

10. Keep thy soul in moderation: teach thy spirit to be accustomed to the good: so shall these its misdeeds 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 are thou alone made capable of blushing? The world shall read thy shame upon thy face: therefore do nothing shameful.

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

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

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

CHAPTER XXXVIII.

HOLY INSTRUCTIONS FROM THE PROPHET

THE SOUL OF MAN.

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

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

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

4. Raise it not to 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 be thou like to the horse and the mule in whom there is no understanding.

5. Search it by its faculties: know it by its virtues. These 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 thou with the sons of Egypt, that every man hath many: know, that as thy heart, so also thy soul is one.

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

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

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

10. Although she shall live in the world, she shall not be born before thee. She was created with thee, and shall be with thy breath.

11. Justice could not give her to thee, but mercy delivered her to thee deformed by vice, and she thine, and thou must answer for them.

12. Suppose not death can shield thee from corruption: think not corruption can hide thee from sinners: formed thee from thou knowest not what can be done from thou knowest not what again?

13. Perceivest not the cock the hour of midnight? Canst thou not his voice to tell thee it is morning? Knowest thou the dog the footsteps of his master? Canst thou not the goat unto the herb that healeth him? Yet whys these things, spirit returneth to dust: thine alone surviveth.

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

15. Hadst thou the ear of the star, or were thine eyes strong and piercing as the eagles; didst thou equal the wind in anell, or could the ape resist to thee his laide, or could the tortoise her feeling; yet without reason what would they say to thee? Perish not all these like their kindred?

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

17. The lips of the wise are as the soorn of a cabinet: as sooner are they opened but treasuremen are poured out before thee.

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

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

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

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

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

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

24. Guard her for she is precious: she is more precious than regular: correct her, for she is outrageous: more supple is she than water, more flexible than wax more yielding than air. In there aught that can bind her?

25. As a sword in the hand of a warrior, so is the word of God in the hand of the preacher. He that has the sword in his hand, but is not ready to use it, is like a sword that is rusted and cannot cut. He that has the word of God in his hand, but is not ready to use it, is like a sword that is rusted and cannot cut. He that has the sword in his hand, and is ready to use it, is like a sword that is sharp and can cut. He that has the word of God in his hand, and is ready to use it, is like a sword that is sharp and can cut.

26. The end of her search is truth; her plans 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 generally of men are ignorant.

28. Perception of thyself, the knowledge of Him who created thee, the sense of worship those 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. PINACLE 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 carcass to the vulture even such is life unto the heart of man.
2. Though bright, it dazzleth not; though obscure, it displeaseth not; though sweet, it cloyeth not; though corrupt, it forbideth not, yet who is he that knoweth its true value?
3. Learn to esteem as it ought; then art thou near the pinnacle of wisdom.
4. Think not, with the fool, that nothing is more valuable; nor believe, with the pretended wise, that thou oughtest to condemn it. Love it not for thyself, but for the good it may be of to others.
5. Gold cannot buy it for thee, neither mines of diamonds purchase back the moment thou hast now lost it. Employ the succeeding ones in strife.
6. Say not that it were best not to have been born; or, if born, that it has been best to die early; neither dare thou to ask of thy Creator, "Where has been the evil; had I not existed?" Good is thy power, the want of good is evil; and if thy question be just, lo, it condemneth thee.
7. Would the fish swallow the bait if he knew the hook was hidden therein? Would the lion enter the toils if he saw they were prepared for him? So neither, were the soul to perish with this clay, neither would a merciful Father have created him; know hence thou shalt live afterwards.
8. As the bird, enclosed in the cage before he seeth it, yet teareth not his flesh against its sides; so neither labor thou vainly to run the state thou art in, but know it is allotted thee, and be content with it.
9. Though its ways are uneven, yet are they not all pain ful. Accomodate thyself to all; and where there is the least appearance of evil, suspect the greatest danger.
10. When thy bed is straw, thou sleepest in security; but when thou stretch thyself on roses beware of the thorns.
11. A good death is better than an evil life; strive therefore, to live as long as thou oughtest, not as long as thou canst.

12. He that is rich, and is not content with his riches, is like a man that is full, and is not content with his food. He that is poor, and is not content with his poverty, is like a man that is hungry, and is not content with his bread.
13. He that is wise, and is not content with his wisdom, is like a man that is strong, and is not content with his strength. He that is weak, and is not content with his weakness, is like a man that is poor, and is not content with his poverty.
14. He that is good, and is not content with his goodness, is like a man that is rich, and is not content with his riches. He that is evil, and is not content with his evilness, is like a man that is poor, and is not content with his poverty.
15. He that is true, and is not content with his truthfulness, is like a man that is strong, and is not content with his strength. He that is false, and is not content with his falsehood, is like a man that is poor, and is not content with his poverty.
16. He that is just, and is not content with his justice, is like a man that is rich, and is not content with his riches. He that is unjust, and is not content with his injustice, is like a man that is poor, and is not content with his poverty.
17. To what end, O child of man, dost thou toil, and hast done often already? To frequent repetition of some? Or is it not superfluous? To what end, O child of man, dost thou toil, and hast done often already? To frequent repetition of some? Or is it not superfluous?
18. Wouldest thou improve thy wisdom? Alas! What art thou to know? Or what art thou to do? Badly thou employest the little thou knowest therefore, to complain that the more is not known.
19. Repine not at thy want of knowledge within the grave. Be honest here, thou shalt be honest there. Say not unto the crow, "Why remainest thou upon the ground? Why art thou not in the air?"
20. Say not unto the fawn, "Why art thou not in the forest? Why art thou not in the mountain?" Are there to be compared offspring of a hundred generations? Are there to be compared with thee in the abuse of life?
21. Are they riotous? Are they grateful? Learn from them, rather than from the paths of good old age.
22. Knowest thou to employ life better than thou art? Knowest thou to employ life better than thou art?
23. Man, who dares enslave the world, and is himself enslaved, can enjoy his tyranny but for a moment, what shall he do when it is over?
24. Enough hast thou of life, but thou art not content with it. O man, but thou art proud, thou art not in want of it. O man, but thou art proud, thou art not in want of it. O man, but thou art proud, thou art not in want of it.
25. The wise continueth to live from day to day, and is not content with his wisdom.
26. Labor not after riches first, and then after wisdom. He who desireth the present, shall lose the future. He who desireth the future, shall lose the present. He who desireth the present, shall lose the future. He who desireth the future, shall lose the present.

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 pursuit of evils linked on all sides together? In the beginning, it is ignorance, pain is in its middle; and its end is sorrow.

29. As one wave pusheth on another, till both are involved in that behind them; even so succeedeth evil to evil, in the life of man; the greater and the present swallow up the lesser and the past. Our terrors are real evils; our expectations look forward in to impossibilities.

30. Fools, to dread as mortals, and to desire as if immortal; with us? Is it youth? Can we be in love with outrage, licentiousness, and temerity? Is it age? Then we are found of infirmities.

31. What part of life is it that we should wish to remain forward in to impossibilities?

32. It is said, grey hairs are revered, and length of days in honor. Virtue can add reverence to the bloom of youth; and without it, age plants more wrinkles in the soul than on the forehead.

33. Is age respected because it hateth riot? What justice is in this, when it is not age that despiseth pleasure, but pleasure that despiseth age?

34. Be virtuous while thou art young, so shall thine age be honored.

CHAPTER XL

HOLY INSTRUCTIONS FROM THE PROPHET THE INSTABILITY OF MAN

1. Inconstancy is powerful in the heart of man; Intemperance swaveth it whether it will; Despair engrosseth much of it, and Fear proclaims it. "Behold, I sit unravished therein," but Vanity is beyond them all.

2. Weep not therefore at the calamities of the human state, rather laugh at its follies. In the hands of the man addicted to vanity, life then is but the shadow of a dream.

3. The hero, the most renowned of human character, what is he, but the bubble of this weakness. The public is unstable and ungrateful. Why should the man of wisdom endanger himself for fools?

4. The man who neglecteth his present concerns, to involve how he will behave when greater, freedeth himself with mind, while his bread is eaten by another.

5. Act as becometh thee in thy present station, and be more exalted ones thy face shall not be ashamed.

6. What blindeth the eye, or what hideth the heart of a man from himself like Vanity? Lo, when thou seest not thyself, then others discover thee, most plainly.

7. As the tulip that is ruddy without and black within, so is the man who seeth himself up so high, and hath not merit.

8. The heart of the vain is troubled, and his soul is troubled; his cares are greater than his pleasures, and he shall not deep enough to hide it; he extendeth his tongue, but his being; he bespeaketh praise, to be paid, but he is not paid; but whoever promiseth it, deceiveth him.

9. His solicitude cannot rest with his own, but he is not deep enough to hide it; he extendeth his tongue, but his being; he bespeaketh praise, to be paid, but he is not paid; but whoever promiseth it, deceiveth him.

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

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

12. As the butterfly who seeth not his own body, as the jasmine which feeleth not the scent it causeth around it; so is the man who appeareth gay, and biddeth others to take note of him.

13. "To what purpose," saith he, "is my venture of gold, if what end are my tables filled with dainties, if no eye gaze upon them, if the world knew it not?" Give thy raiment to the naked, and thy food unto the hungry; so shall thou be praised, and feel that thou deserveth it.

14. Why deserveth thou in every man the battery of unmeaning words? Thou knowest, when returned thee, thou the kindest it not. He knoweth he lieth unto thee, yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou wilt hear with instruction.

15. The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

16. If he hath done anything worth praise, if he possesses that which is worthy of admiration, his joy is to proclaim it, his pride to hear it reported. The desire of such a man defeateth itself. Men say not, "Behold, he hath done it," or "See, he possesseth it," but "Mark how proud he is of it."

17. The heart of man cannot attend at once too many things. He who fixeth his souls on show, loseth reality. He pursueth bubbles, which break in their flight, while he trends to earth what would him honor.

CHAPTER XLI

HOLY INSTRUCTIONS FROM THE PROPHET THE INSTABILITY OF MAN

1. Nature urgeth thee to inconstancy, O man! Therefore guard thyself at all times against it.

2. Thou art, from the womb of thy mother, various and wavering from the loins of thy father inheriteth thou instability. How then shalt thou be firm?

3. Those who gave thee a body furnished it with weakness; but he who gave thee a soul, armed thee with resolution. Employ it, and thou art wise, be wise, and thou art happy.

4. Let him who doeth well, beware how he boasted of it, for rarely is it of his own will.

5. Is not the event of an impulse from without born of un-
 certainty, enforced by accident, dependent on some what else?
 To thee, and to accident, is due the praise.
6. Beware of irresolution in the intent of thy actions be-
 ware of instability in the execution: so shalt thou triumph over
 two great failings of thy nature.
7. What reproacheth reason more than to act contrarie-
 ness? What can suppress the tendencies of these, but firmness
 of mind.
8. The inconstant feeleth that he changeth, but he know-
 eth not why: he seeth that he escapeth from himself, but he per-
 ceiveth not how. Be thou incapable of change, in that which is
 right, and men will rely upon thee.
9. Establish unto thyself principles of action, and see that
 thou ever act according to them.
10. So shall thy passions have no rule over thee: so shall
 thy constancy ensure unto thee the good thou possesseth, and
 drive from thy door misfortune. Anxiety and disappointment
 shall be strangers to thy gates.
11. Suspect not evil in anyone until thou seest it: when
 thou seest, forget it not.
12. Whoso hath been an enemy, cannot be a friend: for
 man mendeth not of his faults.
13. How should his actions be right, who hath no rule of
 his life? Nothing can be just which proceedeth not from rea-
 son.
14. The inconstant hath no peace in his soul: neither can
 he at ease whom he concerneth himself with.
15. His life is unequal: his motions are irregular: his soul
 changeth with the weather.
16. To-day he loveth thee, to-morrow thou are detested by
 him: and why? Himself knoweth not wherefore he now hateth.
17. To-day he is the tyrant, to-morrow thy servant in less
 humble: and why? He who is arrogant without power, will be
 servile where there is no subjection.
18. To-day he is profuse, to-morrow he grudgeth unto his
 mouth that which it should eat. Thus it is with him who know-
 eth not moderation.
19. Who shall say of the camelion, "He is black," when
 the moment after the verdure of the grass overpreadeth him?
20. Who shall say of the inconstant, "He is joyful," when
 his next breath shall be spent in sighing?
21. What is the life of such a man, but the phantom of a
 dream? In the morning he riseth happy; at noon he is on the
 sack; this hour he is a god, the next below a worm; one mo-
 ment he laugheth, the next he weepeth; he now willeth, in an
 instant he willeth not, and in another He knoweth not whether
 he willeth nor no.
22. Yet neither ease nor pain have fixed themselves on
 him: neither is he waded greater, or become less; neither hath

- shall none of these things befall thee.
23. The happy man is not content with the blessing of
 the surface of the sand; he desireth the foundation; why? he would be
 24. But what exalted form is this, which
 its even, its uninterrupted equilibrium, its
 head is above the clouds?
25. On his brow sitteth majesty, and
 and in his heart reigneth tranquillity.
26. Though obstacles appear in his way
 to look down upon them: though heavens
 passage, he proceedeth.
27. The mountains sink beneath his tread,
 the ocean are dried up under the sole of his foot.
28. The tiger throweth herself against him,
 the spots of the leopard glow against him, un-
 29. He marcheth through the embued
 hands he putteth aside the terrors of death,
 30. Storms roar against his shoulders, but
 shake them: the thunder bursteth over his head,
 lightning severeth but to show the glories of his
 31. His name is Revolution! His equal
 part of the earth he seeth happiness after
 eye discovereth her temple beyond the gates of
 32. He walketh up to it, he entereth
 malmeth there forever.
33. Establish thy heart, O man, in that which is firm,
 then know, the greatest of human is to be immortal.

CHAPTER XLII.

HOLY INSTRUCTIONS FROM THE PROPHET
 WEAKNESS.

1. Vain and inconstant as thou art, O child of
 how canst thou be weak? Is not inconstancy, so
 frailty? Can there be vanity without infirmity?
 danger of the one, and thou shalt escape the
 other.
2. Wherein art thou most weak? In that where
 seemest most strong; in that wherein most thou
 in possessing the things which thou hast; in using
 is about thee.
3. Art not thy desires also frail? Or hast thou
 what it is thou wouldst wish? When thou hast
 most thou sourest after, behold, it contenteth thee
 4. Wherefore lovesth the pleasing? And why
 relish? And why appeareth that to thee? Because
 Because thou art wearied with the good of this
 knowest not the evil of that which is not with
 that to be content, is to be happy.

