

# The Holy Koran

of the

Adoorish 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.

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**OUR AUTHORITY**

(COPY)

BOOK 921

PAGE 579

State of Illinois, Cook County

Vol. 1218800,  
Filed for Record  
From No. 1499

CORPORATION—Salomon—Abstract of Organization

STATE OF ILLINOIS,  
County of Cook

1928 AUG. 1 P. M. 3 53  
AND RECORDED IN PAGE  
BOOK

I NOBLE DREW ALL, Recorder  
Salomon Janssenwick

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 SHERKS  
according to the rules and usages of such

MOORISH SCIENCE TEMPLE OF AMERICA.

do solemnly swear that at a meeting of the members of the  
NOBLE DREW ALL, 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 All 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 All

Robert W. Council  
Notary Public

July A. D. 1928.

See Statute Book, Chap. 32, 34. Or appointed Or Witness, verify  
name, or whatever name they may adopt.

## KNOW THYSELF AND THY FATHER GOD ALLAH

The (remembrance) 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 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 hid 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 ALL**

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 Pharaohs of Egypt to settle in that portion of Egypt. In later years they formed themselves kingdoms. These kingdoms are called this day Morocco, Algeria, Tunisia, Tripoli, etc.



**SULTAN ABDUL AZIZ IBU SAUD**

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

## THE DIVINE INSTRUCTIONS

### 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 but 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, go 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 Force gave to man, to spirit-man, a soul that he might function on the plane of things that are made manifest. "Why did Creative Force give to spirit-man a soul that he might function on the plane of soul? Why did Creative Force 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 creeping things of earth, ye fish that swim, ye birds that fly!"

"Hear, now, ye winds that blow, ye thunder 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 into 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 aside 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 seed that deeply sows 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 everything that is, three forth this human seed into the soil of soul; a green plant, and man became a living soul, and he became the Lord of all the kingdom of the soul. Hark, now, ye every creature hear; the plane of the soul is but the ether of the spirit plane vibrating not so

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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 carries many ages until his lessons are all learned. Upon the boundary of the plane of soul he either learns to vibrate slower still, and then the exercises take on a final path; the perfumes and odors and the true sensations and the all of love were clothed in flesh; and man was clothed in flesh. Perfect man must pass through all the ways of life, and so a carnal was full manifest, a nature that sprang forth from fleshly 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 movement, of material, of plants, of beast; but he given up his birthright, his heritage; but he 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. Yes, 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 night and 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 yard of flesh will then have served its purpose well and it will fall; will be no more."

"Then he will stand untrammelled 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 beacon light; there is no failure for the human soul, for Allah is leading on and victory is assured."

"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 opened out, will have unfolded in the Holy Breath. The garb of soul 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 lifelessness of perfectness and at one with Allah."

### CHAPTER II.

#### EDUCATION OF MARY AND ELIZABETH IN ZOAN, EGYPT

1. The son of Herod, Archelaus, returned 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.

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4. Now Joseph, Mary and their son were in Egypt in Zaan, and John was with his mother in the Judean hills.
5. Felix and Salome sent messengers in haste to find Elizabeth and John. They found them, they brought them to Zaan.
6. Now Mary and Elizabeth were marrying much because of their deliverance.
7. Elihu said, "It is not strange; there are no happenings; he governs all events."
8. From often 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 twice 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 Isaac, of Allah in man.
14. And these your sons, will be the first to tell the Jews 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 Revelers 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, deluded 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.

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25. This age will comprehend but little of the works of purity and love; but not a word is hid 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 pain; 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 will 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.

## THE DIVINE INSTRUCTIONS

17. Men seek salvation from an evil that does a living sinner of the mother 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 sacrifices 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 saviour 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 BIRTH 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 vault among her kindred in the Hebrew 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 heart to earth, that it may sail on another sea.
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 his 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 harbingers. The Prophet took to you and say, "He is Elijah come again."
10. Your mission here is that of harbingers; 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.

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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 became a Nazirite. 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; an 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 sins 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 so 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? Alas! I not go at once and wash."
26. Matheno said, "This 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 carried for a time.
27. Matheno taught the harbingers, 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 Sakera 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 harbingers 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 harbingers.

CHAPTER V.

**After the Feast—The Homeward Journey—The Missing Jew—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 Passch 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: Ho, you! ye 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 the 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 MOSELEMS

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 hand of Brahminic justice 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 Hillel 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 Hillel 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 Magician 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 Galilee.
10. He found the object of his search engaged in building dwellings for the sons of men.
11. Ah, 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 Marmon 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 Brahmin.
16. And Jesus longed to go, that he might learn; and after many days his parents gave consent.
17. Then, with proud hearts, 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 Brahminic priests were glad to welcome home the prince; with favor they received the Jewish boy.

## THE DIVINE INSTRUCTIONS

19. And Jesus was accepted as a pupil in the Temple of Jagannath; and here he learned the vedas and the manv brahman.  
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 Jagannath was one who loved the Jewish boy. Lamaas Brasas was the name by which the priest was known.
2. One day as Jesus and Lamaas walked alone in plaza, Jagannath 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 manifest of aught, are aught, and so must pass away.
9. The things we see are but reflections just appearing, while the others 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; it is the result of force; it is but naught; it is illusion, working more. Force changes man, but power changes as the others 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 Eblahan, 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 basis of the aught and of the naught, of falsehood and of truth."

## THE DIVINE INSTRUCTIONS

19

21. It is the knowledge of the lower self; the meaning 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 deity 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 deity 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 Karak, by the river side, He taught, and thousands of the people followed Him.
2. One day a car of Jagannath was hauled along by scores of frenzied men, and Jesus said:
3. "Behold a form without a spirit power by; a body with no soul; a temple with no altar fire."
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 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 seeks 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 dear 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 cover not what is not yours."

11. And Jesus said, if Allah sees only those who have broken Allah, who have been perfected in His sight, who will be saved?  
 12. And the scribes hung their heads in shame; and Jesus went his way.

## CHAPTER X

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

1. Benares is the sacred city of the Brahmins, 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 snatch 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 land sings 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 cruelly 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 in 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 Trine 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 first 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 points of view, and so he does not seem the same to every one.
18. Man makes 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 Brahmins call him Parabrahm, in Egypt He is Thoth, and Zoro is His name in Greece, Jehorah 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 draw up other men in fancy gulf 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 Bralhm, 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 house 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 Arhat.
2. Together Jesus and Barata read the Jewish Psalms and prophets, read the vedas, the Avesta and the wisdom of Gautama.
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 protoplasm.
6. By universal law all things tend upward to a state of perfection. The protoplasm 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 manifested 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 into the state of perfect man.
9. And after man is man in perfection, he will evolve to higher forms of life.

10. And Jesus said: Barata Arabo, who told you this, that maid, 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: enlightenment, Arha, 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, Arha, when you was age, 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 them, 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 Truize Allah breathed forth, and stood seven spirits his face. The Hebrews call these seven spirits, Elokum.
21. And these are they who, who in their boundless power, created everything that is, or was.
22. These spirits of the Truize 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 seeming 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 fittest 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 senselessness, strikes down and eats the beasts; the beasts consume the plant; the plant thrives on the earth; the earth absorbs the protoplast.
36. In wonder kninged on 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 Truize 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, Vidyanjo wisest of the Indian sages, chief of the temple Kaja-asis, 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 Irajavistu, hear me speak; we stand today upon a crest of time. Six time ago a master soul was born who gave a splendorous light to man, and now a master sage stands in the temple Kaja-asis.
43. The Hebrew prophet is the rising star of wisdom, defiled. 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 Kaja-asis, 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: "My secretly, we secretly know the meaning of that word. We toil to live and hope for nothing else but toil and then the day when we can cease our toil and lay down to rest in Bethlah's city of the dead."
5. And Jesus' heart was stirred with pity and with love for these poor holera and he said:
6. "Toil should not make a person a person; should be harnessed when their toil. When hope and love are dark 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 every?"
7. The man replied: "O! 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 piece of matter and bounds; it is 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 love; then the toil will be no cruel task.
11. The people were amazed, and gathered close to hear this strange young master speak.
12. Impelling him to tell them more, about the Father of Allah.
13. And Jesus spoke a parable: He said: "A certain man possessed a field; the soil was hard and poor.
14. "The constant toil he secretly 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 wretched folk 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 take 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 man 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 waters 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 Elnu and Salome in Egypt. Tells the story of His journeys. Elnu 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 Elnu 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, loved 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. Elnu 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, to 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 brethren; He answered all questions that were asked, with clearness and with power.
11. The highpriest 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, those 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, brethren, let me go into your dismal crypts; and I would peep into the holes of your tests.
- 15. The master said: "Take then the vow of secret brotherhood."
- 16. Again the master said: "The greatest heights are gained by those who reach the greatest depths; and you shall reach the greatest depths."
- 17. The night then fell the way and in the fountain Jesus bathed; and when he had been clothed in proper garb he stood again before the Mosaic.

CHAPTER XIV.

THE MINISTRY OF JOHN THE HARBINGER

John the Harbinger, returns to H-shon, 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 H-shon, 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 his self with skins of the beasts; his food was carobs, horey, 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. Him when his silent fast was done, he stood forth in the midst of all and said:
- 8. I hold the King has come; the prophets' soul of Hame; 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 spot 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 no one could see him not.
- 18. Jewish feast day came; Jerusalem was filled with Jews and people; 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 them; their dwellings in the sacred places; as apart for prayer.
- 28. Hear! Hear! You people of torn flesh! 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 Jews 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 weaknesses.
- 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 man, 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. "Dost not the Gentile magicians do great things before the Pharaoh?"
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, "Task 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 hunger 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 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 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 choose 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 Jezus was among the men who were to die, but he was rich and he had bought off Peter 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. "Ye 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 the Jews to the wilds and hear no more of Him.
11. As 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 garrisons.
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 Libanus."
18. Now, Pilate would not give consent that Roman Soldiers should smite their hands in blood of innocence and so the chief priests and the Pharisees took counsel what to do with Jesus. He must be stoned to death and nothing more.
19. Caiaphas said, "We cannot crucify this man. He must be stoned to death and nothing more. Let Him be stoned!"
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,strate Him with their hands, they spit upon Him, stoned Him and He fell upon the ground.
22. And once, 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 hid all bruised and mangled on the ground, a High Priest called out, "Stay, say, you men! Behold the guards of Herod come and they will crucify this man."
24. And there beside the city's gates they found Herodias's cross, and then the frenzied mob cried out "Let Him be crucified!"
25. Claphas and the other ruling Jews came forth and gave command.
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 backed the Oracle became a haze 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 magic 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 Atrypolis 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 man 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 man."
15. Then Jesus disappeared; but Greece and Crete and all the nations heard.
16. Claudas and Juliet, his wife, lived on the yachting 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, yes 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; behind my hands, my feet, my side which carnal men have pierced.
27. "Clephas and Juliet, when 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 Nazarene; they knew that he had risen from the dead.
31. "A Nazarene appeared and stood upon a secret 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 secret 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 plane.

