrance; revenge and malice hath [illegible] heart.

6. For evil he returneth not evil, he hateth [illegible] enemies, but requiteth their injustice with a friendly [illegible]

7. The griefs and anxieties of men excite his [illegible] he endeavoreth to alleviate the weight of their misfor[illegible] the pleasure of success rewardeth his labor.

8. He calmeth the fury, he healeth the quarrels [illegible] men, and preventeth the mischiefs of strife and animosity.

9. He promoteth in his neighborhod peace and good [illegible] and his name is repeated with praise and benedictions.

CHAPTER XXXIII.

HOLY INSTRUCTIONS FROM THE PROPHET GRATITUDE

1. As the branches of a tree return their sap to the [illegible] from whence it arose; as a river poureth its streams to the [illegible] whence the spring was supplied; so the heart of a grateful [illegible] delighteth in returning a benefit received.

2. He acknowledgeth his obligation with cheerfulness [illegible] looketh on his benefactor with love and esteem.

3. And if to return it be not in his power, he nourisheth [illegible] the memory of it in his breast with kindness; he forgetteth it [illegible] all the days of his life.

4. The hand of the dangerous man is like the clouds [illegible] heaven which drop upon the earth, fruits, herbage and flowers; but the heart of the ungrateful is like a desert of sand which swal[illegible] loweth with greediness the showers that fall and buriethe them [illegible] in its bosom, and produceth nothing.

5. Envy not thy benefactor, neither strive to conceal the benefit he hath conferred; for though to oblige is better than to be obliged, though the act of generosity commandeth admira[illegible]

tion, yet the humility toucheth the heart, and is amiable on the sight both of Allah and man.

6. But receive not a favor from the hand of the proud; to the selfish and avaricious have no obligation: the vanity of pride shall expose thee shame; the greediness of avarice shall never be satisfied.

CHAPTER XXXIV.

HOLY INSTRUCTIONS FROM THE PROPHET. SINCERITY.

1. O thou who are enamoured with the beauty of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtues shall crown thee with honor.

2. The tongue of the sincere is rooted in heart; hypocrisy and deceit have no place in his words.

3. He blusheth at falsehood, and is founded; but in speaking the truth, he hath a steady eye.

4. He supporteth, as a man the dignity of his character; to the arts of hypocrisy; he scorneth to stoop.

5. He is consistent with himself; he is never embarrassed; he hath courage enough for truth; but to lie he is afraid.

6. He is far above the meanness of dissimulation; the words of his mouth are the thoughts of his heart.

7. Yet, with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.

8. He adviseth with friendship, he reproveth with freedom, and whatsoever he promiseth, shall surely be performed.

9. But the heart of the hypocrite is hid in his breast; he maketh his words in the semblence of truth while the business of his life is only to deceive.

10. He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

11. He worketh in the dark as a mole, and fancieth he is safe; but he bludereth unto light, and is betrayed and exposed, with dirt on his head.

12. He passeth his days in perpetual constraint; his tongue and heart are forever at variance.

13. He laboreth for the character of a righteous man, and hugeth himself in the thoughts of his cunning.

14. O fool, fool! The pains which thou takest to hide what thou art, are more than would make thee what thou wouldest seem; and the children of Wisdom shall mock at thy cunning, when in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

CHAPTER XXXV.

HOLY INSTRUCTIONS FROM THE PROPHET RELIGION.

1. There is but one Allah, the author, the creator, the governor of the world, almighty, eternal, and incomprehensible.

2. The sun is not Allah, though his [illegible] enlightneth the world with his [illegible] life to the products of the earth. Admire him [illegible] the instrument of Allah, but worship him not [illegible]

3. To the one who is supreme, most wise and [illegible] and to Him alone, belong worship, adoration, thanksgiving [illegible] praise:

4. Who hath stretched forth the heavens with his hand, who hath described with his fingers the courses of the stars.

5. Who setteth bounds to the ocean, that it cannot pass, and saith unto the stormy winds, "Be still."

6. Who shaketh the earth, and the nations tremble; who dareth his lightnings, and the wicked are dismayed.

7. Who calleth forth worlds by the word of his mouth; who smiteth with his arm, and they sink into nothing.

8. O reverence the majesty of the Omnipotent; and tempt not his anger, lest thou be destroyed.

9. The providence of Allah is ever all his works; he ruleth and directeth with infinite wisdom.

10. He hath instituted laws for the government of the world; he hath wonderfully varied them in all beings; and each by his nature conformeth his will.

11. In the depth of his mind, he revolveth all knowledge; the secrets of futurity lie open before him.

12. The thoughts of thy heart are naked to his views; he knoweth thy determination before they are made.

13. With respect to his prescience, there is nothing contingent; with respect to his providence there is nothing accidental.