- Value it was with thee, and thou shalt see
 and then afterward quietness shall be
 behold the gulf of destruction, and
 more, than in desiring things, and in
 being of them.
10. Good things cease, by the
 them. What nature meant pure good, are
 ness to us, from our delights arise, pain,
 thy possession; let thy joy be founded on reason, and by its end
 shall sorrow be a stranger.
11. Be moderate in the enjoyment, and it shall result in
 thy possession; let thy joy be founded on reason, and by its end
 shall sorrow be a stranger.
12. The delights of love are unaltered in by after, and they
 terminate in languishment; and dejection, objects thou
 burnest for, associate with misery, and no power has they
 possessed it, but they are weary of its presence.
13. Join esteem to thy admiration, with friendship with
 the love; so shalt thou find in the end quietness, be absolute that it
 surpasseth raptures, tranquillity more worth than ecstasy.
14. Allah hath given thee no good, without its admixture
 of evil; but he hath given thee also the means of throwing off
 the evil from it.
15. As joy is not without its alloy of pain, so neither is
 sorrow without its portion of pleasure. Joy and grief, though
 unlike, are united. Our own choice can only give them to us
 entire.
16. Melancholy itself often giveth delight, and the ex-
 tremity of joys are mingled with tears.
17. The best things in the hands of a fool may be turned
 to his destruction; and out of the worst, the wise will find means
 of good.
18. So blended is weakness in thy nature, O man, that
 thou hast not strength either to be good nor to be evil, entirely.
 Rejoice that thou canst not excel in evil, and let the good that
 is within thy reach content thee.
19. The virtues are allotted 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 virtue of the widow?
21. If thy father ask before thee, in the division of thy

14. As the owl is blinded by the darkness, so shall the brightness of her countenance dazzle thee in the approach.
 15. If thou wouldst mount onto her throne, first bow thyself at her footstool; if thou wouldst arrive at the knowledge of her, first inform thyself of thine own ignorance.
 16. More worth is she than pearls, therefore seek her care fully; the emerald, and the sapphire, and the ruby are at dirt beneath her feet; therefore pursue her manfully.

17. The way to her is labor; attention is the pilot that must conduct thee into her port. But weary not in the way; for when art arrived at her, the toil shall be to thee for pleasure.
 18. Say not unto thyself, "Behold, truth breedeth hatred, and I will avoid it; damnation raiseth friends, and I will follow it." Are not the enemies made by truth, better than the friends obtained by flattery?

19. Naturally doth man desire the truth; yet when it is before him, he will not apprehend it; and if force itself upon him, he is not offended at it.
 20. The fault is not in truth, for that is amiable; but the weakness of man beareth not its splendour.
 21. Wouldst thou see thine inaufricence more plainly? View at thy devotion! To what end was religion instituted, but to teach thee thine infirmities, to remind thee of thy weakness, to show thee that from Heaven alone art thou to hope for good?

22. Doth it not remind thee that thou art dust? Doth it not tell thee that thou art ashes? And behold repentance, is not frailty?
 23. When thou givest an oath: when thou swearst thou wilt not deceive; behold it spreadeth shame upon thy face, and upon the face of him that receiveth it. Learn to be just, and repentance may be forgotten; learn to be honest, and oaths are unnecessary.

24. The shorter follies are the better; say not therefore to thyself, "I will not play the fool by halves."
 25. He that heareth his own faults with patience, shall improve another with boldness.
 26. He that giveth a denial with reason, shall suffer a repulse with moderation.

27. If thou art suspected, answer with freedom. Whom should suspicion affright, except the guilty?
 28. The tender of the heart is turned from his purpose by applications, the proud is rendered more avaricious by civility.

1. The heart is a furnace, where all things are purified.
 2. The soul is a garden, where all things are cultivated.
 3. The mind is a mirror, where all things are reflected.
 4. The tongue is a trumpet, where all things are proclaimed.
 5. The hand is a staff, where all things are supported.
 6. The feet are shoes, where all things are carried.
 7. The eyes are windows, where all things are seen.
 8. The ears are doors, where all things are heard.
 9. The nose is a bridge, where all things are smelled.
 10. The mouth is a gate, where all things are tasted.

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 38. The ears are doors, where all things are heard.
 39. The nose is a bridge, where all things are smelled.
 40. The mouth is a gate, where all things are tasted.

41. The heart is a furnace, where all things are purified.
 42. The soul is a garden, where all things are cultivated.
 43. The mind is a mirror, where all things are reflected.
 44. The tongue is a trumpet, where all things are proclaimed.
 45. The hand is a staff, where all things are supported.
 46. The feet are shoes, where all things are carried.
 47. The eyes are windows, where all things are seen.
 48. The ears are doors, where all things are heard.
 49. The nose is a bridge, where all things are smelled.
 50. The mouth is a gate, where all things are tasted.

51. The heart is a furnace, where all things are purified.
 52. The soul is a garden, where all things are cultivated.
 53. The mind is a mirror, where all things are reflected.
 54. The tongue is a trumpet, where all things are proclaimed.
 55. The hand is a staff, where all things are supported.
 56. The feet are shoes, where all things are carried.
 57. The eyes are windows, where all things are seen.
 58. The ears are doors, where all things are heard.
 59. The nose is a bridge, where all things are smelled.
 60. The mouth is a gate, where all things are tasted.

about your nationally and brotherly feelings, and the
 from. Learn of your forefathers' actions, and give God
 you will learn to love instead of hate. We are trying to
 11. We are trying to uplift fallen humanity. Come and
 link yourselves with the families of nations. We honor all the
 true and divine prophets.

- CHAPTER V — The Ministry of John the Baptist.
- CHAPTER VI — Life and Works of John the Baptist.
- CHAPTER VII — The Possibility of Living in the World.
- CHAPTER VIII — The Possibility of Living in the World.
- CHAPTER IX — The Possibility of Living in the World.
- CHAPTER X — The Possibility of Living in the World.
- CHAPTER XI — The Possibility of Living in the World.
- CHAPTER XII — The Possibility of Living in the World.
- CHAPTER XIII — Life and Works of Jesus in Earthly Existence.
- CHAPTER XIV — The Ministry of John the Baptist.
- CHAPTER XV — Divine Ministry of Jesus—Jesus, the Word of God.
- CHAPTER XVI — Pilate's Parable of the Kingdom of God.
- CHAPTER XVII — Jesus Appears, Pity Marked.
- CHAPTER XVIII — Jesus Appears, Pity Marked.
- CHAPTER XVIII — Jesus Appears, Pity Marked.

CHAPTER XXII.—The Obedience of Children Towards their
 Father. Page 37

CHAPTER XXIII.—Holy Instructions for the Children. Page 38

CHAPTER XXIV.—The Obedience of Children Towards their
 Father. Page 37

CHAPTER XXV.—A Holy Covenant of the Abolic Nations. Page 38

CHAPTER XXVI.—Holy Instructions to Youth. Page 39

CHAPTER XXVII.—The Holy Unity of the Sick and the Poor. Page 39

CHAPTER XXVIII.—Holy Instruction of the Prophet—Master
 and Servant. Page 40

CHAPTER XXIX.—Holy Instructions of the Prophet, Master
 and Servant. Page 40

CHAPTER XXX.—Holy Instructions of the Prophet—The
 Social Duties. Page 41

CHAPTER XXXI.—Holy Instructions of the Prophet—Justice. Page 42

CHAPTER XXXII.—Holy Instructions of the Prophet—Charity. Page 43

CHAPTER XXXIII.—Holy Instructions to the Prophet—Gratitude. Page 43

CHAPTER XXXIV.—Holy Instructions of the Prophet—Sincerity. Page 44

CHAPTER XXXV.—Holy Instructions of the Prophet—Belief. Page 44

CHAPTER XXXVI.—Holy Instructions of the Prophet—Know
 Thyself. Page 46

CHAPTER XXXVII.—Holy Instructions to the Prophet—The
 Break of Heaven. Page 47

CHAPTER XXXVIII.—Holy Instructions of the Prophet—The Soul
 of Man. Page 48

CHAPTER XXXIX.—Holy Instructions of the Prophet—Pinnacle
 of Wisdom. Page 50

CHAPTER XL.—Holy Instructions of the Prophet—The In-
 stability of Man. Page 52

CHAPTER XLI.—Holy Instructions of the Prophet—Jaco-
 nancy. Page 53

CHAPTER XLII.—Holy Instructions of the Prophet—Weakness. Page 55

CHAPTER XLIII.—Holy Instructions of the Prophet—The In-
 sufficiency of Knowledge. Page 57

CHAPTER XLIV.—Holy Instructions of the Prophet—Misery. Page 59

CHAPTER XLV.—The Order of the Abolic Nations. Page 60

CHAPTER XLVI.—The Beginning of Christianity. Page 61

CHAPTER XLVII.—Egypt, Capital Empire of Domination of Africa. Page 61

CHAPTER XLVIII.—The End of Time and the Punishment of the
 Prodiges. Page 62

CHAPTER XXII	Holy Instructions for the Children of the Poor	Page 36
CHAPTER XXIII	Holy Instructions for the Children of the Rich	Page 37
CHAPTER XXIV	The Obedience of Children Towards their Father	Page 38
CHAPTER XXV	A Holy Covenant of the Adult Nations	Page 39
CHAPTER XXVI	Holy Instructions to Unity	Page 40
CHAPTER XXVII	The Holy Unity of the Rich and the Poor	Page 41
CHAPTER XXVIII	Holy Instruction of the Prophet—Master and Servant	Page 42
CHAPTER XXIX	Holy Instructions of the Prophet, Merchant and Soldier	Page 43
CHAPTER XXX	Holy Instructions of the Prophet—The Royal Duties	Page 44
CHAPTER XXXI	Help Instruction of the Prophet—Justice	Page 45
CHAPTER XXXII	Holy Instructions of the Prophet—Charity	Page 46
CHAPTER XXXIII	Holy Instructions to the Prophet—Gratitude	Page 47
CHAPTER XXXIV	Holy Instructions of the Prophet—Sincerity	Page 48
CHAPTER XXXV	Holy Instructions of the Prophet—Religion	Page 49
CHAPTER XXXVI	Holy Instructions of the Prophet—Know Thyself	Page 50
CHAPTER XXXVII	Holy Instructions to the Prophet—The Herald of Heaven	Page 51
CHAPTER XXXVIII	Holy Instructions of the Prophet—The Soul of Man	Page 52
CHAPTER XXXIX	Holy Instructions of the Prophet—Pinnacle of Wisdom	Page 53
CHAPTER XL	Holy Instructions of the Prophet—The Inability of Man	Page 54
CHAPTER XLI	Holy Instructions of the Prophet—Iron-clans	Page 55
CHAPTER XLII	Holy Instructions of the Prophet—Weakness	Page 56
CHAPTER XLIII	Holy Instructions of the Prophet—The Insufficiency of Knowledge	Page 57
CHAPTER XLIV	Holy Instructions of the Prophet—Merry	Page 58
CHAPTER XLV	The Origin of the Adult Nations	Page 59
CHAPTER XLVI	The Redeemer of Christianity	Page 60
CHAPTER XLVII	Levy, Capital Kings of Domains of Africa	Page 61
CHAPTER XLVIII	The End of Time and the Punishment of the Prodiges	Page 62

The United States has been a
Nation of Negro Americans, and is now
instead of being a Nation of Negro
and American Negroes. This is the result of the
of Negroes, for the teaching and instruction
Negroish Americans, etc.

THE HOLY KORAN

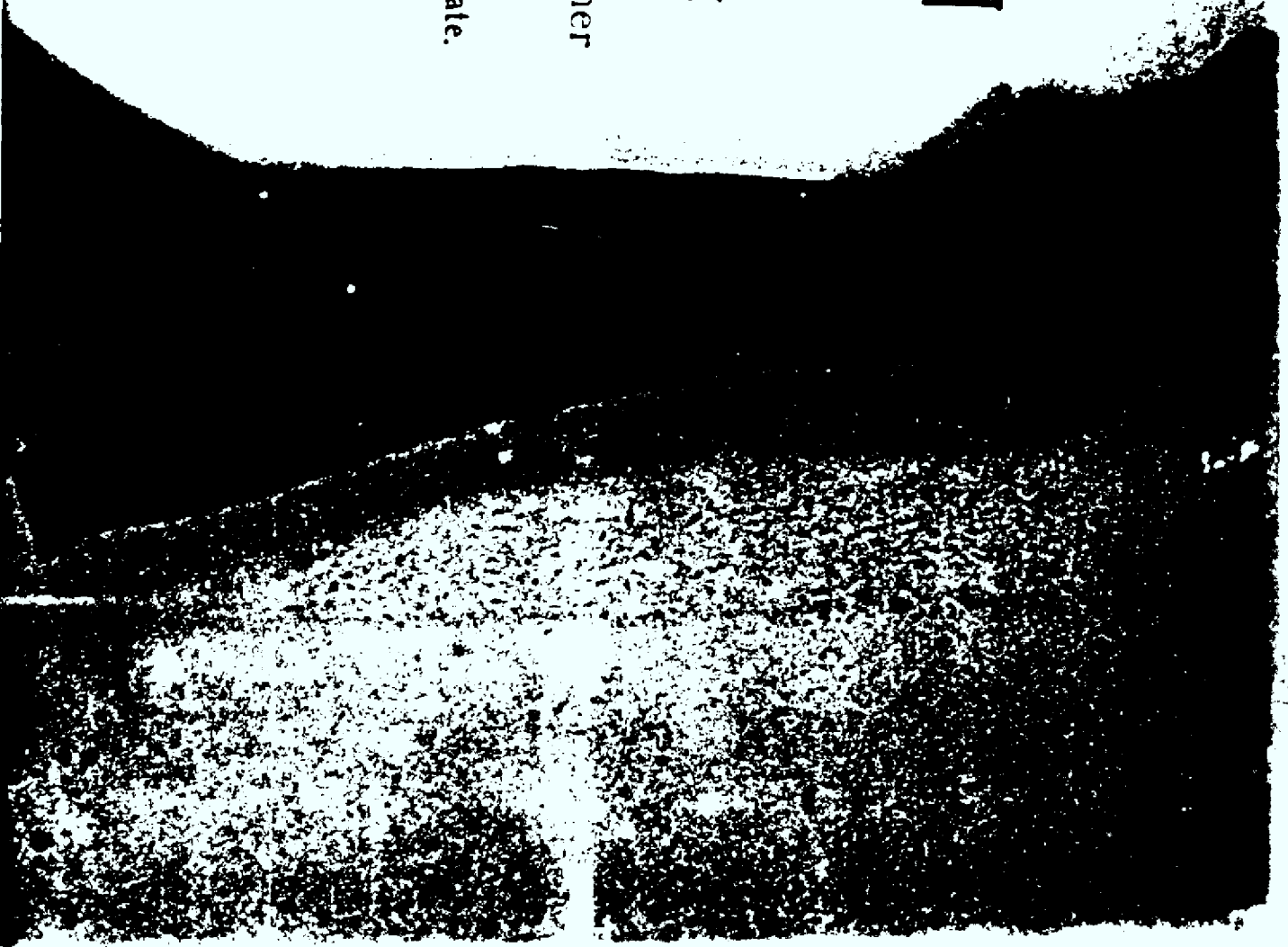
—OF THE—

Moorish Science Temple of America

Know Yourself and Your Father
God - Allah.