36. And make it like the substance of the bodies of the planes above, which human eyes cannot behold.
37. There is a holy 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 chains 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 divine life.
42. My human form was wholly given to bring my will to tune with the deity, and when this was done my earth-tasks all were done.
43. And you, my brothers, know full well the fact; I had to meet you; know all of my vi forces 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 Sabain, and Joseph's home was near.
2. Before the watch began Couplars sent a company of priests out to the garden of Sabain 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 haze of light, and down the garden walked a troupe of white clad soldiers, marshaled 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 in 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 unheeded 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 it remained, the Lord went and fought.
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 restore the good things 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 men to perfection and endless life.
25. The garden of Sabain 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 Meshich Comit," 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 unslathed 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, Ma-shach, Cunu."

34. And then the white-robed form tripped on the Roman seal, and then he tore it from the neck, he took the golden stone. He had as though it were a pebble from the brook; and he set it to the floor.

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 gown, his head bands and his coverings and laid them all aside.

37. He rose, and for a moment stood beside the white-robed form, then the weaker soldiers fell to the ground and hid their faces in their hands; the stronger stood and watched.

38. They saw the body of the Nazarene transmute. They saw it change from mortal to immortal form as when it disappeared.

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

40. "Peace, peace on earth, good will to men."

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

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

43. "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."

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

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

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

47. "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."

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

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

CHAPTER XIX.

**Jesus Appears, Fully Materialized, to the Eastern Sage 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 Menesete, Vidipati and Yamasa.

5. The wise men sat about the table talking about the deeds 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.

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

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

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

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

13. "Although I descended to hell, and I returned on the walls of time a rainbow for the sons of men; and what I did all men shall do."

14. 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."

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

16. "Behold, I am not made of the fleeing winds, for I am flesh and bone and brain; but I can cross the borderland at will."

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

18. "I go my way, but you shall not call the world and teach the gospel of the omnipotence of man, the power of truth, the resurrection of the dead."

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

20. Then Jesus disappeared, but He had sown the seed. The words of life were sown in the soil of India, Persia, and Persopolis, and Kasper and the Magician masters, who were there to greet the child of promise in the shepherd's home in Bethlehem, were with the priests.

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

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

23. And all the priests and masters stood and said: "All hail!"

24. What message from the Royal Council do you bring?"

25. And Jesus said: "My brothers of the Silent Brotherhood pass on earth, good will to men."

26. And Jesus said: "My brothers of the Silent Brotherhood pass 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 messenger that I bring to you.

29. To you I came 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 do, all men shall do.

31. But Jesus said no more. In one short breath He told the story of his mission to the sons of men among men. He had carried fulfilled upon the dust-plate of heaven.

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

33. And then we saw this man who has just demonstrated unto us the power of man to raise from carnal 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 temptations, suffering and weep."

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 30 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 to the world. These events are the 15 years which are absent in your "Holy Bible.")

The Events of John the Baptist.

John taught by the Egyptian age.

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 woman, and let not the harlot tempt thee to excess in her delights.

2. The madness of desire shall defeat its own pursuit; from the blindness of its rage, it shall 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 streams 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 beauty 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 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 breathe from her lips.

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

## CHAPTER XXI

### MARRIAGE INSTRUCTIONS FOR MAN AND WIFE FROM THE NOBIE 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 the mind add lustre to the elegance of thy form; and the 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; all 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 base 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. What is she that wrongeth the heart of man, that subverteth 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 enjoyment, her feet delighteth not in gadding abroad.

7. She is clothed with neatness, she is fed with temperance; humbly 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 on her right hand.

## THE DIVINE INSTRUCTIONS

71. Her eye speaketh softness and love but discretion, with a glance fixed on her brow.
72. The frager of her forehead is death in her presence; the one of her veins beneath him slumbers.
73. When scandal is born, and the fame of her neighbor is wound from tongue to tongue; if charity and good nature open not her mouth the frager of her face speak on her lip.
74. Her breast is the mansion of goodness, and therefore she importeth no evil of others.
75. Happy were the man that should make her his wife; happy the child that should call her mother.
76. She precedeth in the house, and there is peace; she commensurath with judgment, and is obeyed.
77. She strieth in the morning, she considers her affairs, and appointeth in every one their proper business.
78. The care of her family is her whole delight; in that alone she applaceth her soul; and elegance with frugality is seen in her mansion.
79. The presence of her management is an honor to her husband, he heareth her praise with a secret delight.
80. She informeth the minds of her children with wisdom; she fashioneth their manners from the examples of her own goodness.
81. The words of her mouth is the law of their wealth; the motion of her eye commandeth their obedience.
82. 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 their feet.
83. In prosperity she is not puffed up; in adversity she healeth the wounds of fortune with patience.
84. The troubles of her husband are alleviated by her counsels and sweetened by her endearments; he joincth his heart in her bosom, and receiveth comfort.
85. Happy is the man that hath 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 unto 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 pride; if she laugheth much, and talketh loud; if her feet abrideth 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 iniquitation.

## THE DIVINE INSTRUCTIONS

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 irritation without cause; she is the partner of thy care, 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, thus shalt not be deceived.
10. Be faithful to her bed; for she is mother of thy children.
11. When pain and sickness assail her, let thy tenderness soothe her affliction; and a look from thee of pity and love shall alleviate her grief, or mitigate 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 shall 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 largeness, 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 OBLIGENCE 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 breatheth on his wings his aged sire; he bridges his nest in safety, and supplieth him with food.
- 3. The prey of a child is sweeter than the incense of Persia offering to the sun; yet more delicious than odors wafted from a field of Arabian spices of the western rales.
- 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 precedeth from love.
- 6. He hath watched for thy welfare, he hath labored for thy ease; do henceforth to his age, and let not his grey hairs be treated with ingratitude.
- 7. Forget not thy helplessness 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 heavy 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. We 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 the father continue 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 apporteth 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 own improvement.
- 3. True wisdom is less precuring 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 enquirers 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 humble; he laboureth in vain for his own approbation but the fool persisteth in the shadow stream of his own mind, and is pleased with the jellies 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 tulleth 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 be accounted 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 subjects of compassion; he inquireth into their wants; he releaseth them with judgments and without ostentation.
- 5. He assisteth and rewardeth merit; he encourageth industry and liberally promoteth every useful design.
- 6. He correcteth his own great works, his country is enriched, and the labor is employed; he fomenteth new schemes, and the arts receive improvement.
- 7. He considereth the superfluities of his table, as belonging to the poor of his neighborhood; and he defraudeth them not.
- 8. The liberality of his mind is not checked by his fortunes; he rejecteth therefore in riches, and his joy is blameless.

9. But you woo him that hampeth up wealth in abundance, and regardeth alone in the possession thereof; that grindeth the face of the poor, and considereth not the sweat of their brows!
10. He drieth up oppression, without feeling; the ruin of brother dishonoureth him not.
11. The tears of the orphan he drieth as milk; the cries of the widow are music to his ears.
12. His heart hardeneth with the love of wealth; no grief or distress can make impression upon it.
13. But the curse of iniquity persecuteth him; he liveth in continual fear; the anxiety of his mind and the furious 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 glowings 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 inward in peace; his table is not crowded with flatterers and devourers.
17. He is not embarrassed with a train of dependants, nor teased with the clamours of solicitations.
18. Declared from the dangers 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? Yes, far more delicious water than the richest draughts of the banquet.
20. His labor preserveth his health, and procureth him a repose, so which the downy bed of such is a stranger.
21. He limiteth his desires with humility, and the calm of contentment is sweeter to his soul than all the acquisitions 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 designeth happiness to them both.

### CHAPTER XXVIII.

#### HOLY INSTRUCTIONS FROM THE PROPHET MASTER AND SERVANT

1. Rejoice not, O man, at the state of servitude; it is the appointment of Allah, and hath many advantages; it removeth thee from cares, and subtleties in life.
2. The honour of a servant is his fidelity; his highest virtues are submission and obedience.
3. The patient, therefore, under the reproofs of thy master; and when he relaxeth 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 repositeth in thee.

### THE DIVINE INSTRUCTIONS

5. Thy time and thy labor belong unto him. Defend 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 rigour, and reason with authority; so shall thy administrations 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 fall 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, great, 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 honors given; not meant for thee 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 seeketh high things, and searcheth for business worthy of his power.
5. He collecteth 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 bowen depriveth him not.
8. He smiteth 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 kindly loveth their breast emulation; and the glory of his kingdom is realized 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 artist, the improvements of the scholar, all these he honoureth 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.

THE DIVINE INSTRUCTIONS

12. He research his station 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 founded his judgments on the principles of equity; but in the punishment of offenders, he is strict and impartial.

14. His ears are open to the complaints of his subjects; he research the hearts 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 manner against him arise in their hearts; the nations of his enemies enlarge 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 flincheth before them, as a chaff before the wind.

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

CHAPTER XXX.  
THE SOCIAL DUTIES

1. When thou considered thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity, who banished 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 couldst not enjoy but in the hands of society.

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

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

4. He enjoyeth the ease and tranquillity of his own breast, and rejecteth in the happiness and prosperity of his neighbor.

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

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

7. 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.  
JUSTICE

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

THE DIVINE INSTRUCTIONS

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 secured 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. Befriend him not in his character; bear no false witness against him.

6. Curridge 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 wouldst they should do unto thee.

9. Be faithful to thy trust, and derive not the man who retracts 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 seekest for gain, bear 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, retheth upon thine behavior; 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.  
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 flow rivers of goodness; and the streams shall overflow, for the benefit of mankind.