14. Wonderful he is in all his ways; his counsels are inscrutable; the manner of his knowledge transcendeth thy conception.

15. Pay therefore to his wisdom, all honor and veneration; and bow down thyself in humble and submissive obedience to his supreme discretion.

16. The Father is gracious and beneficient; he hath created the world in mercy and love.

17. His creatures of his hand declare his goodness, and their enjoyments speak of his praise; he clothed them with beauty, he supporteth them with food, he preserveth them with pleasure, from generation to generation.

18. If we lift up our eyes to the heavens, his glory shineth forth; if we cast them down on the earth, it is full of his goodness; the hills and the valleys rejoice and sing; fields, rivers and woods re-sound his praise.

19. But thee, he hath distinguished with peculiar favor; and exalted thy station above all creatures.

20. He hath endued thee with reasons, to maintain thy dominion; he hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation to contemplate and adore his inimitable perfections.

21. And in the laws he hath ordained as the rule of life, so kindly hath he united thy duty to thy nature that obedience to his precepts is happiness to thyself.

22. O praise his goodness with songs of thanksgiving, and meditate in silence on the wonders of his love; let thy heart overflow with gratitude and acknowledgement, let the language of thy lips speak praise and adoration, let the actions of thy life show thy love to his law.

23. Allah is just and righteous, and will judge the earth with equity and truth.

24. Hath he established his laws in goodness and mercy, and shall he not punish the transgressors thereof ?

25. O think not, bold men, because thy punishment is delayed, that the arm of Allah is weakened; neither flatter thyself with hopes that he winketh at thy doings.

26. His eye pierceth the secrets of every heart, and he remembereth them forever; he respecteth not the persons or the stations of men.

27. The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive, from the sentence of just and everlasting retribution, according to their works.

28. Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgments.

29. O fear Allah, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of Allah.

30. This is the true economy of Human Life.

CHAPTER XXXVI.

HOLY INSTRUCTIONS FROM THE PROPHET.
KNOW THYSELF.

1. Weak and ignorant as thou art, O man, humble as thou oughtest to be, O child of the dust, wouldest thou raise thy thoughts to infinite wisdom? Wouldest thou see omnipotence displayed before thee? Contemplate thine frame.

2. Fearfully and wonderfully art thou made; praise therefore thy Creator with awe, and rejoice before him with reverence.

3. Wherefore of all creatures art thou only erect, but that thou shouldest behold his works? Wherefore art thou to behold, but that thou mayest admire them? Wherefore to admire their and thy Creator?

4. Wherefore is consciousness reposed on thee alone, and whence is it derived to thee?

[illegible] what [illegible] Something is added [illegible] something informs thy clay; [illegible] reason. Behold, what is it? [illegible]

7. The body remaineth perfect [illegible] it is no part of it; it is immaterial, [illegible] free to act, therefore it is accountable [illegible]

8. Knoweth the ass the use of food, because [illegible] down the herbage? or standeth the crocodile [illegible] backbone it as straight as thine? [illegible]

9. Allah formed thee as he formed [illegible] wert thou created; superiority and command [illegible] over all, and if his breath did he communicate [illegible] ple of knowledge.

10. Know thyself and the pride of his creation [illegible] uniting divinity and matter; behold a part of Allah [illegible] in thee; remember thine own dignity, nor dare degrade [illegible] or to meanness.

11. Who planted terror in the tail of the scorpion? [illegible] clothed the neck of the horse with thunder? Eyes he [illegible] instructed thee to crush the one under thy feet, and to [illegible] other to thy purpose.

CHAPTER XXXVII.

HOLY INSTRUCTIONS FROM THE PROPHET,
THE BREATH OF HEAVEN.

1. Vaunt not thy body; because it was formed [illegible] thy brain, because therein thy soul reideth. Is not the [illegible] of the house more honorable than its walls?

2. The ground must be prepared before corn be [illegible] the potter must build his furnace before he can make his [illegible] celain.

3. As the breath of heaven sayeth unto the waters of the deep, "This way shall thy billows, roll, and no other! Thus high and no higher shall they raise their fury;" so let thy spirit, O man, actuate and direct thy flesh; so let it repress its wilderness.

5. Thy body is as the globe of the earth; thy bones [illegible] pillars that sustain it on its basis.

6. As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers; so runneth thy life from thy outwards, and so runeth it into its place again.

7. Do not both retain their course forever? Behold, the same Allah ordained them.

8. Is not thy nose the channel to [illegible], thy mouth the path to delicacies.

9. Are not thine eyes the sentinels that watch for thee? how often are they unable to distinguish truth from error.