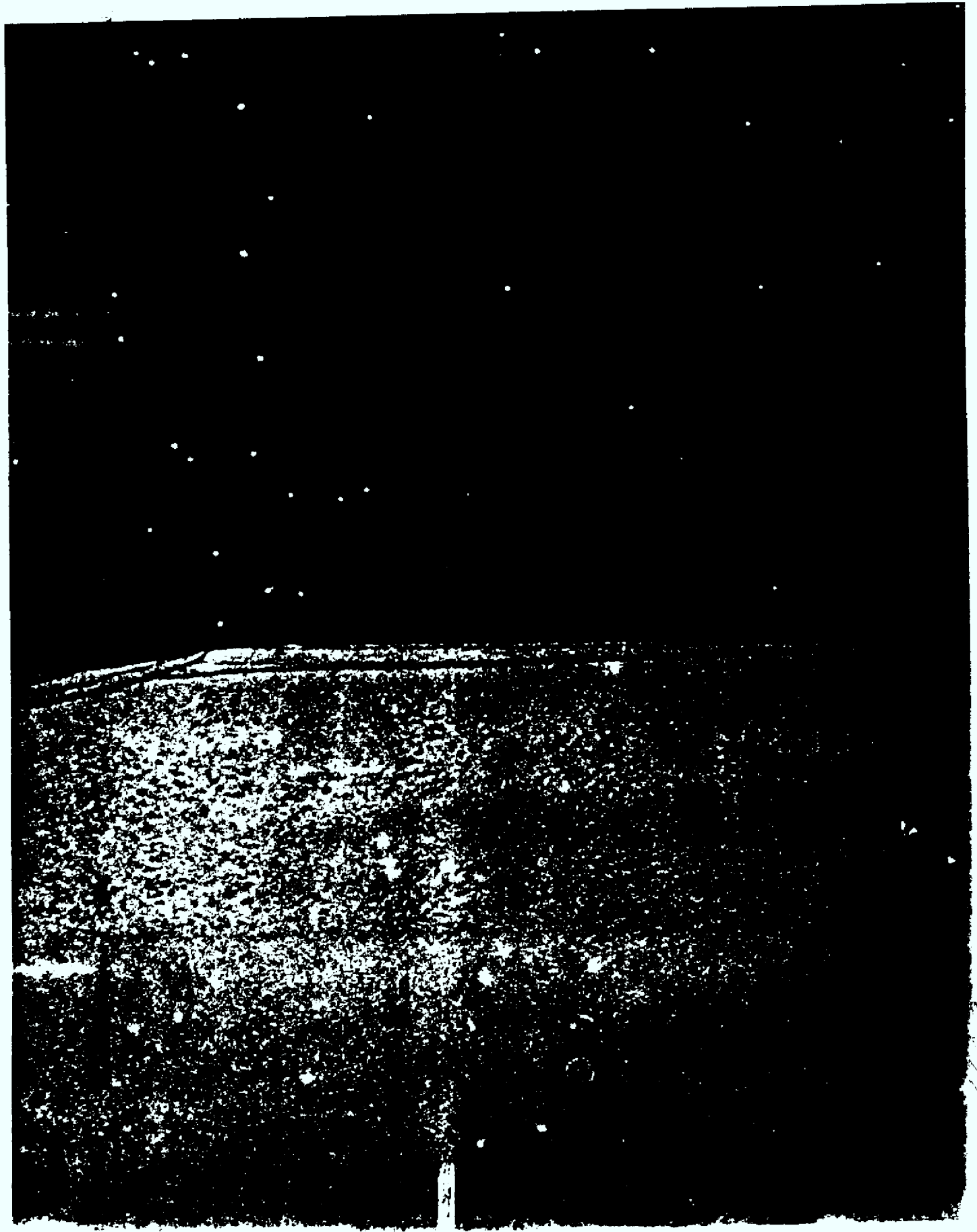
That you may learn to love instead of hate.
Every man needs to worship under
his own vine and fig tree.

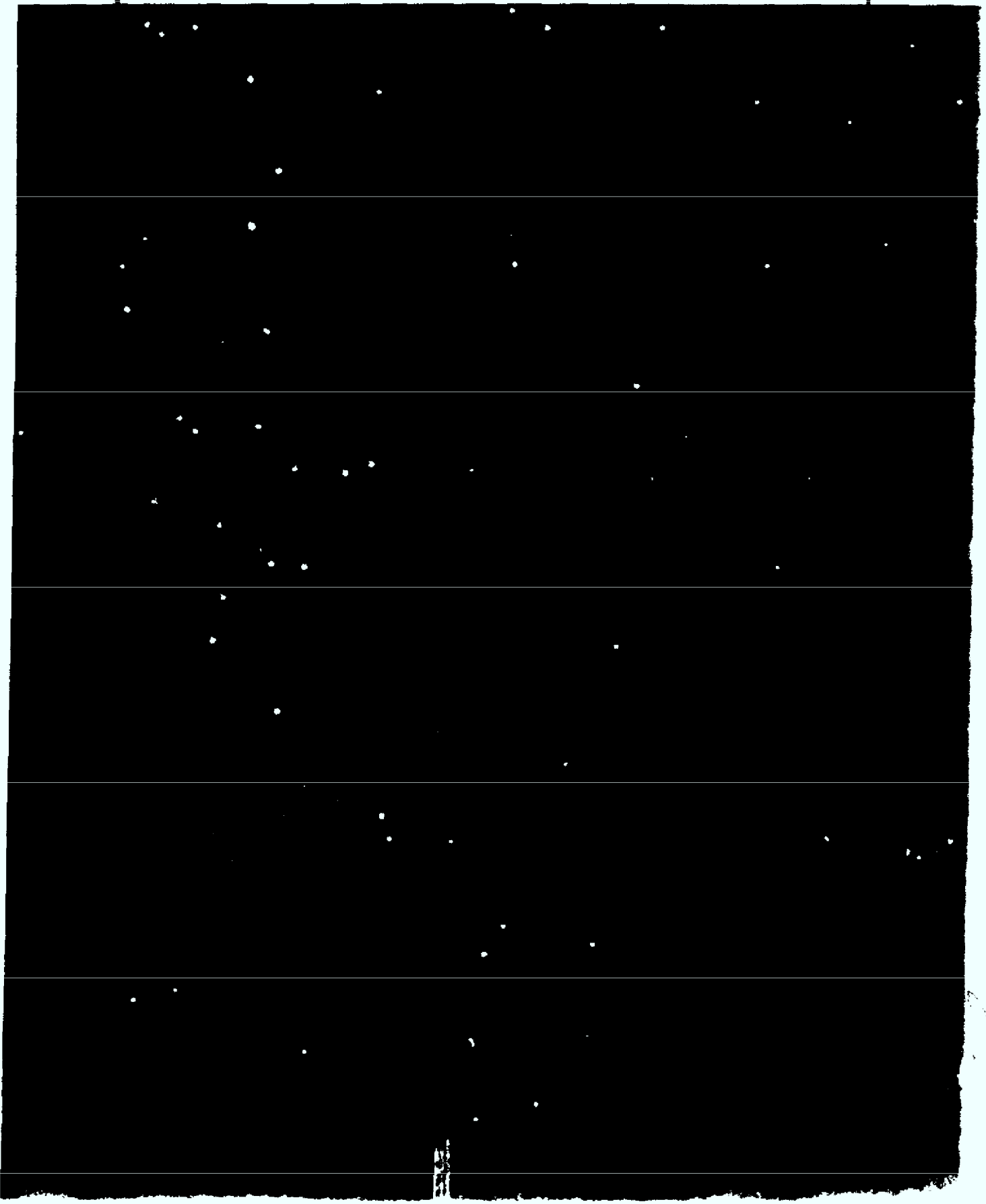
THE UNITING OF ASIA.



The father and daughter of the
Nation in North America need to learn to
know of the higher part of
the world. This is the walking of the Holy Spirit
of Nicco, by the teaching and instruction by
Mosaic American, etc.

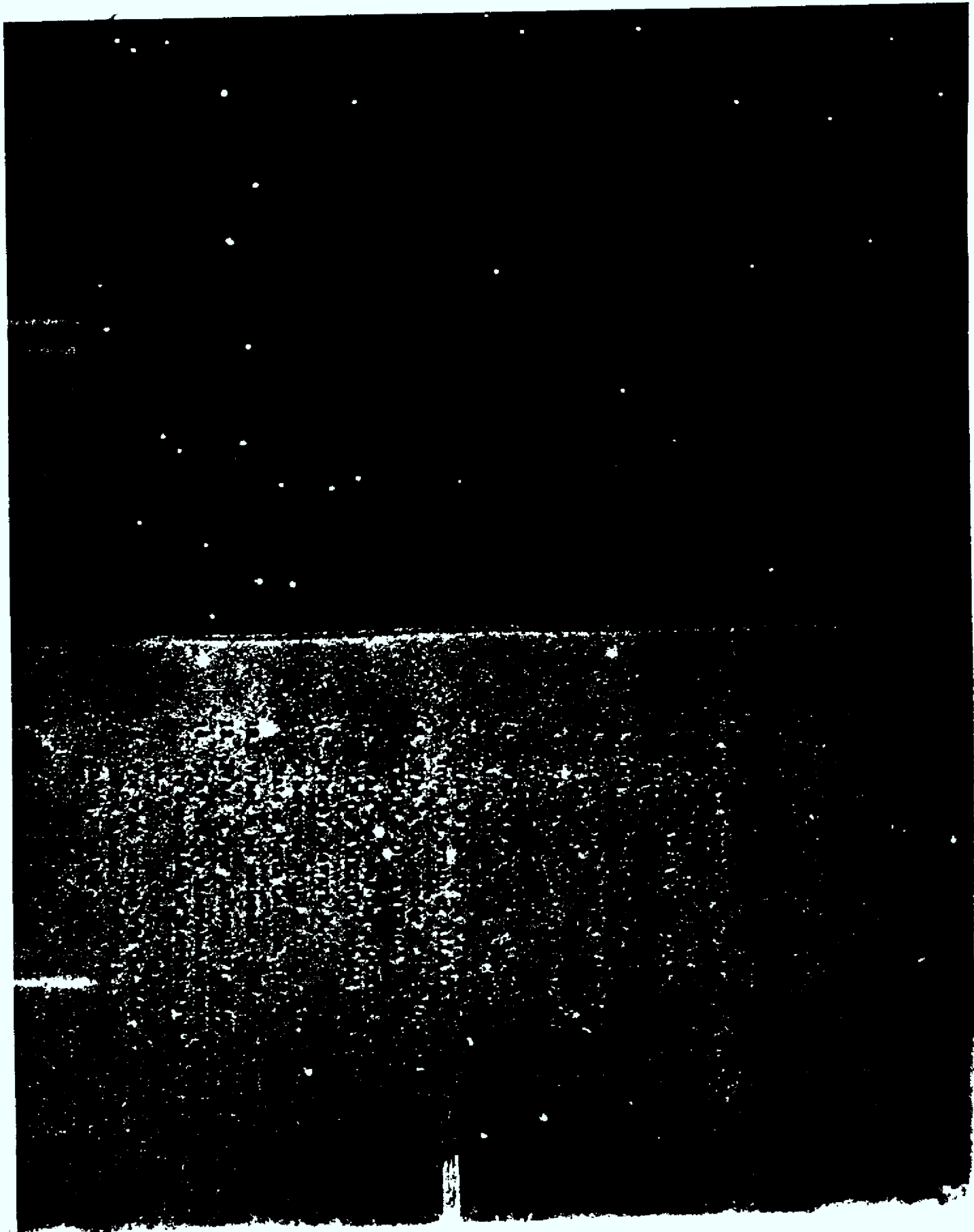






Koran Questions for Moorish

1. Who made pen? ALLAH?
2. Who is ALLAH? ALLAH is the
Universe.
3. Can we see Him? No.
4. Where is the nearest place to
in the heart?
5. Who is Noble Drew Ali?
Prophet.
6. What is a Prophet? (A Prophet
Allah manifested in the flesh.
7. What is the duty of a Prophet?
from the wrath of ALLAH.
8. Who is the founder of the MOORISH
TEMPLE OF AMERICA? Noble Drew
Ali.
9. What year was the MOORISH TEM-
PLE OF AMERICA founded? 1918 A.
D.
10. Where? Newark, N. J.
11. Where was NOBLE DREW ALI born?
State of North Carolina, 1888.
12. What is his nationality? Moorish-American.
13. What is your nationality? Moorish-American.
14. Why are we Moorish-American?
We are descendants of Moroccans and born in
CA.
15. For what purpose was the Moorish Temple of America founded? For the glorification of fallen humanity.



16. How did the Prophet begin to speak to the American? By teaching them to be American.
17. What is our religion? Islamism.
18. Is that a new, or is that the old time religion? Old time religion.
19. What kind of a flag is the Moorish? It is a red flag with a five pointed green star in the center.
20. What do the five points represent? Love, Truth, Peace, Freedom and Justice.
21. How old is our flag? It is over 10,000 years old.
22. Which is our Holy Day? Friday.
23. Why? Because Friday is the day on which man was formed in flesh, and it was on Friday when He departed out of flesh.
24. Who was Jesus? He was a Prophet of Allah.
25. Where was He born? In Bethlehem, of Judah, in the House of David.
26. Who were His Father and Mother? Joseph and Mary.
27. When you give in brief the line (genealogy) through which Jesus came? Some of the Great Fathers through which Jesus came are: Abraham, Boaz by Ruth, Jesse, King David, Solomon, Hezekiah and Joseph by Mary.
28. Why did ALLAH send Jesus to this earth? To save the Israelites from the Iron-hand oppression of the pale-skin nations of Europe, who were governing a portion of Palestine at that time.
29. How long has that been? About two thousand years ago.
30. What was the nationality of Ruth? Ruth was a Moabitess.
31. What is the modern name for Moabites? Moroccan.
32. Where is the Moroccan Empire? Northwest America.
33. What is the modern name for Amereim? Africa.
34. What is the title given to our ruler in Morocco? Sultan.
35. Where do we get the name Jesus? From the East.