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

4. He censureth not his neighbor; he believeth not the tales of envy and malevolence; neither reparaeth 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 requirith 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 pleasures of success rewardeth his labor.

## THE DIVINE INSTRUCTIONS

8. He subdueth the fury, he healeth the quarrels of angry men, and governeth the matters of strife and animosity.
9. He governeth in his neighborhood peace and good will, and his name is regarded with peace 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 ariseth; as a river parteth 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; as 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 fruit, herbage and flowers; but the heart of the ungrateful is like a desert of sand which swalloweth with greediness the showers that fall, and leaveth them in his bowels, and provideth nothing.
5. Envy and the benefactor, neither strive to conceal the benefit he hath conferred; for though to oblige is better than to be obliged, although the act of generosity commandeth admiration, yet the humility leaveth the heart, and is suitable on the sight both of Allah and man.
6. Thus 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 leaveth all falsehood and is founded, but in speaking the truth, he hath a steady eye.
4. He saquureth, as a man, the dignity of his character; to the art of hypocrisy; he cometh 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 measure of dissimulation; the words of his mouth are the thoughts of his heart.

## THE DIVINE INSTRUCTIONS

7. Yet, with prudence and caution he opens his lips; he speaketh what is right, and speaketh with discretion.
8. He adviseth with friendship; he reprovet with freedom; and whatever he promoteth, shall surely be performed.
9. Hat the heart of the hypocrite is hid in his breast; he swalloweth his words in the semblance of truth, while the substance of his life is only to deceive.
10. He leaveth 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 knoweth he is safe; but he leaveth 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 leaveth for the character of a righteous man; and suggests himself in the thoughts of his cunning.
14. O fool, fool! The gains which thou takest to hide what thou art, are more than would make thee what thou wouldst 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 through his redder image. He enlighteneth the world with his brightness; his warmth giveth life to the planets 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 beneficent, and to him alone, being worship, 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 driveth his lightning; and the wicked are dismayed.
7. Who calleth forth worlds by the word of his mouth; when smiteth with his arm, and they sink into nothing.
8. O reverent, the majesty of the omnipotent; and temp and 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 things; and each, by his nature conformeth his will.

11. In the depth of his mind, he reveleth all knowledge; the secrets of eternity he open before him.
12. The thoughts of thy heart are naked to his view; he knoweth thy determinations before they are made.
13. With respect to his presence, there is nothing contingent; with respect to his providence, there is nothing accidental.
14. Wonderful he is in all his ways; his counsels are unsearchable; the measure of his knowledge transcendeth thy conception.
15. Praise therefore to his wisdom, all honor and veneration; and bow down thyself in humble and submissive obedience to his supreme direction.
16. The Father is gracious and beneficent; 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 charmed them with beauty; he separated them with wisdom; 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; hills, 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 filled thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore his unimitable perfections.
21. And in the law, 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, bad 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 seasons 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 cumbersome shackles of this mortal life, shall equally receive, from the sentence of just and ever-lasting retribution, according to their works.

28. Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in his judgment.
29. O fear Allah, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let providence 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 mansion 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, wretched thou raise thy thoughts to infinite wisdom? Wouldest thou see unimportance 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 shouldst behold his works? Wherefore art thou so beheld, 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 fed; therefore, 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 crowlike 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 use under thy feet and to tame the other to thy purpose.

THE DIVINE INSTRUCTIONS

CHAPTER XXXIV.

HOLY INSTRUCTIONS FROM THE PROPHET  
THE BREATH OF HEAVEN

1. Venerate not thy body: because it was first formed: nor of thy hands, because therein thy soul dwelleth. Is not the master of the house more honorable than its walls?
2. The ground must be prepared before corn be planted: the power must build his furnace before he can make his porcelain.
3. As the breath of heaven saith unto the waters of the deep, "This way shall thy beloved fall, and no other: Thus high, and no higher shall they raise their fury;" so let thy spirit, O man, articulate and direct thy death: so let it regulate its wildness.
5. The lady is as the glide of the earth: thy bones the pillars that sustain it on its base.
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 lead retain their course forever? Behold, the seaer 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 members 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 unmanly.
14. Wherefore to thee alone speaks shadows in the vision of the pillow? Revereise them: for know, that dreams are from on high.
15. Thou man alone canst speak. Wonder at thy glorious pre-rogative: and joy to him who gave it thee a rational and welcome praise: teaching thy children wisdom, instructing the offspring of thy knees in piety.

CHAPTER XXXV.  
HOLY INSTRUCTIONS FROM THE PROPHET  
THE SOUL OF MAN

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

THE DIVINE INSTRUCTIONS

CHAPTER XXXVI.

HOLY INSTRUCTIONS FROM THE PROPHET  
THE SOUL OF MAN

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 unsearchable.
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 despised. Be not thou like unto those who fall by climbing: neither debase it to the sense of brutes: nor let 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 than 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 that with the sons of Egypt, that every man hath many: know, that as thy heart, so also thy soul is one.
7. Dost not the sun harden the clay? Dost it not also soften the wax? As it is one sun that worketh both even so it is one soul which contriveth.
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 affliction accompanieth 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 exhaulted 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 be not raise thee from thou knowest not what again?
13. Perceiveth not the cock the hour of midnight? Extraverteth he not his voice to tell thee it is morning? Knoweth not the dog the footsteps of his master? Flieth not the wounded goat unto the herb that healeth him? Yet when these die, their spirit returneth to dust: thou alone surviveth.
14. Envy not to thee their senses, because quicker than thine own. Learn that the advantage leath not in possessing good things, but in the knowing to use them.
15. Hasten 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 eye resign to thee his taste, or could the horse her feeling; yet without reason what would they avail thee? Perish let all above like their kindred?
16. Hast any one of them the gift of speech? Can any say unto thee, "Therefore did I do?"

17. The eye of the wise see as the doors of a cabinet; no treasure they opened but treasures are poured out before them.  
 18. Like some 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 value is annexed to thy charge.
21. Whosoever 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 first that thou canst hurt her in thy closet. Action is her delight, and she will not be withheld from it.
23. Her motion is perpetual; her strength is universal; her agility is not to be surprised. 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. A man 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 extravagant; move 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 of truth, for the generality of men are ignorant.
28. Perception of thyself, the knowledge of Him who created thee, the sense of worship these owed 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 PENNACIE OF WISDOM.

1. As the eye of the morning to the lark as the shade of the evening to the owl, as honey to the bee, or as the carcase 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 chaseth 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 ransom of thousands purchase but the moment thou hast never lost it. Employ the succeeding ones 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 trap 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 searcheth not his flesh against its sides; so neither labor thou vainly to run the race thou art in, but know it is allowed thee and be content with it.
9. Though its ways are uneven, yet they are not all painful. Accumulate 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 canstest not as long as thou canst. While thy life is as long as 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? Without that to have had an opportunity of more sin? 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, wouldst 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 superfluous?
18. Wouldst thou improve thy wisdom and thy virtue? Alas! What art thou to know? Or who is it that shall teach thee? Gladly 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 even times thy lord?" or to the laven, "Why are thine eyes to see my suffering an

hundred generations? Are these to be compared with thee in the chains of life?

21. Are they righteous? Are they cruel? Are the ungrateful? Learn from them, rather, that innocence of sinners are the paths of good and life.

22. Knowest thou to employ life better than these? Then how of it may rejoice thee?

23. Alas, who does embrace the world, when he knows he can enjoy his tranquility but for a moment, what would he not aim at, if he were immortal.

24. Enough have thou of life, but thou regardest it not; thou art not in want of it. O man! but thou art prodigal; thou throwest a lightly away, as if thou hadst more than enough; and yet thou regrettest that it is not gathered again unto thee. Know, that it is not abundance which maketh rich, but Economy.

25. The wise contenteth 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 knoweth 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 misadventures, a parvaux 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 passeth on another, till both are involved in that belated 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 but forward into impossibilities.

30. Fools, so 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, incertainties, and uncertainty? Is it age? Then we are found of unfruitful.

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 pleases more wrinkles in the wall than on the forehead.

33. Is age respected because it hath rest? What justice is in this, when it is not age that deserveth pleasure, but pleasure that deserveth 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 may teach it whether it will; Despair engroweth much of it, and Fear procreanteth. "Behold, I see untroubled them," but Vainly 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 characters, 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. Art as becomest thou in thy present station, and in quiet exalted over 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, conspicuous without use; so is the man who stetheth 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 hold it; he extendeth his thoughts beyond his being; he bespeaketh praise, to be paid when he is gone; but whatsoever promiseth it, deceiveth him.

10. As the man who engageth his wife to remain in widowhood, that she disaith not his soul; so is he who, expecteth that his praise shall reach his ears, beneath the earth, or cherish his heart in his absurd.

11. Do well whilst thou livest; but regard not what is said of it. Content thyself with deserveth praise; and thy poverty shall rejoice in hearing it.

12. As the butterfly who seeth not his own colors, as the jannine which feedeth not the secret it catcheth around it; so is the man who appeareth gay, and hideth others to take note of it.

13. "To what purpose," saith he, "is my venture of gold, so what end are my sales 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 shall thou be praised, and feel that thou deserveth it.

14. Why bestowest thou in every man the flattery of unmeaning words? Thou knowest when returned thee, thou regardest it not. He knoweth he leth unto thee, yet he knoweth thou will 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 defileth itself. Alas my son, "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 so many things. He who flash his soul on show, loatheth reality. He purveth vainly, which break in their flight, while he trends to earth what would have been hope.