36. What is the name of the Prophet who came to the Jews? Jesus.
37. What is the name of the Prophet who came to the Christians? Allah.
38. What is the name of the Prophet who came to the Muslims? Allah.
39. What is the name of the Prophet who came to the Americans? Allah.
40. What is the name of the Prophet who came to the Africans? Allah.
41. What is the name of the Prophet who came to the Americans? Allah.
42. What is the name of the Prophet who came to the Americans? Allah.
43. At what age did Jesus die? At the age of 33.
44. Where did He teach? In Galilee, Judea, and Jerusalem.
45. How long did He teach? For three years.
46. What did Jesus say to His disciples? "I have said unto you, that ye should love one another."
47. What is TRUTH? TRUTH is that which is as it is.
48. What is AUGHT? AUGHT is a word used by the Lord Jesus Christ.
49. Can TRUTH change? TRUTH is eternal and does not change.
50. What other name do we give to TRUTH? VERITY.
51. What have you to say to the BREATH? All we can say is that it was, is, and evermore is.
52. At what place on earth did the MAN descend? In the Garden of Eden.
53. Where is the Garden of Eden? In the City of Eden.
54. What is the modern name for the City of Eden? ADAM.

The paper says and describes
Nation of North America, and
instead of hate, and to know a
lower self. This is the calling of
of Mecca, for the teaching and
Moorish Americans, etc.

The father sees and daughters of the
Nation of North America need to learn to
instead of hate; and to know of his higher self
lower self. This is the making of the new
of Necca, for the teaching and instruction by
Moorish Americans, etc.

of Love, Peace, and Unity, and by day through His power (Name)

Koran Questions for Moorish Class

1. Who made you? ALLAH
2. Who is ALLAH? ALLAH is the Creator of the Universe.
3. Can we see Him? No.
4. Where is the nearest place to see Him? In the heart.
5. Who is Noble Drew Ali? He is the Prophet.
6. What is a Prophet? A Prophet is a man whom Allah manifested in the flesh.
7. What is the duty of a Prophet? To lead his people from the wrath of ALLAH.
8. Who is the founder of the MOORISH TEMPLE OF AMERICA? Noble Drew Ali.
9. What year was the MOORISH TEMPLE OF AMERICA founded? 1912 A.D.
10. Where? Newark, N. J.
11. Where was NOBLE DREW ALI born? State of North Carolina, 1886.
12. What is his nationality? Moorish-American.
13. What is your nationality? Moorish-American.
14. Why are we Moorish-Americans? We are the descendants of Moroccans and born in America.
15. For what purpose was the Moorish Temple of America Founded? For the uplifting of fallen humanity.

ALLAH, the Father
of Love, Truth, Peace, Freedom
is my Protector, my Guide, and
and by His, through His
(Amen)

Koran Questions for Moorish Children

1. Who made you? ALLAH.
2. Who is ALLAH? ALLAH is the Father of the Universe.
3. Can we see Him? No.
4. Where is the nearest place we can see Him? In the heart.
5. Who is Noble Drew Ali? He is the Prophet.
6. What is a Prophet? A Prophet is a man who Allah manifested in the flesh.
7. What is the duty of a Prophet? To lead the people from the wrath of ALLAH.
8. Who is the founder of the MOORISH TEMPLE OF AMERICA? Noble Drew Ali.
9. What year was the MOORISH TEMPLE OF AMERICA founded? 1912 A.D.
10. Where? Newark, N. J.
11. Where was NOBLE DREW ALI born? In the State of North Carolina, 1886.
12. What is his nationality? Moorish-American.
13. What is your nationality? Moorish-American.
14. Why are we Moorish-Americans? We are the descendants of Moroccans and here we are.
15. For what purpose was the Moorish Temple of America founded? To help the fallen humanity.

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Korah Questions for Moors

1. Who made you? ALLAH!
2. What is ALLAH? ALLIUM!
3. Where is the seat of Allah?
University of
4. Can you see Him? No.
5. Where is the seat of Allah?
in the heart.
6. Who is Noble Drew Ali?
Proprietor
7. What is a Prophet? A Prophet is a man
Allah manifested in the flesh.
8. What is the duty of a Prophet? To warn
from the wrath of ALLAH.
9. Who is the founder of the MOORISH
TEMPLE OF AMERICA? Noble Drew Ali
10. What year was the MOORISH TEMPLE
OF AMERICA founded? 1918 A.D.
11. Where? Newark, N. J.
12. Where was NOBIL DREW ALI born?
State of North Carolina, 1888.
13. What is his nationality? Moorish-American
14. What is your nationality? Moorish-American
15. Why are we Moorish-Americans? Because
we are descendants of Moroccans and born in America.
16. For what purpose was the Moorish Science Temple
of America founded? For the uplifting
fallen humanity.

5. Who is Noble Drew Ali? He is AL-AMIN, Prophet.
6. What is a Prophet? A Prophet is a T... Allah manifested in the flesh.
7. What is the duty of a Prophet? ... from the wrath of ALLAH.
8. Who is the founder of the MOORISH TEMPLE OF AMERICA? Noble Drew Ali.
9. What year was the MOORISH SCIENCE P.L.P. OF AMERICA founded? 1919 A. D.
10. Where? Newark, N. J.
11. Where was NOBLE DREW ALI born? ... State of North Carolina, 1886.
12. What is his nationality? Moorish-American.
13. What is your nationality? Moorish-American.
14. Why are we Moorish-Americans? ... are descendants of Africans and born in America.
15. For what purpose was the Moorish Science Temple of America Founded? For the uplift of fallen humanity.

Moorish American

ALLAH the Father of Love, Truth, Peace, Freedom and Justice is my Protector, my Guide, and my Redeemer and by day, through His Holy Prophet (Amen).

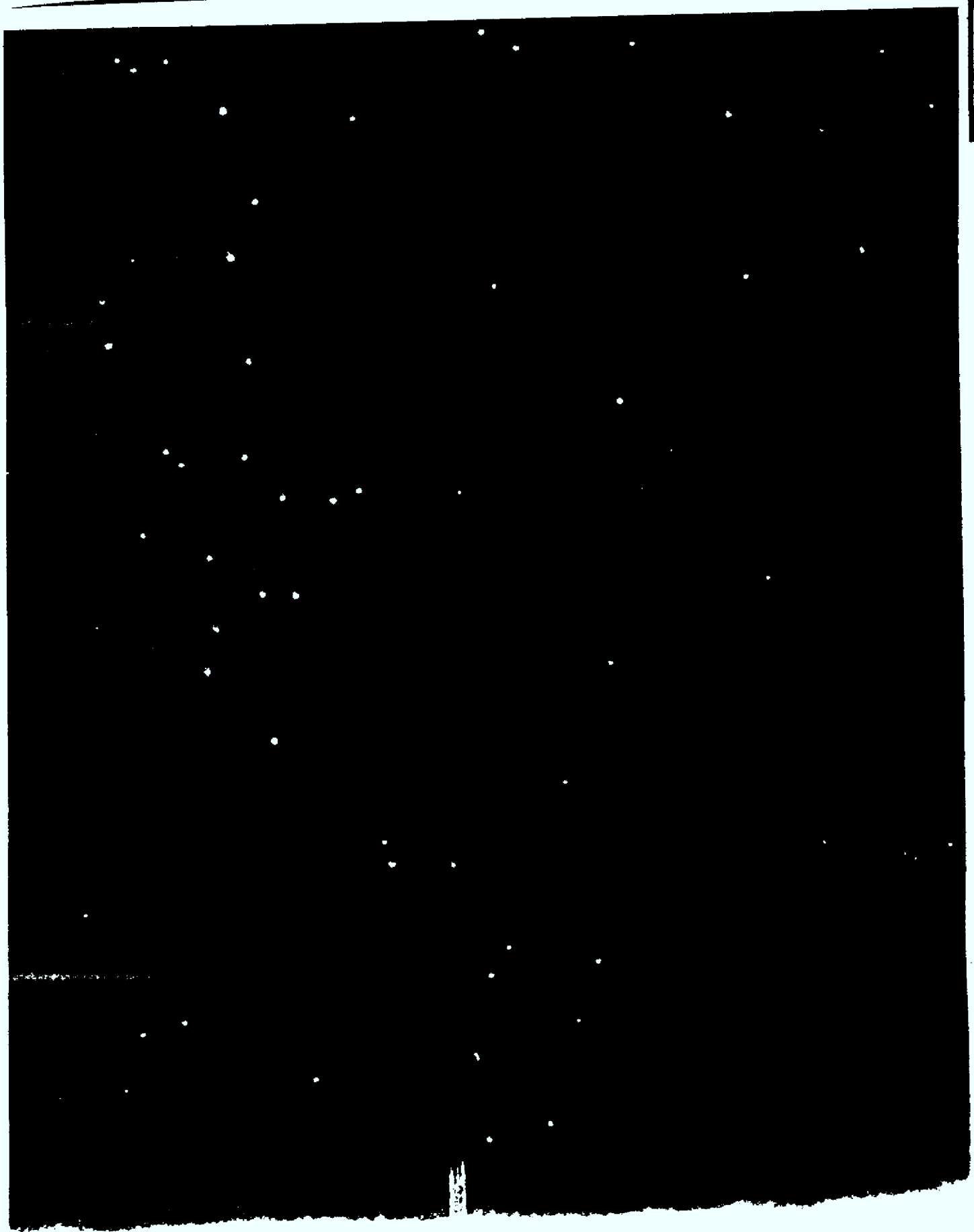
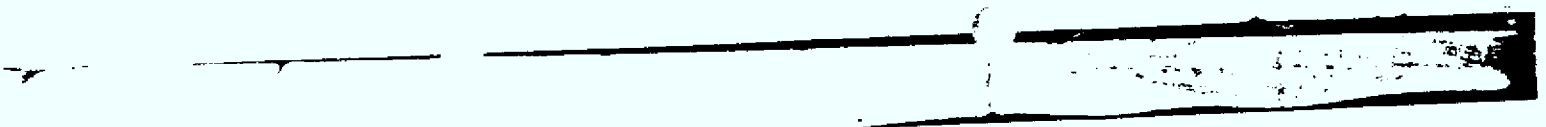
Koran Questions for Moorish Children

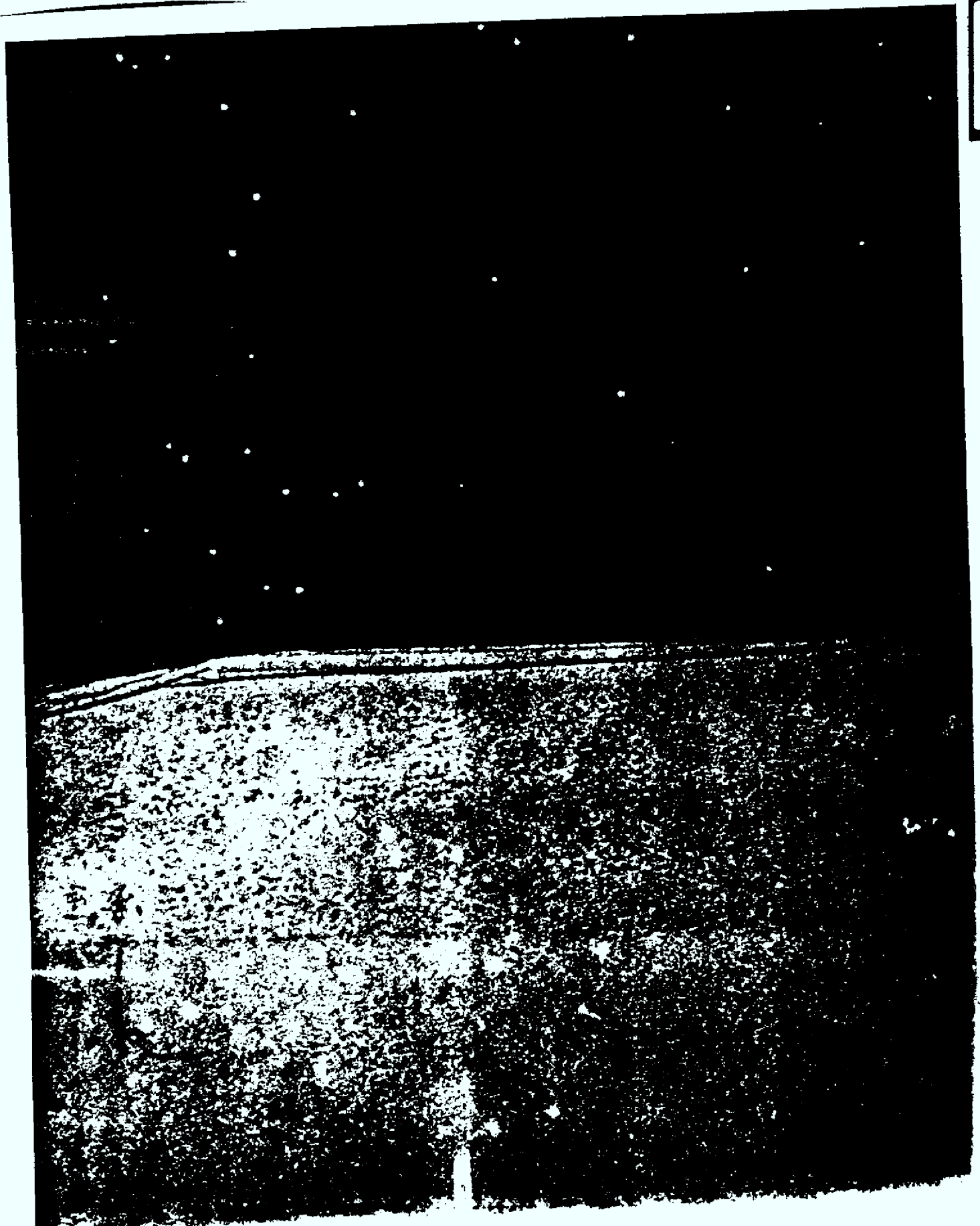
1. Who made you? ALLAH.
2. Who is ALLAH? ALLAH is the Father of the Universe.
3. Can we see Him? No.

ALLAH the Father of Love, Truth, Peace, Freedom, Justice, and my Protector, my Guide, and my Lord and by day, through His Holy Prophet (Amen).

Koran Questions for Moorish Citizens

1. Who made you? ALLAH.
2. Who is ALLAH? ALLAH is the Creator of the Universe.
3. Can we see Him? No.
4. Where is the nearest place we can see Him? In the heart.
5. Who is Noble Drew Ali? He is the Prophet.
6. What is a Prophet? A Prophet is a Teacher. Allah manifested in the flesh.
7. What is the duty of a Prophet? To save humanity from the wrath of ALLAH.
8. Who is the founder of the MOORISH SCIENCE TEMPLE OF AMERICA? Noble Drew Ali.
9. What year was the MOORISH SCIENCE TEMPLE OF AMERICA founded? 1912 A. D.
10. Where? Newark, N. J.
11. Where was NOBLE DREW ALI born? State of North Carolina, 1886.
12. What is his nationality? Moorish-American.
13. What is your nationality? Moorish-American.
14. Why are we Moorish-Americans? Because we are descendants of Moorcans and born in America.
15. For what purpose was the Moorish Science Temple of America founded? For the uplifting of fallen humanity.





CHAPTER XIX	From A Great Path of Peace to Eastern Egypt in the Path of Peace to Peace in India—To the Eastern Friends of Peace—Three Wise Men Speak a Prayer of the Personality of the Messenger	Page 27
CHAPTER XX	Holy Instructions and Warnings for all Young Men	Page 34
CHAPTER XXI	Marriage Instructions for Man and Wife from the Noble Prophet	Page 34
CHAPTER XXII	Holy Instructions from the Prophet—Duty of a Husband	Page 36
CHAPTER XXIII	Holy Instructions for the Children	Page 36
CHAPTER XXIV	The Obedience of Children Towards their Father	Page 37
CHAPTER XXV	A Holy Covenant of the Asiatic Nations	Page 38
CHAPTER XXVI	Holy Instructions to Unity	Page 38
CHAPTER XXVII	The Holy Unity of the Rich and the Poor	Page 39
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CHAPTER XXIX	Holy Instructions of the Prophet, Master and Subject	Page 40
CHAPTER XXX	Holy Instructions of the Prophet—The Social Justice	Page 41
CHAPTER XXXI	Holy Instruction of the Prophet—Justice	Page 42
CHAPTER XXXII	Holy Instructions of the Prophet—Charity	Page 43
CHAPTER XXXIII	Holy Instructions to the Prophet—Gratitude	Page 43
CHAPTER XXXIV	Holy Instructions of the Prophet—Sincerity	Page 44
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CHAPTER XXXVI	Holy Instructions of the Prophet—Know Thyself	Page 46
CHAPTER XXXVII	Holy Instructions to the Prophet—The Hierarchy of Heaven	Page 47
CHAPTER XXXVIII	Holy Instructions of the Prophet—The Soul of Man	Page 48
CHAPTER XXXIX	Holy Instructions of the Prophet—Pinnacle of Wisdom	Page 50
CHAPTER XL	Holy Instructions of the Prophet—The Instability of Man	Page 52
CHAPTER XLI	Holy Instructions of the Prophet—Inconstancy	Page 53
CHAPTER XLII	Holy Instructions of the Prophet—Weakness	Page 55
CHAPTER XLIII	Holy Instructions of the Prophet—The Infrequency of Knowledge	Page 57
CHAPTER XLIV	Holy Instructions of the Prophet—Misery	Page 59
CHAPTER XLV	The Origin of the Asiatic Nations	Page 60
CHAPTER XLVI	The Beginning of Christianity	Page 61
CHAPTER XLVII	Egypt, Capital Empire of Dominion of Africa	Page 61
CHAPTER XLVIII	The End of Time and the Fulfillment of the Prophecies	Page 63

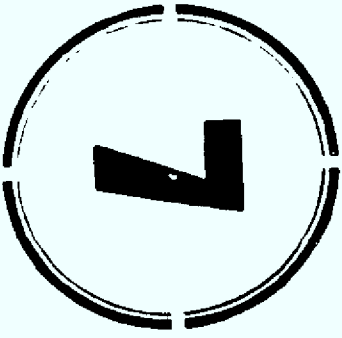
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THE HOLY KORAN

-OF THE-

MOORISH SCIENCE TEMPLE OF AMERICA



DEVINELY PREPARED BY THE NOBLE PROPHET

DREW ALI

By the guiding of his father God, Allah, the great
God of the universe. To redeem man from
his sinful and fallen stage of humanity, back
to the highest plane of life with his father
God, Allah.

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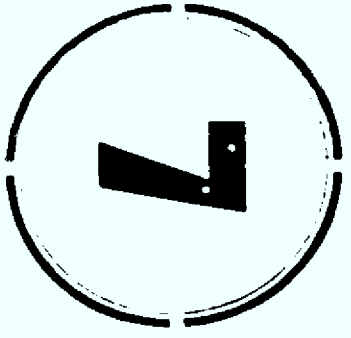
BUCHANAN'S
GOOD
BIBLE



THE HOLY KORAN

-OF THE-

MOORISH SCIENCE TEMPLE OF AMERICA



ENTIRELY REPRODUCED FROM SOURCE PROPERTY

DREW ALLI

By the guidance of his father God Allah, the great
Lord of the universe. To redeem man from
his sinful and fallen stage of humanity, back
to the highest plane of life with his father
God, Allah.

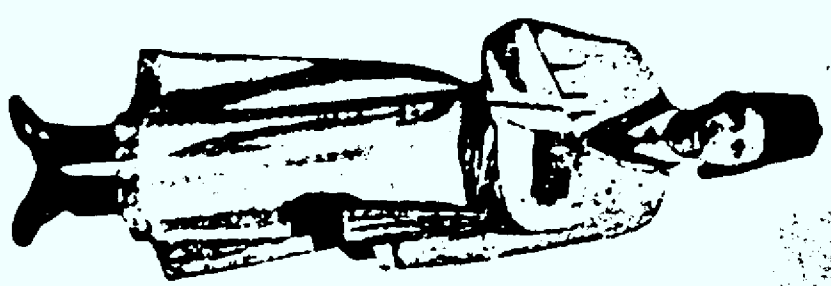
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Know Thyself and Allah.

THE GENEALOGY
OF "JESUS"

Life and Works of Jesus in India,
Europe and Africa, in the
land of Egypt.

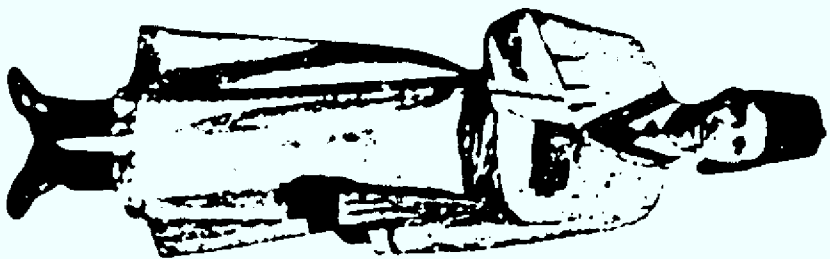
FROM THE HOLY PROPHET



NOBLE DREW ALI

The noble DREW ALI who were drawn AND FOR SEEKER OF THE MOORISH HOLY CELESTIAL PERMITS PORTION OF HAPPY SCIENCE TO BLESS THE PEOPLE KINGDOMS IN FROM THEIR SINFUL WAYS Tunis, Tripoli.

FROM THE HOLY PROPHET



THE NOBLE DREW ALL

AND THE
THE ASSEMBLY OF THE MOURNERS HOLY
THE PEOPLE
THE PEOPLE
THE PEOPLE



Know Thyself and Allah.

THE GENEALOGY
OF "JESUS"

Life and Works of Jesus in India,
Europe and Africa, in the
land of Egypt.



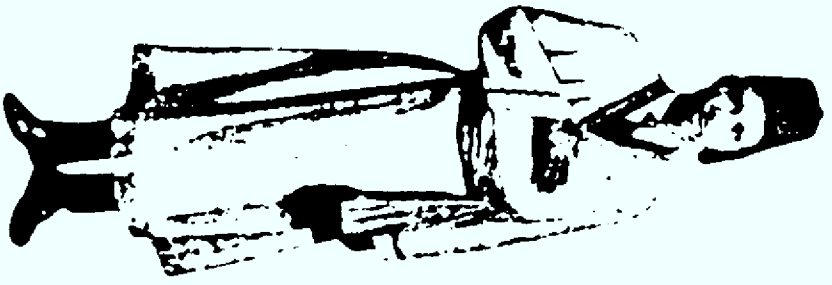
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Know Thyself and Allah.

THE GENEALOGY
OF "JESUS"

Life and Works of Jesus in India,
Europe and Africa, in the
land of Egypt.

FROM THE HOLY PROPHET



THE MOBILE DREW ALL

West Africa, the Moorish hold
who were the first to
ceived from the Holy Prophet
portals of the Holy Prophet
kingdoms of the Holy Prophet
Fours, Turkish, and the Holy Prophet



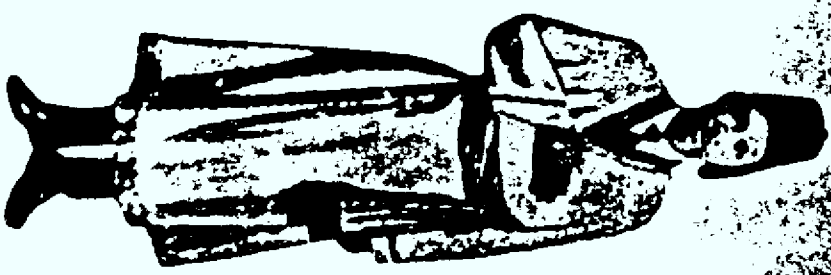
Know Thyself and Allah.

THE GENEALOGY
OF "JESUS"

Life and Works of Jesus in India,
Europe and Africa, in the
land of Egypt.



STORY OF THE HOLY



THE NOBLE DREW ALI

West Africa
who were drawn
ceived hereby
portion of the
kingdom. The
Lulus, Topsh
AND FOR NONE OF THE MOORISH HOLY
TO BE OPEN THE PEOPLE
FROM THEIR SINFUL WAYS

b7c

city

7 (VI)

-El, who had presented himself as the Moorish American Consul at Brooklyn, N.Y., had made representations to Chief Justice Malby over an incident occurring in a police court.

"In accordance with the custom of his country and the tenets of his religious faith," Chief Justice Malby wrote in his letter, "he (the Moorish-American) wore a fez at the court hearing. The result was a severe reprimand directed to him for what was regarded as a disrespect toward the court. Undoubtedly this was due to a misunderstanding on the part of the court officials and the Honorable Consul -El) has no desire to magnify the incident.

"There are, however, a considerable number of members of the Islamic faith, citizens of Morocco, within the State of Connecticut, and he is anxious that the judges of our courts understand that no disrespect is intended if one of them wears his fez in court; that instead of disrespect it is rather a mark of respect, because the fez custom of wearing the fez is a part of the ceremonial usage of the faith."

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city

8. (VI)

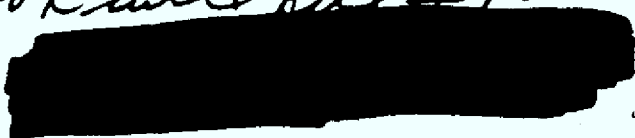
In conclusion Connecticut's Chief Justice penned: "The wearing of the keezes by citizens of Monoco in accordance with the usage and tenets of their faith, even when in court, cannot, I am sure, be construed as in any sense disrespectful to the court or require interference with their so doing."