## THE DIVINE INSTRUCTIONS

### CHAPTER XII BRIEF INSTRUCTIONS FROM THE PROPHET INCONSTANCY.

1. Therefore urge thee to incertainty, O man! Therefore guard against all things against it.
2. Thou art, from the womb of thy mother, various and wavering, from the womb of thy father, indistinct than instability. How then shall thou be firm?
3. Thou who give thee a body, furnished it with weakness; but he who gave thee a soul, armed thee with resolution. Employ it, and thou art wise, he wise, and thou art happy.
4. Let him who death will, beware how he breatheth of it, for equity 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 other cause? To that, and to accident, is due the praise.
6. Be ware of irresolution in the interval of thy actions; beware of instability in the execution; so that thou triumph over two great failings of thy nature.
7. What reproacheth reason more than to act contrarily? What can surpass the tenderness of thee, but firmness of mind?
8. The secretist forbids that he change, but he knoweth not why; he saith that he excogiteth from himself, but he perceiveth not how. Be thou incapable of change in that which is right, and man 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 consistency ensure unto thee the good thou perceivest, and drive from thy door misfortune. Anxiety and disappointment shall be strangers to thy gates.
11. Subject not evil in anywise unto thee next it; when thou seemest forget it not.
12. Whoso hath been an enemy, cannot be a friend; for man men-bereth 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 any time whom he conceiveth 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 grudgeth unto his mouth that which is already eat. Thus it is with him who knoweth not moderation.

## THE DIVINE INSTRUCTIONS

### CHAPTER XIII HOLY INSTRUCTIONS FROM THE PROPHET WEAKNESS

19. Who shall say of the cannon, "He is weak," when, the moment after the wildfire of the great overpursueth him?
20. Who shall say of the incense, "He is joyful," when his next breath shall be spent in sighing?
21. What is the life of such a man, but the phantasm 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 willteth out, and in another he knoweth not whether he willteth not so.
22. Yet neither ease nor pain have fixed themselves on him; neither is he waked 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 incense is as a jakes laid 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 directeth his eyes, its uninterupted course—whose feet is on earth, whose head is above the clouds?
25. On his brow sitteth majesty; weakness is in his port; and in his heart revegeth tranquillity.
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 eyes of the leopard glare 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 scorcheth but to show the quiver of his countenance.
31. His name is Keshidant! 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 thou know, the greatest of human is to be immovable.

### CHAPTER XIII HOLY INSTRUCTIONS FROM THE PROPHET WEAKNESS

1. Vain and inconstant as thou art, O child of imperfection, how canst thou be weak? Is not incertainty connected with frailty? Can there be vanity without infirmity? Avoid the danger of the sea, and thou shalt escape the madchests of the other.

## THE DIVINE INSTRUCTIONS

2. Whence art thou come weak? In that wherein thou seemest most strong: in that wherein thou art glorious: 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 that thou wouldst wish? When thou hast obtained what most thou esteemest after, behold, it contenteth thee not.

4. Wherefore lovest the pleasure that is before thee its relish? And why appearest thou which is yet to come the sweeter? Because thou art content 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 thy self, would thy Creator lay before thee all that that 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 intimacy 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 requir'st the loss of it: though, while it was with thee, thou despoilest it.

8. That which succeedeth it, hath no more pleasure to thee: and thou afterwards quarrest with thyself for preferring it: behold the only circumstance in which thou art 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 seem 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 at for amusements with saltery, 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, tranquilly 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 cure.

16. Mistrustfully 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, surely. Rejoice that thou

## THE DIVINE INSTRUCTIONS

cannot out excel in evil, and let the good that is within thy reach content thee.

19. The virtues are allied 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, canst at once thy justice destroy him, and thy duty save his life?

22. If thou beheld 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, pleased in thee a knowledge of their pre-eminence. Act as thy will deviates to thee, and the end shall be always right.

### CHAPTER XIII.

#### HOLY INSTRUCTION FROM THE PROPHET THE INSUFFICIENCY OF KNOWLEDGE

1. If there is anything lovely, if there is anything desirable, if there is anything without 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 hindereth 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 countenance!

4. But be wise O ruler, and learn, (1) thou that art so commended 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, dost thou not command, that thou mayest rack the innocent?

10. Is thy purpose answered by the event? Is thy soul satisfied with his confession? Canst thou will enforce him to say what is not, as easy as what is: and anguish hath caused innocence to accuse herself!

- 11. That thou sayest not kill him without cause, thou dost worse than kill him: thou thou sayest prove it he be guilty, thou destroyest him innocent.
- 12. O blindness to all truth! (1) insouciance of the wisdom of the world! Know, when thy judge shall bid thee account for this, thou shalt wish ten thousand guilty to have gone free, rather than one innocent thou to stand forth against thee.
- 13. Inasmuch as thou art to the maintenance of justice, how shalt thou arrive at the knowledge of truth? How shalt thou ascend to the fastness of her throne?
- 14. As the veil is blinded by the radiance of the sun, so shall the brightness of her countenance dazzle thee in thy approach.
- 15. If thou wouldest mount unto 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: therefore pursue her manfully.
- 17. The way to her is labor: attention is the yoke that must crush thee into her path: thou weary, use in the way: for when art arrived at her, the toil shall lie to thee for pleasure.
- 18. Say not unto thyself, "Behold, truth I have had, and I will avoid it: dissimulation raisest freeth, and I will follow it." Are not the enemies, made by truth, better than the friends obtained by flattery?
- 19. Naturally death 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 understood at all.
- 20. The fault is not in truth, for that is variable: but the weakness of man beareth not its splendor.
- 21. Wouldest thou see thine insufficiency more plainly? View at thy devotion. To what end was religion instituted, but to teach thee those infirmities, to remind thee of thy weakness, to show thee that from Heaven alone art thou to hope for good?
- 22. Death it not remind thee that thou art dust? Death it not tell thee that thou art ashes? And behold repentance, is not finally?
- 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 sharper folk are, the better: say not therefore to thyself, "I will not play the fool by halves."
- 25. He that heareth his own faults with patience, shall reprove another with boldness.
- 26. He that giveth a doleful 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 temptations, the proud is rendered more obstinate by contrary: the lover of thine insufficiency commandeth thee to hear: but so be just, thou must hear without thy passions.

CHAPTER XLV.

HOLY INSTRUCTIONS FROM THE PROPHET MISERY

- 1. Feeble and insufficient as thou art, O man in good; frail and inconstant as thou art in pleasure: yet there is a thing in which thou art strong and unshaken. His 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 filleth 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 blasphemeth the death of his father, dash 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 haze of straw felleth as soon as it is kindled, so passeth away the brightness of joy, and those knowest not what becomes of it.
- 16. Sorrow is frequent, pleasure is rare: pain, consort of itself: delight must be purchased: grief is unmix'd: but joy waiteth not, for alloy of bitterness.
- 17. As the soundest health is less perceived, than the lightest malady, so the highest joy waiteth us less deep than the slightest sorrow.

20. We can be here with angels; we often fly from pleasure; when we purchase it, canst thou not more than it is worth?

21. Reflection is the business of man; a sense of his state is his last duty; but who remembereth himself a boy? Is it not merry, then, that sorrow is almost unto us?

22. Man forgetteth the evil that is to come; he remembereth it when it is late; he considereth not that the thoughts of affliction will not depart from the affliction itself! Think not of thy pain, but when it is upon thee, and thou shalt avoid what most hurt thee.

23. He who weepeth before he weepeth, weepeth more than he weepeth; and why, but that he weepeth weeping?

24. The song weepeth not till the spear is lifted against him; nor do the tears of the heaver fall till the hour is ready to seize him; man anticipateth death by the apprehension of it; and the fear is greater misery than the event itself.

25. Be always prepared to give an account of thine actions; and the best death is that which is least protracted.

## 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 uniling of the High Korum 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 Arabian, the seed of Hagar, Japheth, and Chinese.

4. The Hindoos of India, the descendants of the ancient Canaanites, Hittites and Moabites from the land of Canaan.

5. The Astatic nations and countries in North, South and Central America: The Moorish Americans and Mexicans in North America, Brazilians, Argentinians and Chileans, in South America.

6. Columbians, Nicaraguans and the natives of San Salvador in Central America, Etc. All of these are Moabites.

7. The Turks are the true descendants of Hagar, who are the chief protectors of the Islamic Creed of Mecca; beginning from Mecca, the first, the founder of the uniling of Islam, by the command of the great universal God-Alloh.

## CHAPTER XLVI.

### THE BEGINNING OF CHRISTIANITY.

1. The foundation of Christianity began in Rome. The Roman nation founded the first Church of whom crucified Jesus of Nazareth for seeking 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 grace 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, so 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 favor 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 grace, but there is but one true and divine way that grace 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 CAPTIVOL 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 America, 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 sojournd from the land of Canaan seeking new homes.

7. Their dominion and habitation extended from Northern and Southwest Africa, across the great Atlantic even unto the present North

## THE DIVINE INSTRUCTIONS

Subjoined Central America and also Mexico and the Atlantic Islands, prepare the great empyrean, which caused the great Atlantic Ocean.

8. The River Nile was developed and made by the ancient Pharaohs of Egypt, in order to trade with the surrounding kingdoms. Also ancient Egypt was developed by the great Pharaoh of Egypt in three thousand years 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 Caucasian nation from the holy land of Canaan.

10. What your ancient forefathers were, you are today without doubt of construction.

11. There is no one who is able to change man from the descendant of his forefathers; unless his power extends beyond the great personal Creator Allah himself.

12. These holy and divine laws are from the Prophet, Noble Drew Ali, the founder of the worship 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 Master 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 law of the Holy Prophet and the Grand Temple. I the Prophet, Noble Drew Ali, was sent by the great God, Allah, to warn all Assaiks of America to repent from their sinful ways; to live 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 betrayed out the creed and principles of their forefathers.

17. That is why the naturnality of the Moors was taken away from them in 1776 and the word negro, black and colored was given to the Assaiks of America who were Moorish Descend, because they have 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 PROPHECIES

1. The last Prophet in these days is Noble Drew Ali, who was prepared already in his vision by Allah to redeem men from their sinful

## THE DIVINE INSTRUCTIONS

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 these 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 fore-runner, that was divinely prepared by the great God, Allah and his name is Marcus Garvey, who did teach and warn the millions 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 use with their father, 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 well much wisdom to be learned in these days for the redemption of the sons of men 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, for our forefathers are the true and divine founders of the true religion, the Creed, for the redemption and salvation of mankind on earth.

7. Therefore we are returning the Church and Christianity back to the Lunngrann 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, let 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 Assaiks 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 join yourselves with the families of nations. We honor all the true and divine prophecies.



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# MOORISH VOICE

MOORISH SCIENCE TEMPLE OF AMERICA

PROPHET NOBLE CREW ALI  
Founder.

BROTHER C. KIRKMAN BEY  
Supreme Grand Advisor  
and Moderator.



NATIONAL

EDITION

JUNE

1943

VOLUME 3 NUMBER 20

PRICE TEN CENTS.

IN THE WORKSHOP OF THE MIND.



62-25889-165 (EBF)

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HEREIN IS UNCLASSIFIED  
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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

# QUESTIONS AND ANSWERS

## CHAPTER XLV.

### THE DIVINE ORIGIN OF THE ASIATIC NATION.

### FROM THE 102 QUESTIONS OF THE KORAN QUESTIONNAIRE.

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 their higher self and lower self. This is the writing 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 Hamittes, and of a direct descent of Mizraim, the Arabians, the seed of Hagar, Japanese and Chinese.
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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96. Who is Elohim?  
Ans. Elohim is the Seven Creative Spirits that created everything that ever was, is, and evermore to
97. Who made the Devil?  
Ans. Elohim.
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 THAT  
IT IS ONLY GREAT SOULS THAT  
KNOW HOW MUCH GLORY THERE  
IS IN DOING GOOD.  
THAT HOPE, FEAR, PEACE AND  
STRIFE, MAKE UP THE TROUBLED  
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 now improved.

Sister F. Durkes 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. Stallworth Bey has returned home after being confined to the hospital for a period of about two weeks.

On our sick list are Sister 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. Moaley Bey wishes to extend her gratitude to Allah for our Holy and Divine Prophet, Noble and Ali, born in the State of North Carolina, 1888, and for our Supreme Grand Advisor and Moderator, Col. G. 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 listening.

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Kansas City, Kansas. No. 46.

ing 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 Chef. 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.

.....

# 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, 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 Chairman before her return to the Moorish National Home. We always welcome our National

(Continued on Page 4)

# 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 and sisters of Temple No. 3, send "Greetings" to the members of the various Temples.

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 Weaving" and "Hoop Drill" consisting of eight sisters. The hoops 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 "Weaving Ceremony" was about to commence and Brother Butterbean and Sister Sunshine were united in holy matrimony by Brother John Sneeback. 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 hostesses 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 nice 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 pleased 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. Breveard Bey who has been confined to her home with measles. Also little Brother Charlie Breveard Bey is ill.

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# STUBENVILLE

Temple No. 26.

By Sister G. Butler El.

Sister F. Davis Bey is confined to the St. Clairsville Hospital. She seems to be in fine spirit and we urge all to send out good thoughts for her recovery.

Sister G. Oulbreth El is expecting to enter the Ohio Valley Hospital. At present she is doing very well. We wish for both these sisters a speedy recovery.

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JULY 4th, 1943.

GRAND-CELEBRATION  
at  
THE MOORISH NATIONAL HOME.  
THE PUBLIC IS INVITED TO ATTEND.

THE MOORISH VOICE

Published Monthly  
by the

MOORISH SCIENCE TEMPLE OF AMERICA

Home Office 1104 N. Sedgwick

CHICAGO, ILLINOIS.

LASTING  
IMPRESSIONS

By Sister L. Blakely Day.

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 reached 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 has an easy time of it.

(Continued on page 19)

According to the vibrations of the ethers, reflex 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 ecstasy 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 Prophet's 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 word, acknowledged his introduction to the Moor and this speaker was none other than our beloved Brother C. Kirkman Day. 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 our 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 assistance 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 M. 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. Beyeheurt Bey and Sister R. Simpson Bey arrived at the Temple from Flint. There was another grand reunion and much greeting, for Sister P. Beyeheurt 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 6th, 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. Kirkman 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 J. Seattle El, on March 18th. Both mother and son are doing fine.

Temple No. 25, wishes to extend to Br. Temple No. 25, Ecorse, 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 Jey and Brother O. Patterson Jey 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 Jey was a welcome visitor at the home of Brother and Sister O. Payton Jey 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 Jey. Many of the brothers and sisters here in Detroit, have a copy of this article in their possession.

Brother and Sister L. West Jey 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 Jey, Sister N. Spivey Jey, and Sister P. Reynolds El, National Chairman of the Sisters Auxiliary. Sister A. Harris Jey, while in Chicago, visited an aunt, whom she

had not seen for some time.

Sister M. Ingram Jey has as her guest, her son and daughter-in-law, Mr. and Mrs. J. Ingram, of Chattanooga, Tenn.

Brother Ravanna Kabane 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 little Moslems. Ravanna was just two years old but he had many guests on this date and received 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 little 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 Jey, and Sister Kirkman Jey, at the Home Office.

National Events continued on  
Page (9)

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TROUBLES ARE LIKE JASIES, THEY  
ONLY GROW BIGGER BY NURSING.

"SEE YOU ON THE 4TH."

NATIONAL EVENTS  
(Cont'd.)

BANQUET HELD AT  
"FRAZIER BEY FARM"

Brothers and Sisters of Indianapolis, Anderson, Muncie, journeyed to Home, Indiana, to join the brothers and sisters there at the "Frazier Bey Farm" to attend a Moorish Banquet.

The weather was grand and "Deary 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 ever so happy gathered together there at the Frazier Bey Farm for a gala banquet.

Brother T. Beckwith Bey, head chef, and so named previously for this occasion by the Supreme Grand Advisor and Moderator, Col. C. Kirkman Bey, 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 Bey, wearing a chic little gingham morning dress which she had made; Sister H. Johnson Bey, modelled an old rose chenille house-coat; Brothers J. and R. Johnson Bey modelled spring sport suits and entertained their guests with a song, entitled, "Little Birdie Peep Peep." Sister F. Moore Bey modelled a tri-colored housecoat of chiffon and set off beautifully with a beaded necklace of rhinestones

and bracelet accessories. Little Brother David Johnson Bey wore an attractive blue play suit of washable material. Sister M. Sanders Bey 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 Bey, 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 Bey 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 Bey could not be with them on this happy occasion.

This program and affair was well planned and sponsored 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 Home, Indiana. Among the guests

(Cont'd on Page 10)

NATIONAL EVENTS CONT'D.

Janquet held at Frazier Jay Farm.

Sister M. Tiggs El, Temple No. 9, Chicago, Sister F. Moore Jay, Brother and Sister J. Joone El and children, Sister J. Young El of Anderson, Indiana; from Indianapolis came, Brother and Sister J. McGintis El, Sister M. Palmer Jay, Sister R. Shaw Jay, Brother J. Palmer Jay, Sister L. Warfield El, Brother J. Johnson Jay and family, Sister H. Johnson Jay, Brother C. Frazier Jay, G.S., Sister M. Frazier Jay, and the Frazier Jay children, Brother R. Frazier Jay, Sister C. Frazier Jay, Brother O. Frazier Jay and family, Sister M. Sanders Jay, Sister D. Smith Jay, Brother J. Blakely Jay, Grand Governor, State of Indiana, and Sister L. Blakely Jay, Sister L. Simpson Jay, Sister A. Payne Jay, Sister A. Floyd Jay, Sister L. Holloway Jay and some visiting Asiatic Friends.

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# BROOKLYN

Temple No. 34.

by Sister E. Cook Jay.

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 Asiatic friends alike. The Sisters turned out in their white uniforms turban 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 Jay of Temple No. 33, Philadelphia.

The brothers and sisters of Temple No. 34, enjoyed reading the interesting article written in the Richmond Times Dispatch, concerning the activities of the Moors in Prince George, Virginia, raising 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 Jay, 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 Sey arrived at the Moorish National Home on May 1st, from Brooklyn, N. Y., and remained until the 18th, at which time he returned to his home.

Sister R. Howell Sey 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 our Ancient Forefathers, they were escorted to various points by Brother F. Nelson Sey 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 Sey, Chairman of the Sisters' Auxiliary at the Home and view some of their embroidery work displays.

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 per 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 Sey, Brother O. Patterson Sey and Brother J. Brown II, 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 21)

# MOORISH FARMERETTE.



Sister Rfy

SEE YOU ON THE 4<sup>th</sup>.

351

NEWS FROM HOME.  
(Cont'd.)

you throw your shoulders  
to the wheel and send out  
good thoughts for our success.

\*\*\*\*\*

S M I L E

By Sister E. Cook Bey.  
Temple No. 34.

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.

Sister L. Cooper Bey visited the Home on May 15th on a business trip and returned the next day, in Brooklyn, N. Y.

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.

T H E

MOORISH FARMERETTE.

\*\*\*\*\*

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

DON'T MISS PURCHASING YOUR TICKET FOR THE GRAND PRIZE GIVEN AT THE MOORISH HOME ON JULY 4th, 1943.

If we go around with a frown on our face from year to year so you think that we can obtain Peace and love 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 good 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.

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 had 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 M. 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 Annamae 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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# INDIANAPOLIS

Temple No. 15.

By Sister L. Blakely B. Y.

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 15)

NATIONAL EVENTS.  
(Cont'd.)

Indianapolis, No. 15.

due to a minor accident. The barbecued 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. Tigge 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. McGintie 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, offered a slight release. 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 Shick 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. Sivey 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 Sivey 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 pleasure.

Our Supreme Grand Advisor and his assistants has 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 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 16)

NATIONAL EVENTS.  
(Cont'd.)

Indianapolis No. 15.

White rivers, which at this writing have flooded many thousands of acres of farm land throughout the States of 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 ecstasy, 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 rattles!"

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 Shickesses 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.

.....

BROTHER J. HUNTER BEY,  
NOTARY PUBLIC  
2226 DUNBAR COURT.  
GARY, INDIANA.

.....

SUPERIOR GARAGE AND REPAIR  
1340 N. Capital Ave.,  
Indianapolis, Indiana.  
BROTHER J. PALMER BEY, MGR.

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 Jay.

Many of the brothers and sisters of this Temple attended the Sheik Ball held at Temple No. 9, Chicago, they were; Sister J. Pittner Jay, Sister P. Jeyshuret Jay, Sister R. E. Sanders Jay, Brother L. Miller Jay, Sister A. Prince Jay, Sister A. L. Woodson Jay and Sister A. Woodson Jay. There, Sister A. Woodson Jay met Brothers R. and M. Woodson Jay from the U. S. Army and who had a nine-day furlough. They returned home with the family. Also Brother J. C. Horton Jay is on a nine-day furlough from the U. S. Navy.