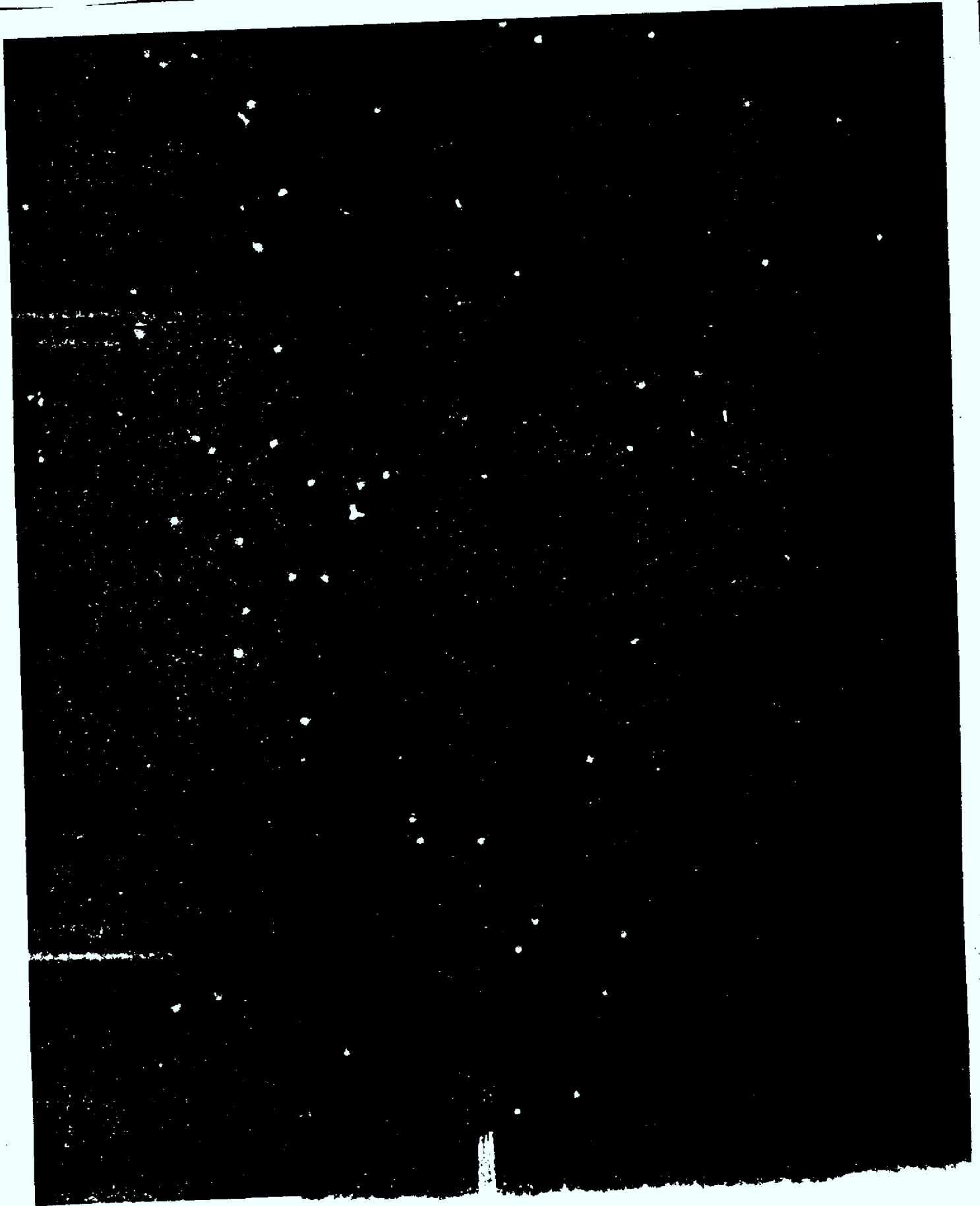
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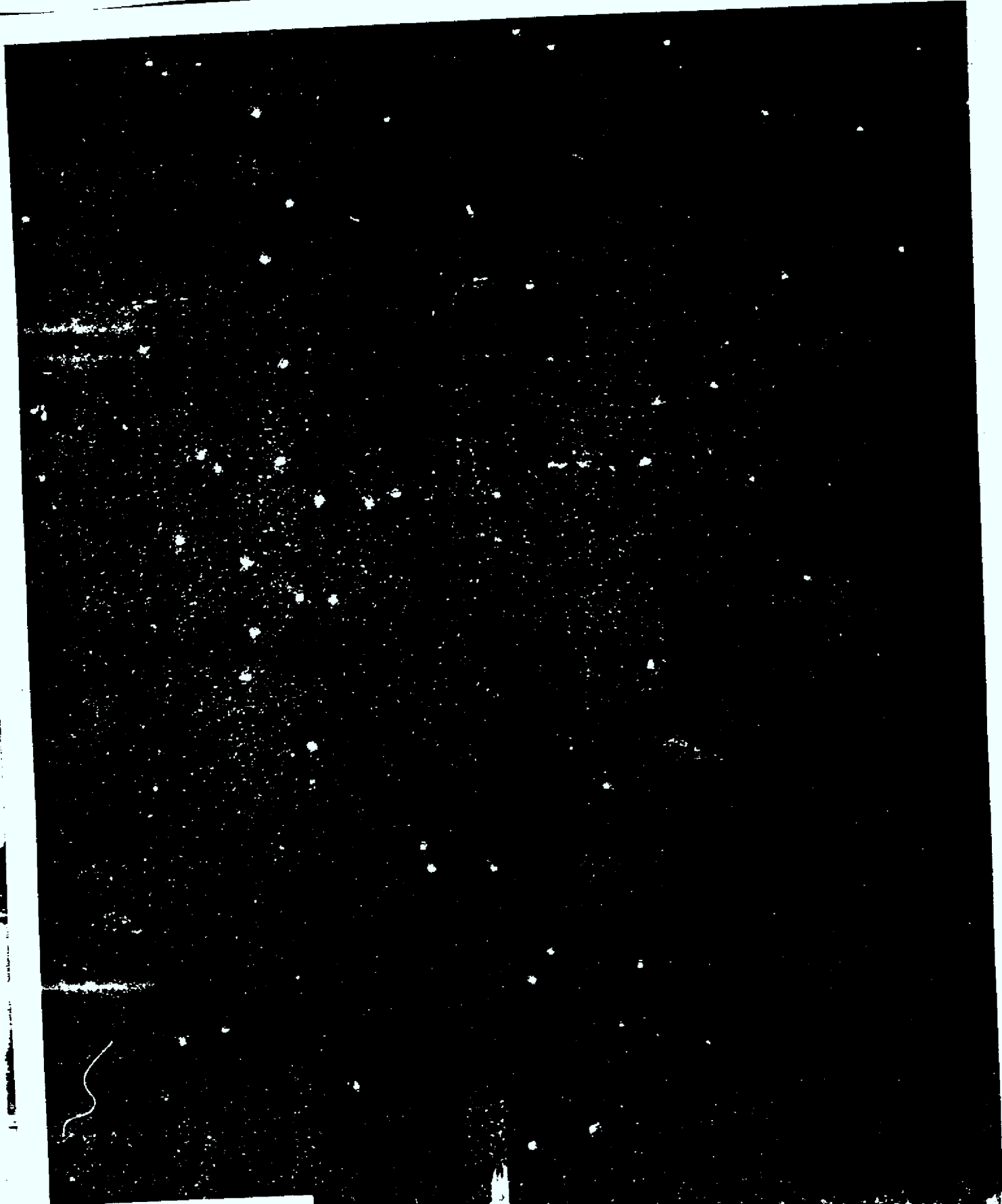
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and Knoxville file # 100-1368.

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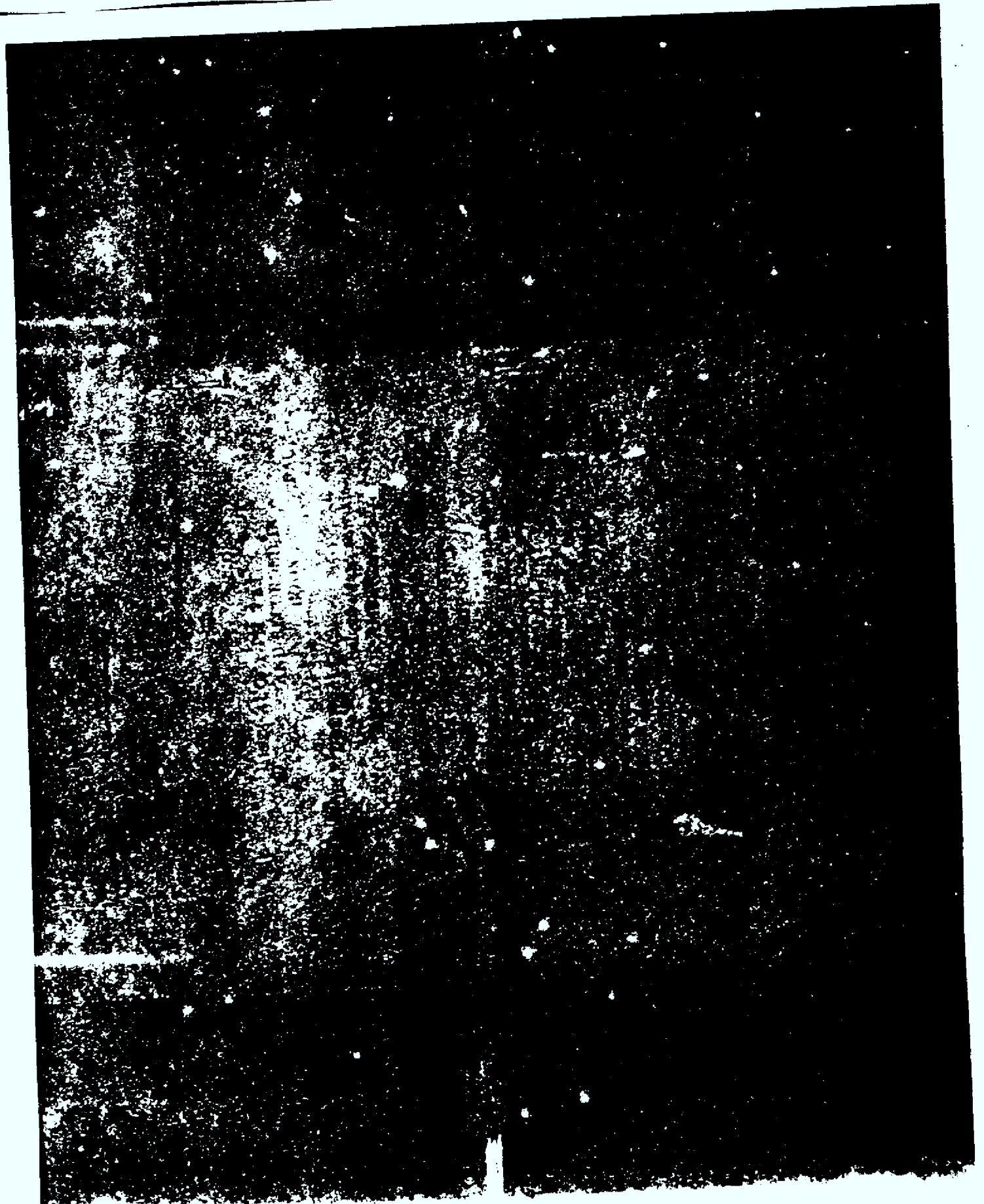






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ACT 5.—All members must promptly attend their meetings and send their children to Sunday School, and the teacher must confirm himself to the question-are. And let every member exercise his five senses and be able to do so, because out from your Sunday School comes the guides of the Nation.

ACT 6.—With us all members must proclaim their nationality and we are teaching our people their nationality and their Divine Creed that they may know that they are a part and parcel of this said government, and know that they are not Negroes, Colored Folks, Black People or Ethiopians, because their names were given to slaves by slave holders in 1779 and lasted until 1865 during the time of slavery, but this is a new era of time now, and all men now must proclaim their free national name to be recognized by the government in which they live, and the nations of the earth, this is the reason why Allah the Great God of the universe ordained Noble Drew Ali, the Prophet to redeem his people from their sinful ways. The Moorish Americans are the descendants of the ancient Moabites who inhabited the North Western and South Western shores of Africa.

ACT 7.—All members must promptly attend their meetings and receive a part and a parcel of all uplifting acts of the Moorish Holy Temple of Science. Members must pay their dues and keep in line with all necessities of the Moorish Holy Temple of Science, and you are entitled to the name of "Faithful." Husband, you must support your wife and children. Wife, you must obey your husband and take care of your children and look after the duties of your household. Sons and daughters must obey father and mother and be industrious and become part of the uplifting of fallen humanity. All Moorish Americans must keep their hearts and minds pure with love, and their bodies clean with water. This Divine Covenant is from your Holy Prophet Noble Drew Ali, through the guidance of his Father, God Allah.

94. Will you define the word White? White means Purity, Purity means God, and God means the Ruler of the Land.
95. To whom do we refer to at times, as being the GREAT GOD? ALLAH.
96. Is the Devil made in the Image and Likeness of ALLAH? No, he is the shadow of our lower-selves and will pass away.
97. Who made the Devil? Elohim.
98. Who is Elohim? Elohim, is the Seven Creative Spirits that created everything that ever was, is, and evermore to be.
99. What is Elohim sometimes called? The SEVEN EYES of ALLAH.
100. How many days are in the Circle? Seven days.
101. How many days are in a creation? Seven days.
102. According to Science, how many days are in a year? Seven days.



Questionnaire and Additional Laws For The Moorish Americans (BY THE PROPHET NOBLE DREW ALI)

ACT 1.—Grand Shields, and Governors and heads of all Temples, all Businesses: Each said Temple must be approved by the Prophet Noble Drew Ali. Before acting upon by any members, let it be finance property or any line of life that will cause the members to sacrifice finance, etc., that will cause the support of any group of members. Any former officer that violates these laws is subject to be removed from his office under heavy restriction, etc. by the Prophet Noble Drew Ali (Grand Shield).

ACT 2.—All members are to attend their meetings and their public meetings promptly. If a member is found standing around on their assigned period, shall be fined 50c on the first case, and on the second, he will be fined one dollar (\$1.00), which will go on your emergency fund. If member is absent, his monthly dues must be paid, and if he has no money in the bank he must subscribe for as much as he is able, to the Moorish Uplifting Fund, because it is finance to uplift a Nation.

ACT 3.—It is lawful and divine duty of every good member if he is able in finance, to aid me in uplifting the nation and if he does not, he is an enemy to the cause of uplifting his own people and Justice. I will catch you. Let it be he or she according to Love, Truth, Peace, Freedom and Justice as I have the power vested in my hands and I will have to enforce the law in order to save the Nation.

ACT 4.—All members while speaking making a speech must not use any assertion against the church or can flag or speak radical against the church or member of any organized group, because we must teach Love, Truth, Peace, Freedom and Justice.

65. What is the name of the first Physical Man? His name cannot be used; only by Executive Rulers of the A. C. of the M. H. T. of S.
66. What are the words of A. C. of the M. H. T. of Science (3rd Heaven.)
67. Who were Adam and Eve? They are the mothers and fathers of the human family. Aslatias and Moslems.
68. Where did they go? They went into Asia.
69. What is the modern name given to their children? Aslatias.
70. Who is guarding the Holy City of MECCA today to keep the unbelievers away? Angels.
71. What is the modern name for those Angels? Aslatias.
72. What is the shade of their skin? Olive.
73. Are the Moorish Americans any relation to those Angels? Yes, we all have the same father and mother.
74. Give five names that are given to the descendants of Adam and Eve: Lucifer, Satan, Devil, Dragon and Beast.
75. What is the Devil some time called? The Lower-self.
76. How many selves are they? Two.
77. Name them: Higher-self and Lower-self.
78. What people represent the Higher-self? The Angels who protect the Holy City of MECCA.
79. What people represent the Lower-self? Those who were cast out of the Holy City, and those who accept their teaching.
80. What is the Higher-self? The Higher-self is the Mother of virtues and the harmonies of life, and breeds Justice, Mercy, Love and Right.
81. Can the Higher-self pass away? No.
82. Why? Because it is ALLAH in MAN.
83. What does the Lower-self breed? Hatred, Blandness, Murder, Theft, and everything that harms.

76. What did the Higher-self say when He was going to the Holy City? He said: "I am going to the Holy City to seek for whom I may devote myself."
77. Has he finished His task? He is still working.
78. When was His time declared? It is now.
79. What are the last words He said when He finished? "I am going to the Holy City to seek for whom I may devote myself."
80. What did He have reference to when He said: "I am going to the Holy City to seek for whom I may devote myself?" He was referring to the Holy City of MECCA, the Conqueror.
81. Was Satan to be bound then? Yes.
82. When was the head of Satan taken? (Byzantine).
83. By whom? By Mohammed.
84. Name some of the marks that were put on the MOORS of Northwest, by the Europeans in 1774? Negro, Black, Colored and Ethiopian.
85. Negro, a name given to a river in West Africa by the Moors, because it contains black mud.
86. What is meant by the word Black? According to science means death.
87. What does the word colored mean? Colored means anything that has been painted, varnished or dyed.
88. What does Ethiopia mean? Ethiopia means something divided.
89. Can a man be a Negro, Black, Colored, or Ethiopian? No.
90. Why? Because man is made in the image and likeness of God, Allah.
91. What title does Satan give Himself?

16. How did the Prophet begin to uplift the Moorish-Americans? By teaching them to be themselves.
17. What is our religion? Islamism.
18. Is that a new, or is that the old time religion? Old time religion.
19. What kind of a flag is the Moorish? It is a red flag with a five pointed green star in the center.
20. What do the five points represent? Love, Truth, Peace, Freedom and Justice.
21. How old is our flag? It is over 10,000 years old.
22. Which is our Holy Day? Friday.
23. Why? Because Friday is the day on which man was formed in flesh, and it was on Friday when He departed out of flesh.
24. Who was Jesus? He was a Prophet of Allah.
25. Where was He born? In Bethlehem, of Judah, in the House of David.
26. Who were His Father and Mother? Joseph and Mary.
27. Will you give in brief the line (genealogy) through which Jesus came? Some of the Great Fathers through which Jesus came are: Abraham, Boaz by Ruth, Jesse, King David, Solomon, Hezekiah and Joseph by Mary.
28. Why did ALLAH send Jesus to this earth? To save the Israelites from the iron-hand oppression of the pale-skin nations of Europe, who were governing a portion of Palestine at that time.
29. How long has that been? About two thousand years ago.
30. What was the nationality of Ruth? Ruth was a Moabitess.
31. What is the modern name for Moabites? Moroccans.
32. Where is the Moroccan Empire? Northwest America.
33. What is the modern name for Amezem? Africa.
34. What is the title given to our ruler in Morocco? Seltan.
35. Where do we get the name Jesus? From the East.