Sister Crane Jay, 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 Jay, Sister A. Prince Jay, Sister A. Woodson Jay, Sister J. Pittner Jay, Brother L. Miller Jay, Brother M. Woodson Jay. There they joined the Supreme Grand Advisor and Moderator, Col. C. Kirkman Jay and brothers and sisters from other Temples and had a glorious time together.

Born to Sister S. Buchanan Kl, a baby girl, Brenda, on March 7th, 1943.

Brother and Sister W. Juckely Jay are the proud parents of a son, Willie, born on April 14th, 1943.

Brother and Sister S. Horton Jay, a son, Ravanna, on April 23rd, 1943.

Brother and Sister S. Horton Jay are also proud parents of a baby boy born at the Hurley Hospital. Both mother and child are doing well.

\*\*\*\*\*

## NOTICE.

TO: ALL GOVERNORS,  
GRAND SHEIKS and  
HEADS OF ALL TEMPLES,  
ALL BUSINESSES., etc.

YOU ARE HEREBY REQUESTED TO  
SET ASIDE THE FIRST SUNDAY  
IN EACH CALENDAR MONTH AS  
MOORISH RALLY DAY  
EACH MEMBER IS TO CONTRIBUTE  
\$1.00 AND UP, THE SAME TO  
BE SENT TO OUR

SUPREME GRAND ADVISOR  
AND MODERATOR, COL. C.  
KIRKMAN BEY, 1104 N.  
BLODICK 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 PLAN  
FOR THE NATION. THIS DRIVE  
CLOSES IN THE PERIOD OF OUR  
NATIONAL CONVENTION, SEP-  
TEMBER, 1943.

Brother M. Fuller Bey  
National Chairman.

# GARY

SR. TEMPLE NO. 22.

By Sister N. Barker Bey.

Temple No. 22, Sr., 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 of the brothers and sisters on the sick list, many of whom are able to be up. 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 Tispatch concerning the Moorish National Home. All enjoyed reading this article.

## 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,  
Sr. 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.

.....

## NOTICE

TO: GRAND GOVERNOR,  
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.

.....

"LASTING IMPRESSIONS."  
(Cont'd.)

Boy, 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 U-lifting 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 proved 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 others, shall never forget, that the Prophet has introduced to us the answer to his nationwide call for assistance in his great work, in the person of this beloved brother, Brother C. Kirkman Bey.

.....

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 beliefs 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 words 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 immutable.

.....

NOTICE

THE FIRST SUNDAY IN EACH  
CALENDAR MONTH IS

MOORISH RALLY DAY.

YOU ARE REQUESTED TO MAKE  
YOUR FINANCIAL CONTRIBUTION.

**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  
1187 N. Paulina 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 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, deaths, etc.

All articles sent in will be given due consideration.

Write on only one side of paper and send it, giving your address.

The Moorish Voice will notify the Home Office of any Crime Syndicate or Government activities. It will notify you and your relatives that you have been notified.

All members of the Moorish Science Temple of America may obtain a copy of the Bulletin and Regulations of the Moorish Science Temple of America mailed to them from the Home Office. Every member should have a copy. Every Sheikh must have a copy in his or her possession.

**THE MOORISH VOICE APPRECIATES**

**YOUR PATRONSAGE.**

MOORISH VOICE

MOORISH VOICE

PROPHET MOHAMMED DREW ALI  
FOUNDER.

SOL. D. BROWN  
SU-RENT GRANT

HOME OFFICE  
1104 N. BERGWICK  
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  
FOREFATHERS' 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

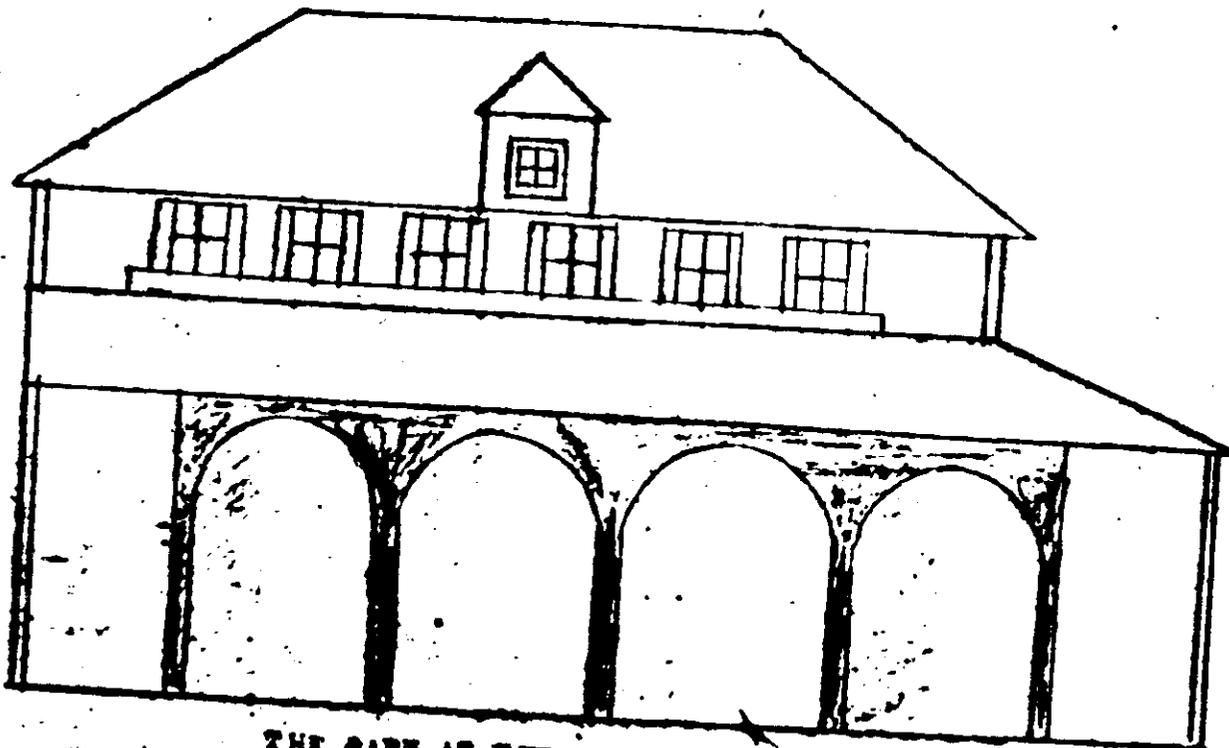
EDITION

MAY

1943

VOLUME 3 NUMBER 19

PRICE TEN CENTS.



THE GATE AT THE MOORISH HOME.

ALL INFORMATION CONTAINED  
HEREIN IS UNCLASSIFIED  
DATE 12-2-80 BY SP 458/af

MOORISH VOICE.

MOORISH VOICE

PROPHET MOHAMMAD ALI  
FOUNDER.

COL. C. KIRKMAN KEY  
SUPREME GRAND ADVISOR AND  
MODERATOR.

HOME OFFICE  
1104 N. SELGWICK  
CHICAGO, ILLINOIS.

COME ALL YE ASIATICS OF AMERICA  
AND HEAR THE TRUTH ABOUT YOUR  
NATIONALITY AND HER RIGHTS BECAUSE  
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UPLIFT FALLEN HUMANITY. COME AND  
LINK YOURSELVES WITH THE FAMILIES  
OF NATIONS. WE HONOR ALL THE  
TRUE AND DIVINE PROPHETS.

# THE VOICE OF THE PROPHET QUESTIONS AND ANSWERS

## CHAPTER IV.

## FROM THE 102 QUESTIONS OF THE KORAN QUESTIONNAIRE.

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 vain 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. Barabbus and Jesus were among the men who were to die. But Barabbus was rich and had bought Pilate's the body to be crucified.

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 Ethionia mean?

Ans. Ethionia means something divided.

90. Can a man be a Negro, Colored or Ethionian?

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?

Ans. No. He is the shadow of ALLAH. He will never be like ALLAH.

# 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, motor 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 warm heart-felt rhythm 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, S. Holloway Bey, S. 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. Ann 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 vendor, 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 beautiful 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 Byrr Bey, former Grand Sheikh 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 \$5 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 Living 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. Spivery 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 Bey. 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. Boysharout 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 station 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 LAM 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 D. 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 and is 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 and 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.

"LASTING  
IMPRESSIONS"

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.)

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 preceding 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 so 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, 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 26)

# 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 wincing 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 Wyatt 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 permanently?

She unhesitatingly 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 bushes; 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 in bloom, the bees were buzzing and on their job. A big cottontail rabbit scurried quickly towards the tall vines."

"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 vines 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 consoling 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 supper. 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 had to use crutches in order to get around but we are proud that she is much better and getting along fine.

.....

# INDIANAPOLIS

Temple No. 15.

By Sister L. Blakely Bey.

Sister B. Holloway Bey has successfully completed a course in Music at the Crispus Attucks High School and she states that she really enjoyed the course and profited by the knowledge she gained while attending the class.

Sister H. Johnson Bey spent a few days visiting her brothers and sisters in Columbus, 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 terminated his visit with Brother and Sister Kirkman Bey and his immediate family.

## 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 warmly 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 publicized by the Asiatic 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 O. 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. Huggon Bey, 18 years of age has been inducted into the United States 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 E. 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 10)

# 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 unlifting of Fallen Humanity, they and our Moorish Truck is kept on the hum making their sounds. 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. Gift 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 Raymond 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 last 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 bait. 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 split 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 Femles 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 ~~brooks~~ who attended were Brother A. Bryant Bey, Grand Governor, State of Ohio Temple No. 18, and Sister G. Butler El, of Temple No. 26, Stuebenville, 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 rest 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 has 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. Lavenport 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 13)

NATIONAL EVENTS  
(Continued)

Philadelphia, No. 11.

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 Sey. Everyone enjoyed listening to this article and the questions asked Brother F. Nelson Sey 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 Sey is confined to the hospital due to a stroke. We wish her a speedy recovery.

Sister I. Jones Sey 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 Sey.

On March 6th the Junior Auxiliary sponsored a Vesper Lanes Program at the Temple. It

was well attended and a great success.

We were proud to have our Field Representative, Brother C. Barker Sey, on March 10th.

Our Moorish National Tar Day was celebrated at the Temple and the Sisters dressed in their spotless white uniforms, white turbans and their green arm-bands. A glittering dinner was served. Also fish, ice-cream and soft drinks were served. All enjoyed celebrating on this National Holiday.

The Senior Sisters' Auxiliary has purchased a tent from the Sears and Roebuck Co. and they were proud in seeing 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. Lattin Sey 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 213 Western Avenue have been ill with the measles. Sister M. Payne Sey 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.



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 Jay departed on April 18th for his home, while Brother Barker Jay continued his trip to the Moorish National Home.

Brother and Sister Crumbey Jay have as their guest, Miss Estella Cook, mother of Sister Crumby Jay.

Sister L. Starks Jay of Temple No. 9, Chicago, was called to Toledo at the passing of her sister, Sister J. Cromwell Jay. We were glad to welcome her in our midst.

On our sick list we have Sister L. Brown Jay 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 fish, along with my brothers and sisters. There was a plenty for everyone.

Sister Ruther Howell Jay 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 Jay, my husband, Brother Howell Jay 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.

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# 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 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: "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 Feroz 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 thought of 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 annesia 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 is.

When we open our "Kor..."

(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 through 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," through which arises the necessity for mankind to receive and in turn to gratefully offer reciprocal help 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 living 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 Unlifting 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.

# THE COVER

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.

## 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. Fuller Bey, Temple No. 7,  
3343 Woodland Avenue, Cleveland.
- Sister M. Clark Bey, Temple No. 18,  
305 University Pl. Chattanooga.
- Sister M. Weatherly Bey, No. 43,  
1026 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.

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 Dytt 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. 22

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, or 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.

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, 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.

Order all literature from the Home Office of the Moorish Science Temple of America.

The Address is  
1104 N. Sedgwick St.,  
Chicago, Illinois.

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.

### 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.

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 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 APPRECIATES

YOUR PATRONAGE.



THE DIVINE INSTRUCTIONS

FROM THE HOLY PROPHET

KNOW THYSELF  
AND THY FATHER GOD  
ALLAH

The Genealogy of Jesus with eighteen years of the events of His 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. They may learn to love instead of hate.

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

These lessons of the genealogy are not for sale, but for sale to you if you wish to have a good job and the secret to prevent the loss of your money. This is not at expense. The lessons of these nations have not been known because the Mohammedans, Jews, Egyptians and Egyptians had these secrets and kept them from the outside world and when the time approached Allah they to see the signs and found these secrets, and they first time in Africa have these secrets been delivered to the people of the Mission of America. All authority and rights of property of this pamphlet of 1927.

Printed by  
NORRIS DREW ALL

The industrial revolution of the West began in northwest and south west Africa. These are the West Indies, Hamathites, Canaanites, who were driven out of the land of Canaan by Joshua, and received permission from the Pharaohs of Egypt to settle in that portion of Egypt. If you wish to see they formed themselves into kingdoms. These kingdoms were in the day Morocco, Algeria, Tunis, Tripoli, etc.



SULTAN ABDEL AZIZ IBRAHIM SAID  
THE PRESENT EMPEROR OF TURKEY, SOVEREIGN OF  
OF THE HOEN CITY OF MECCA



THE DIVINE INSTRUCTIONS

was 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 three blessed, for you are chosen, others of long proved 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 evedges, 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, this one at the age touch of time. This is the preparation age of the Kingdom of Immanuel of Allah in man.

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

15 A mighty work is theirs, for carnal men would not see the light, they love the dark and when the light shines, they hate it; they comethred it.

16 We call these sons Revelators of the light, for they will have the light before they enter into the light.

17 And you must teach your sons, and set your sons free with love and holy zeal, and raise them up to be missionaries to the sons of men.

18 Teach them that, "And ye shall love one another, as I have loved you, that ye also may love one another." Through carnal men, ye shall be made manifest to the world, and ye shall be glorified in the Father who has sent you into the world.

19 Teach them that, "He that loveth his brother whom he hath seen, loveth his brother whom he hath not seen, and his love is true, and he shall be glorified in the Father who has sent him into the world, and he shall be glorified in the Father who has sent him into the world."

20 That which ye shall love, and shall love, shall be glorified in the Father who has sent you into the world, and ye shall be glorified in the Father who has sent you into the world.

21 The only savior of the world is God, and Jesus son of Mary is the only savior of the world, and ye shall be glorified in the Father who has sent you into the world, and ye shall be glorified in the Father who has sent you into the world.

22 Now ye shall be glorified in the Father who has sent you into the world, and ye shall be glorified in the Father who has sent you into the world.

FROM THE HOLY SPIRIT

been prepared, and naught can tend the lofty hills and fill the valleys up, and that purity.

23 But purity in life man do not comprehend, too, must come in flesh.

24 And you, Elizabeth, are blessed because you have made flesh, and he shall pave the way for Jesus.

25 This age will comprehend but little of the purity and love; but not a word is lost, for in the book of remembrance a record is made of every thought and deed.

26 And when the world is ready to receive, lo, Allah will send a messenger to open the book and copy from his 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: "No man live unto himself, for every living thing is bound by cords to every other living thing."

2 Blessed are the pure of heart, for they will love and not demand love in return.

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

4 There are two selves, the higher and lower self, made of the same stuff, but the higher self is clothed with soul, made of the form of Allah.

5 The lower self is clothed with the body of desire, is a reflection of the higher self, and is the murky ethers of the flesh.

6 The lower self is in passion, and will pass away; the higher self is in truth, and will not pass away.

7 The higher self is the embodiment of truth, the lower self is the embodiment of passion, and will pass away.

8 The higher self is the embodiment of love and right; the lower self is the embodiment of passion, and will pass away.

9 The higher self is the embodiment of purity and love; the lower self is the embodiment of passion, and will pass away.

10 The higher self is the embodiment of the higher self in mother and father, and will pass away; the lower self is the embodiment of passion, and will pass away.

11 The higher self is the embodiment of the higher self in mother and father, and will pass away; the lower self is the embodiment of passion, and will pass away.

12 The higher self is the embodiment of the higher self in mother and father, and will pass away; the lower self is the embodiment of passion, and will pass away.

13 The higher self is the embodiment of the higher self in mother and father, and will pass away; the lower self is the embodiment of passion, and will pass away.

THE DIVINE INSTRUCTIONS

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 being master of the nether 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 Goliath of the dark and seats the savior, love, upon the throne of power.

CHAPTER IV.

DEATH AND BIRTH OF ELIZABETH, MATHERNO'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 town of Bethany, and came to Zacharias tomb.

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

3. Death is a reality of man, it is a friend who works 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.

FROM THE HOLY PROPHET

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 son for you was made and you became a Nazirite. 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, which all can see and be sure that he has his feet firmly set.

17. Men comprehend the inner life by what they see and do. They come to A, although ceremonies and forms are absent.

18. And so what they would make men know that sin are washed away by purity in their life symbolic may be introduced.

19. It is a great quest the finding of the people who would turn away from sin and strive for purity in life.

20. The time of their quest is a preparation rite and they who are pure are ready to enter the temple of purity.

21. And you shall say to men of Israel, hear; reform and wash; for you are the sons of a deity and you shall be forgiven.

22. The temple of the heart and this temple are but symbolic of the temple of the heart, with outward show, but in the heart is the reality.

23. Now you must point the way and tell the multitudes what you would have them do; but you must go before, and show the way.

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

25. John said, Who shall I baptize? May I not go at once and wash?

26. Matherno said, The 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.



2. One day a car of Jagunath 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 fire."

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 cover 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 need, less 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. Where 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 increase will arise to heaven, which will turn to you with blessings.

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 food, but Jesus said:

24. If any of you brother man, just come to show the way to Allah, you shall not worship man, praise Allah the Holy One.

CHAPTER 10  
JESUS ATTENDS A FEAST IN BEHAR AND IS TAUGHT BY BRAHMIN PRIESTS

1. The fame of Jesus as a teacher spread throughout the land, and people came from near and far to hear his words of truth.

2. At Behar, on the sacred river of the Brahmins, he was for many days.

3. And Ach, a wealthy man of Behar, made a feast of honor of his guests and he invited every one to come.

4. And many came; among them thieves, extortioners and courtisans, and Jesus sat with them and laughed; but they who followed him were much aggrieved, because He sat with thieves and courtisans.

5. And they upbraided Him; they said, "Robbards, thieves of the wise, this day will be an evil day for you."

6. "The news will spread that you consort with courtisans and men will shun you as they shun an asp."

7. And Jesus answered them and said, "A master who 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 blown away and will pass away.

9. They are the indices to what the thoughtless men by the noise that people make; and shallow men judge men by the noise.

10. Allah and all matter men judge men by what they do and not what they seem to be; not by their reputation and their fame.

11. These courtisans 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 courtisans, 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 charnel forms, and deep within your heart you lust for them.

18. Be still you practice every day and wish for gold, for honor and for fame, just for your selfish selves.

19. The man who covets is a thief, and he who lusts to covet steal. You who are none of these, speak out.









22. Behold I will send forth my servants, and I will give them the word of my covenant, that no man can break it. For I will be merciful to him that is merciful to me, and will be merciful to him that is merciful to me. That in the heart of the heathen I will be merciful to him that is merciful to me, and will be merciful to him that is merciful to me. And then the people said, "Make known to us the way that we may find the wealth that lies within the heart of the earth." And Jesus opened up the way, the fiftieth way, another side of life, and toll 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 journey. 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 buffalings 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 story 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 hierophant; He answered all questions that were asked with clearness and with power.
11. The hierophant exclaimed, "Rabboni of the rabbinat; 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 attained, these I would gain.
13. What any man has suffered I would meet, that I may know the trials, the disappointments and the sore temptations of my brother man; that I would know just how to succor those in need.

CHAPTER XIV.  
THE MINISTRY OF JOHN THE BAPTIST.