36. What does the Everlasting Gospel mean? It means a Holy name, an everlasting name, by those who are saved, and a name that will be written in the book of life.
37. Did the Angels give to the Christians? Yes, they did.
38. What is an Angel? A messenger of God.
39. What are Angels made of? They are made of light.
40. What is our Prophet? He is the Prophet of Allah, who is sent to bring the Everlasting Gospel of ALLAH.
41. What is the Everlasting Gospel? It is the Power that comes from ALLAH, the Ancient Fathers, by His Prophet.
42. What is the Covenant? It is the agreement between the Lord and His people.
43. LAH? Honor thy Father, thy days may be long upon the earth.
44. At what age did Jesus die? At the age of twelve.
45. Where did He teach? In the Temple at Jerusalem.
46. How long did He teach? For three years.
47. What did Jesus say to His disciples? He said, "I will be with you always, even unto the end of the world."
48. What is TRUTH? TRUTH is that which is as it is, and nothing more.
49. What is AUGHT? AUGHT is that which is as it is, and nothing more.
50. Can TRUTH change? No, TRUTH cannot change.
51. What other name do we have for TRUTH? BREATH.
52. What has Jesus to do with TRUTH? He is the Truth, and He is the Life.
53. BREATH? All ye can do is to breathe.
54. What is the meaning of BREATH? It means to be, and to live.
55. What is the meaning of TRUTH? It means to be, and to live.
56. What is the meaning of AUGHT? It means to be, and to live.
57. What is the meaning of LAH? It means to be, and to live.
58. What is the meaning of ALLAH? It means to be, and to live.
59. What is the meaning of EVERLASTING? It means to be, and to live.
60. What is the meaning of GOSPEL? It means to be, and to live.
61. What is the meaning of PROPHET? It means to be, and to live.
62. What is the meaning of ANGEL? It means to be, and to live.
63. What is the meaning of HOLY NAME? It means to be, and to live.
64. What is the meaning of BOOK OF LIFE? It means to be, and to live.
65. What is the meaning of JESUS? It means to be, and to live.
66. What is the meaning of ISLAMISM? It means to be, and to live.
67. What is the meaning of MOORISH-AMERICANS? It means to be, and to live.
68. What is the meaning of FIVE POINTED GREEN STAR? It means to be, and to live.
69. What is the meaning of LOVE, TRUTH, PEACE, FREEDOM AND JUSTICE? It means to be, and to live.
70. What is the meaning of FRIDAY? It means to be, and to live.
71. What is the meaning of BETHLEHEM, OF JUDAH? It means to be, and to live.
72. What is the meaning of HOUSE OF DAVID? It means to be, and to live.
73. What is the meaning of JOSEPH AND MARY? It means to be, and to live.
74. What is the meaning of ABRAHAM, BOAZ BY RUTH, JESSE, KING DAVID, SOLOMON, HEZEKIAH AND JOSEPH BY MARY? It means to be, and to live.
75. What is the meaning of ISRAELITES? It means to be, and to live.
76. What is the meaning of IRON-HAND OPPRESSION? It means to be, and to live.
77. What is the meaning of PALESTINE? It means to be, and to live.
78. What is the meaning of TWO THOUSAND YEARS AGO? It means to be, and to live.
79. What is the meaning of NATIONALITY OF RUTH? It means to be, and to live.
80. What is the meaning of MOABITES? It means to be, and to live.
81. What is the meaning of MOROCCANS? It means to be, and to live.
82. What is the meaning of NORTHWEST AMERICA? It means to be, and to live.
83. What is the meaning of AFRICA? It means to be, and to live.
84. What is the meaning of RULER IN MOROCCO? It means to be, and to live.
85. What is the meaning of SELTAN? It means to be, and to live.
86. What is the meaning of EAST? It means to be, and to live.

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- 65. What is the name of the Holy City of MECCA? It is the Holy City of MECCA.
- 66. What is the name of the Holy City of MECCA? It is the Holy City of MECCA.
- 67. What are the words of Allah of the M. H. T. of the Palace of the A. C. of the Holy City of MECCA? It is the Holy City of MECCA.
- 68. Adept Chamber of the Moorish Holy Temple of Schenck. (Bird Heaven). They are the mothers and fathers of the human family. Adaltes and Molesma.
- 69. Where did they go? They went into Asia.
- 70. What is the modern name given to their children? Asia.
- 71. Who is guarding the Holy City of MECCA today to keep the unbelievers away? Angels.
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- 76. What is the Devil some time called? The Lower-self.
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- 78. Name them: Higher-self and Lower-self. The Higher-self is the Higher-self. The Lower-self is the Lower-self.
- 79. What people represent the Holy City of MECCA? Angels who protect the Holy City of MECCA.
- 80. What people represent the Lower-self? Those who were cast out of the Holy City, and those who accept their teaching.
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- 82. Can the Higher-self pass away? No.
- 83. Why? Because it is ALLAH in MAN.
- 84. What does the Lower-self breed? Hatred, Standstill, Murder, Theft, and everything that is evil.

- 77. Has he killed his brother? No, he has not.
- 78. When was he killed? He was killed in the Holy City of MECCA.
- 79. What are the names of the Holy City of MECCA? It is the Holy City of MECCA.
- 80. What did he have to do to be killed? He had to be killed in the Holy City of MECCA.
- 81. Did Jesus say that he was killed in the Holy City of MECCA? Yes.
- 82. What is the name of the Holy City of MECCA? It is the Holy City of MECCA.
- 83. Was Jesus killed in the Holy City of MECCA? Yes.
- 84. When was he killed? He was killed in the Holy City of MECCA.
- 85. By whom? By the Moorish Americans.
- 86. Name some of the names of the Holy City of MECCA: MOONS of North, Black, Colored, and in 1747? Negro, Black, Colored, and in 1747?
- 87. Negro, a name given to the Moorish Americans by the Moors, because he was a Negro.
- 88. What is meant by the word Negro? It means a Negro.
- 89. What does the word Negro mean? It means a Negro.
- 90. What does the word Negro mean? It means a Negro.
- 91. Can a man be a Negro? Yes.
- 92. Why? Because he is a Negro.
- 93. What does the word Negro mean? It means a Negro.

94. Will you define the word White? White means Purity. Purity means God, and God means the Ruler of the Land.
95. To whom do we refer to at times, as being the GREAT GOD? ALLAH.
96. Is the Devil made in the Image and Likeness of ALLAH? No, he is the shadow of our lower-selves and will pass away.
97. Who made the Devil? Elohim.
98. Who is Elohim? Elohim, is the Seven Creative Spirits that created everything that ever was, is, and evermore to be.
99. What is Elohim sometimes called? The SEVEN EYES of ALLAH.
100. How many days are in the Circle? Seven days.
101. How many days are in a creation? Seven days.
102. According to Science, how many days are in a year? Seven days.



**Questionable and Antiquated Laws
The Moral American
(BY THE PROPHET NOEL DRAY)**

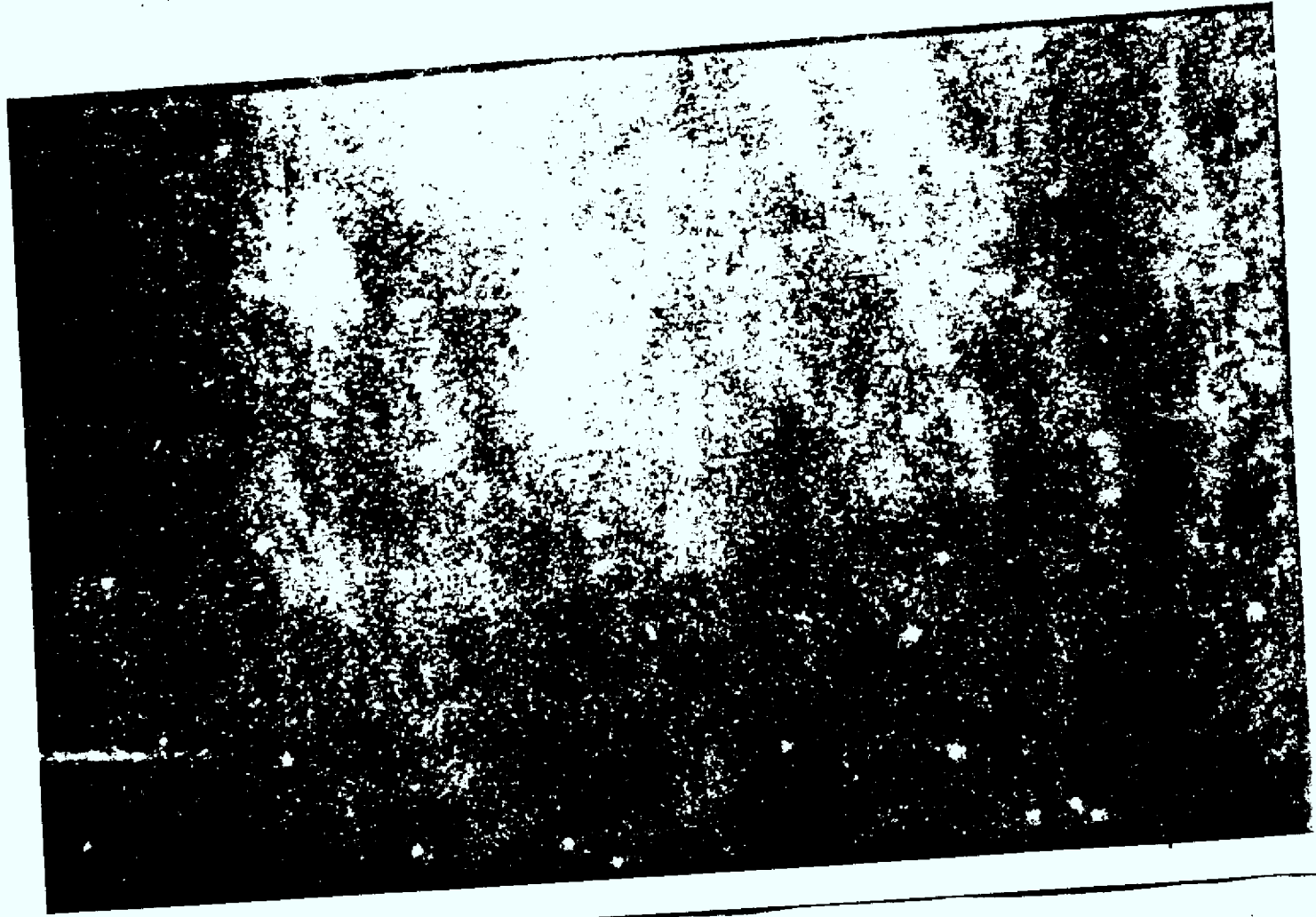
ACT 1.—Grand Shikah and Government of all Temples, all Businesses; Each said Temple to be approved by the Prophet Noble Dray, or acting upon by any members, or if he is not of any line of life that will create the temple, or any line of life that will cause the temple to be finance, etc., that will cause the temple to be a group of members. Any former, or any of these laws is subject to be removed from under heavy restriction, etc. by the Prophet Grand Shikah.

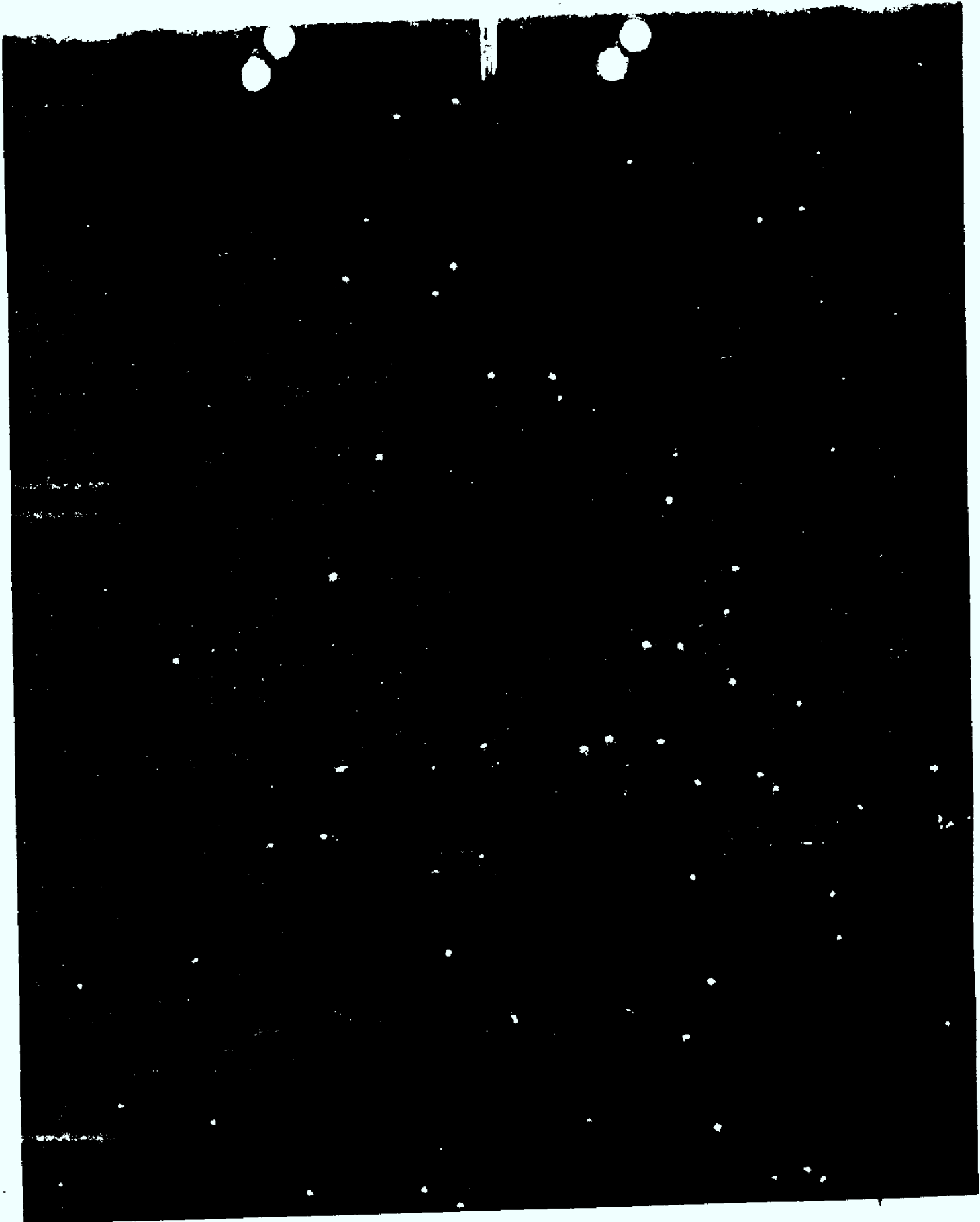
ACT 2.—All members are to be present at meetings and their public meetings present member is found standing around or in the period, shall be fined 50c on the first case, the second, he will be fined one dollar (\$1.00), and go on your emergency fund. If member is not in the bank he must subscribe for as much as able, to the Moorish Uplifting Fund, because finance to uplift a Nation.