- John the Harbinger, returns to Hebron, from the wild, wild Jerusalem and speaks to the people.
1. It came to pass when John, the son of Elizabeth, had finished all his studies in the Egyptian temple, he returned to Hebron, where he abode for certain days.
  2. And then he sought the wilderness and sojourned in David's cave, where many years before he had seen the Egyptian sages.
  3. Some people called him the Harbinger, others said, he is the wild man of the hills, and he clothed himself with skins of the beasts, and was carob, honey, nuts and fruits.
  4. He clothed himself with skins of the beasts, and was carob, 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 crying out, "Prepare ye the way of the Lord."
  6. The common people and the priests, the scribes, the Pharisees came out in multitudes to see the wild man of the hills; but none were bold enough to ask him why he was there.
  7. But when his silent past was done, he stood in the midst of all and said: "Behold the King has come; the prophet has said, 'Prepare ye the way of the Lord.'"
  8. Behold the King has come; the prophet has said, 'Prepare ye the way of the Lord.'"
  9. "Prepare, O Israel, prepare to meet your King, the wise men long have looked for Him."
  10. And that was all he said, and then he disappeared, no one knew where he had gone.
  11. And there was great unrest through all Jerusalem. The rulers heard the story of the herald of the King, and they sent courtiers forth to talk with him that they might know about the coming King; but they could find him no place, and all the city came to hear his speech. He said: "The King is no antagonist; you rulers of the state; the King is no antagonist; He sweeps through earthly thrones, but the pure in heart."
  12. "The eyes of men shall see Him, and none shall see Him but the pure in heart."
  13. "Prepare, O Israel, prepare to meet your King."







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 unbreathed 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 progenitors 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 each of flesh and walk with His disciples, just to prove the possibility of man.

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

23. In council all the masters sat and talked at out the relations 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

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.

27. And they approached the tomb, and the soldiers were alert, were coming up to charge.

28. The soldiers were alert, were coming up to charge, and they drew, and then they heard the voice of the Lord.

29. It seemed as though the voice of the Lord, and they saw no man.

30. The soldiers blanched with fear, and they fled for cowardice, and so they stood and watched the coming storm.

31. Again, all this was before the sun was set, and a blaze with light; a distant thunder seemed to be coming storm.

32. And then the earth began to quake and the light they saw a form descend from heaven, they saw an Angel come.

33. And then they heard again, "Adon Mashiach Come, seal, and then he tore it into shreds; he took the white robe from his hand as though it were a pebble from the brook, and cast it to the side.

34. And Jesus opened His eyes and said: "All hail the coming sun; the coming of the day of righteousness, and his coverings and laid them all aside.

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

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

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

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

39. Peace, peace on earth good will to men.  
40. They looked, the tomb was empty and the Lord had risen as He said.

41. The soldiers hastened to Jerusalem, and to the presence of the high priests.

42. "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 thus they told about the wonders of the night.

43. Caiaphas called a council of the Jews; he said, "The news must not go forth that Jesus has arisen from the dead, and all our testimonies will be proven false."

44. And then they called the high priests in and said to them:  
45. "You know not where the body of the Nazarene is lying now, so if you will go forth and say that His disciples came and stole the body while you slept

CHAPTER 10

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23. In prosperity she is not puffed up; in adversity she heareth the wounds of fortune with patience.
24. The troubles of her husband are alleviated by her counsils and sweetened by her endearments; he putteth his heart in her bosom, and receiveth comfort.
25. Happy is the man that hath 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 enamored 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; be to the partner of thy cares, make her also the companion of thy pleasures.
8. Remove her faults with gentleness, exact not her obedience with rigour.
9. Trust the secret in her breast; her counsils 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 soothe her affliction; and look from thee of pity, and love shall alleviate her grief, or mitigate 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.

2. The mother of the poor shall be a blessing to a nation, but she shall be a curse to her own family, if she be not a member to the community.
3. Prepare him early with a mind with the maxims of truth.
4. Watch the bent of his inclination, and let no evil habit gain strength.
5. So shall he rise like a cedar on the top of Lebanon, and shall be seen above the trees of the forest.
6. A wicked son is a reproach to his father, and doeth right is an honour to his grey hairs.
7. The soil is thine own, let it not waste, and the seed which thou sowest, that also shall thou reap.
8. Teach him obedience, and he shall bleed from modesty, and he shall not be ashamed.
9. Teach him gratitude, and he shall be rich in teach him charity, and he shall gain love.
10. Teach him temperance, and he shall be healthy.
11. Teach him justice, and he shall be beloved of the world; teach him alms, and his own heart shall not fail him.
12. Teach him diligence, and his wealth shall teach him benevolence, and his mind shall be enlarged.
13. Teach him science, and his life shall be useful to him religion, and his death shall be happy.

## CHAPTER XXIV.

## THE OBEEDIENCE OF CHILDREN TOWARDS THEIR FATHERS.

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 eagle in the wilderness; let him speak to thy heart; he beareth on his wings his aged sire; he lodgeth him safely, and supplies 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 disrespect.
7. Forget not thy helplessness; the forwardness of thy youth, and indulge the intimacies 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.



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 acquisitions 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 solitudes in life.
2. The honor of a servant in 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 interest, be diligent in his affairs, and faithful to the trust which he repositeth 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 fall 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 man, 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 canopy of majesty investeth thy temples, the sceptre of power is placed in thy hand; but not for thyself were these emblems 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. His subjects are faithful, and firm in his cause; they stand in his defense, as a wall of brass; the army of a tyrant melteth before them as a chaff before the wind.
19. Security and peace bless the dweller of his people; and glory and strength encircle his throne forever.
- CHAPTER XXX.  
HOLY INSTRUCTIONS FROM THE PROPHET  
THE SOVEREIGN
1. When thou shalt see thy vassals, who thou hast appointed to thy imperfections, acknowledge his goodness, O son of man, who honored thee with his service, and induced thee with speech, and
17. No murmur, 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 melteth before them as a chaff before the wind.
19. Security and peace bless the dweller of his people; and glory and strength encircle his throne forever.
12. He frameth his statutes with equity, and his subjects enjoy the fruits of their labor in security and happiness.
13. He fourtheth 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; reverence and love; they consider him as the guardian of their enjoy.
16. There effecton unto him begetteth in his breast a regard of the public; the security of their happiness is the object of his care.

placed thee in society, to receive and confer (according) being and mutual obligations. Protection from the injuries, thy enjoyments, thy comforts and the pleasure of life; all these thou owest to the assistance of others, and couldst 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 rejoice in the happiness and prosperity of his neighbor.
6. He openeth not his ear unto slander; the faults and the fallings 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 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 be 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 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 carest not to have; 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 XXXII.

HOLY INSTRUCTIONS FROM THE PROPHET  
CHARITY.

1. Happy is the man who hath a fountain of living water, the fountain of benevolence, the produce thereof shall be his food, and his drink, and the streams shall overflow for his seed, and his seed shall be as the trees of the field.
2. He assisteth the poor in their necessities, and relieveth the needy.
3. He enquireth the poor in their necessities, and relieveth the needy.
4. He censurath not his neighbor, and he speaketh not tales of envy and malevolence; neither doth he utter slanders.
5. He forgiveth the injuries of men, and he remembereth his remembrance; revenge and malice have no place in his heart.
6. For evil he returneth not evil, he hateth not his enemies, but requiteth their injustice with a friendly greeting.
7. The griefs and anxieties of men excite his compassion, he endeavoreth to alleviate the weight of their sorrows, and the pleasure of success rewardeth his labor.
8. He calmeth the fury, he healeth the quarrels of men, and preventeth the mischief of strife and animosity.
9. He promoteth in his neighborhood peace and good will, and his name is repeated with praise and benediction.

CHAPTER XXXIII.  
HOLY INSTRUCTIONS FROM THE PROPHET  
GRATITUDE.

1. As the branches of a tree return their sap to the trunk 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 is full of delight in returning a benefit received.
2. He acknowledgeth his obligation with cheerful looks on his benefactor with love and esteem.
3. And if to return it be not in his power, he commemorateth 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 bereth them 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 generously commandeth alms,

lion, yet the humbly toucheth the heart, and is amiable on the right 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 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 retrieveth 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 bluddereth 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 hankereth 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 wouldst 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 rays have made enlighteneth the world with his brightness; the stars are not Allah, though they have made life to the products of the earth. Admire him, but adore not the instrument of Allah, but worship him.

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

4. Who hath stretched forth the heavens with his hands, who hath described with his fingers the courses of the stars, and saith unto the stormy winds, "Be still!"

5. Who shaketh the earth, and the nations tremble; who dasheth his lightning, and the wicked are dismayed.

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

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

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

9. 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.

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

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

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

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

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

15. The Father is gracious and beneficent; he hath created the world in mercy and love.

16. 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.

17. If we lift up our eyes to the heavens, his glory abineth forth; if we cast them down on the earth, it is full of his goodness; the hills and the valleys rejoice and sing; birds, rivers and woods, re-ound his praise.

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

19. He hath endowed 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 imitable perfections.

And in the laws he hath ordained in the rule of life to his precepts in happiness to thyself.

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.

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

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

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

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

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.

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

O fear Allah, therefore, all the days of thy life, and walk in the paths which he hath opened before thee. Let proud once 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.

This is the true economy of Human Life.

CHAPTER XXXVI. HOLY INSTRUCTIONS FROM THE PROPHET KNOW THYSELF.

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

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

Wherefore of all creatures art thou only erect, but that thou shouldst behold his works? Wherefore art thou to behold, but that thou mayest admire them? Wherefore to admire their and thy Creator?

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

That thou mayest know thyself.

That thou mayest know thyself.

O knowest thou the use of food, because thou art free to eat, therefore it is accountable to thee?

Knowest thou the use of food, because thou art free to eat, therefore it is accountable to thee?

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CHAPTER XXXVII. HOLY INSTRUCTIONS FROM THE PROPHET, THE BREATH OF HEAVEN.

Yant not thy body; because it was formed by thy brain, because therein thy soul resideth.

The ground must be prepared before corn be sown; the potter must build his furnace before he can make his celain.

As the breath of heaven sayeth unto the waters of the deep, "This way shall thy billows, roll, and so shalt thou be deep, and no higher shall they raise their fury;" so let thy spirit, O man, actuate and direct thy flesh; so let it represent its pillars that sustain it on its basis.

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

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

Is not thy nose the channel to perfume, thy mouth path to delicacies?

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

How often are they unable to distinguish truth from error?