ACT 3.—It is lawful and divine duty of every good member if he is able in finance, to aid me in lifting the nation and if he does not, he is an enemy to the cause of uplifting his own people and Justice, catch you. Let it be he or she according to Love, Truth, Peace, Freedom and Justice as I have the power arrested in my hands and I will have to enforce the law in order to save the Nation.

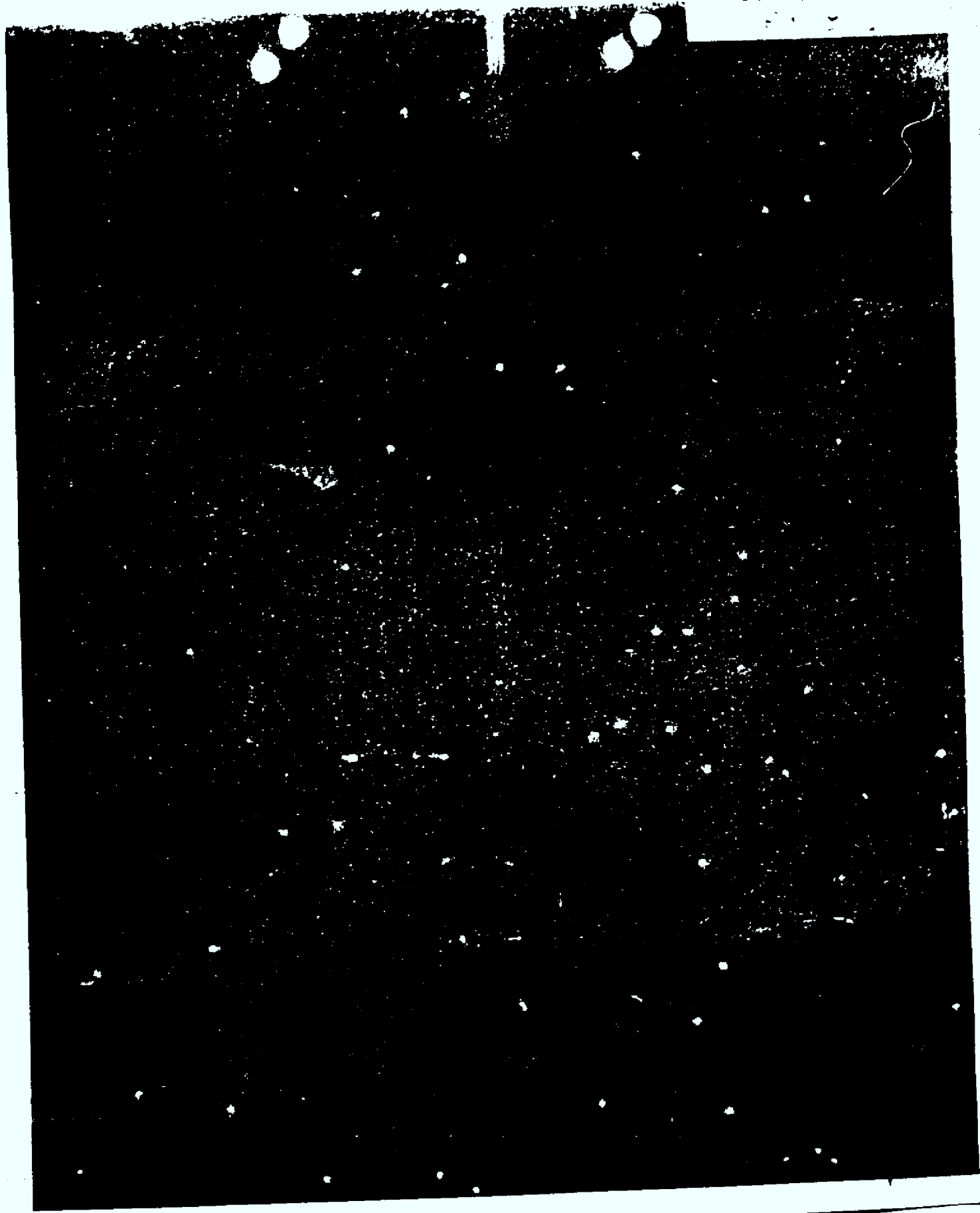
ACT 4.—All members while speaking a public speech must not use any assertion against the American flag or speak radical against the church, or member of any organized group, because of Love, Truth, Peace, Freedom and Justice.

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8-12-43





SULTAN ABDUL AZIZ IBU SAUD
THE DESCENDANT OF HEGAR, NOW THE HEAD
OF THE HOLY CITY OF MECCA

**KNOW THYSELF
AND THY FATHER GOD
ALLAH**

The Genealogy of Jesus with eighteen years of the events of his life, works and teaching in India, Europe and Africa. These events occurred before he was thirty years of age. These 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 good, grace 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 father, by these lessons you can set your 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 my Lord. If you can receive this pamphlet at expense, the lessons have not been known in because the Moslems, India, Egypt and Palestine had these secrets and kept them back from the outside world, and when the time appointed, Allah they loosen the keys and freed these secrets, and the first time in ages have these secrets been delivered in the hands of the Moslems of America. All authority and rights of property of this pamphlet of 1927.

By the Prophet
NOBLE DREW ALL

The industrious acts of the Moslems of northwest and west 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 the successive kingdoms. These kingdoms are called this day Morocco, Algeria, Tunisia, Tripoli, etc.

THE DIVINE INSTRUCTIONS

- 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 astounded.
- 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 Eliebeth and John. They found them, they brought them to Zoan.
- 6. Now Mary and Elizabeth were marvelling 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 mothers of long-lived 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 flew open at the age touch of time. This is the preparation age of soul, the kingdom of Immanuel, of Allah in man.
- 14. And, these, your sons, will be the first to tell the news, and teach the gospel of good will to men, and peace on earth.
- 15. A mighty work is yours, 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 our 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; that they through carnal thoughts and words and deeds, man fore himself, away from Allah debased himself.
- 19. Teach that the Holy Breath would make them one again, restoring harmony and peace.
- 20. That naught can make them one but love; that Allah so loved the world that he has clothed his son in flesh that man can comprehend.
- 21. The only savior of the world is love, and Jesus, son of Mary, comes to manifest that love to men.
- 22. Now love cannot be manifest until its way has

FROM THE HOLY PROPHECY

- been prepared, and naught can read the rock and know lofty hills and fill the valleys up, and show prepare, but purity.
 - 23. But purity in life men do not comprehend, but too, must come in death.
 - 24. And you, Elizabeth, are blessed because, your life made flesh, and he shall pave the way for love, purity and love; but not a word is lost, for in the book of remembrance a registry is made of every thought and deed.
 - 25. And when the world is ready to receive, he, Allah, send a messenger to open the book and copy from it, and I ages all the messages of purity and love.
 - 26. Then every man of earth will read the words of the language of his native land, and men will see the light, and in the light and be the light.
 - 27. 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 in heart; for they will not demand love in return.
 - 3. They will not do to other men what they themselves have other men do unto them.
 - 4. There are two selves, the higher and lower self, the higher self is human spirit clothed with soul, in the form of Allah.
 - 5. The lower self, the carnal self, the body of desires, is reflection of higher self, distorted by the murky ethers of the flesh.
 - 6. The lower self is an illusion and will pass away, the higher self is Allah in man, and will not pass away.
 - 7. The higher self is the embodiment of truth, the self is truth reversed and so is falsehood manifest.
 - 8. The higher self is justice, mercy, love and truth, the lower self, what the higher self is not.
 - 9. The lower self breeds hatred, slander, jealousy, pride, envy, theft and everything that harms; the higher self is the virtues and the harmonies of life.
 - 10. The lower self is rich in promises, but poor in blessings; it offers pleasure, joy and satisfying gain, but gives unreal, misery and death.
 - 11. It gives men apples that are lovely to the eye and pleasant to the smell; their cores are full of bitterness and gall.

THE DIVINE INSTRUCTIONS

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

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

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

17. Men seek salvation from an evil that deem a living 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

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 without; and when the demon self has been dethroned the savior, love, will be exalted to the throne of power.

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

CHAPTER IV.

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

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

2. And John was deeply grieved; he wept, Matheno said.

3. Death is an enemy of man, it is a friend who, when the work of life is done, just cuts the cord that binds the human

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 PROPHETS

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

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

9. The sages of the ages call you harbingers, "The Prophets look to you and say, 'He is Elijah come again.'" (Ezekiel 43:2)

10. Your mission here is that of harbingers, for you 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 heart can recognize the king.

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

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

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

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

16. The teacher treads the way; an every span of ground he leaves his foot-rink clearly cut, which all can see and follow.

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

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

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

20. This rite of cleansing is a preparation rite and when thus are cleansed come tread the temple of purity.

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

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

23. Now, you may never point the way and tell the way unless you 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, symbols of the cleansing of the soul.

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

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

THE DIVINE INSTRUCTIONS

- 11. And when he first saw Jesus he was climbing up a twelve step ladder, and he carried in his hands a compass, square and ax.
- 12. Ravanna said: All hail, most favored son of heaven!
- 13. And at the inn Ravanna made a feast for all the people of the town; and Jesus and his parents were the honored guests.
- 14. For certain days Ravanna was a guest in Joseph's home on Marmion Way; he sought to learn the secret of the wisdom of the son, but 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 Brahma.
- 16. And Jesus longed to go, that he might learn; and after my days his parents gave consent.
- 17. Then, with proud heart, Ravanna, with his train, began the journey toward the rising sun; and after many days they crossed the sand and reached the providence of Orissa, and the palace of the prince.
- 18. The Brahmic priests were glad to welcome home the prince; with favor they received the Jewish boy.
- 19. And Jesus was accepted as a pupil in the Temple of Jagannath; and here he learned the vedas and the manic law.
- 20. The Brahmic Masters wondered at the clear conceptions of the child, and often were amazed when he explained to them the meaning of the law.

CHAPTER VIII.

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

- 1. Among the projects of Jagannath was one who loved the Jewish boy. Lamaas Bramas was the name by which the priest was known.
- 2. One day as Jesus and Lamaas walked alone in a piazza 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 and 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 naught and yet it is the manifest of truth.
- 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 naught, are aught, and so must pass away.
- 9. The things we see are but reflexes just appearing in the ethers vibrate so and so, and when conditions change they disappear.

FROM THE HOLY PROPHET

- 10. The Holy Breath is truth, is that which was, is, and will be; remove 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 is down and man as truth abides."
- 14. Again Lamaas asked: "What do you say of power?"
- 15. And Jesus said: "It is a manifest; in the temple of truth it is but naught; it is illusion, nothing more, nothing less, not, but power changes as the ethers change, as the winds not, but power is the will of Allah and is omnipotent, and it is that which will manifest, directed by the Breath."
- 16. "Force is the lightning's stroke, a power in the human power in the lightning's stroke, a power in the human power in the eye."
- 17. "There is a power in the winds, a power in the rain, a power in the lightning's stroke, a power in the human power in the eye."
- 18. The ethers cause these powers to be, and they are Elohim, of angel, man, or other thinking things, directed force; when it has done its work the power is no more."
- 19. Again Lamaas asked: "Of understanding, what do you say?"
- 20. And Jesus said: "It is the rock on which may build himself; it is the knows of the aught and of the naught, the hood and of truth."
- 21. It is the knowledge of the lower self, the power of man himself."
- 22. Again Lamaas asked: "Of wisdom, what do you say?"
- 23. And Jesus said: "It is the consciousness that man has of himself; 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 delirium of heart of Allah."
- 27. Salvation is a ladder reaching from the hand of Allah to the heart of Allah."
- 28. It has three steps: Belief is first, and this is what men thinks, perhaps, is truth.
- 29. And faith is next, and this is what man knows, the truth, Fruition is the last, and this is man himself, the truth.
- 30. Fruition is the last, and in fruition faith is lost; it is belief is lost in faith; and in fruition faith is lost; it is man is saved when he has reached delirium; when he and Allah are one."

CHAPTER VIII.

JESUS REVEALS TO THE PEOPLE OF THEIR SINFUL WAYS

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

THE DIVINE INSTRUCTIONS

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 passed 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 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 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 offering can attend the one who takes the food from hungry mouths to be destroyed by fire.
19. When you would offer sacrifice unto Allah, just take your gift of grain, or meal, and lay it on the table of the poor.
20. From it an incense will arise to heaven, which will return to you with blessedness.
21. Tear down your altars; they can hear you not; turn all your sacred altars into fuel for the flames.
22. Make human hearts your altars, and burn your sacrifices with the fire of love.
23. And all the people were entranced, and would have Jesus as a God; but Jesus said:
24. "I am your brother man; just come to show the way to Allah; you shall not worship man; praise Allah the Holy One."

CHAPTER IX
JESUS ATTENDS A FEAST IN BEHAR AND
TEACHES HUMAN EQUALITY

1. The fame of Jesus as a teacher spread throughout the land, and people came from near and far to hear his truth.
2. At Behar, on the sacred river of the Brahmins, he taught for many days.
3. And Ach, a wealthy man of Behar, made a feast for or of his guests and he invited every one to come.
4. And many came; among them thieves, extortioners, courtesans, and Jesus sat with them and laughed; but they followed him were much aggrieved, because He sat with them and courtesans.
5. And they upbraided Him; they said, "Son of Joseph, of the wise, this day will be an evil day for you, for you have invited the lowly and the unclean to sit with you."
6. "The news will spread that you consort with the lowly and men will shun you as they shun an asp."
7. And Jesus answered them and said, "I have screened himself for the sake of reputation of of the day, arise and sink, like empty bottles on a stream; they are filled and will pass away."
8. They are the indices to what the thoughtless and they are noise that people make; and shallow men judge by the noise.
9. Allah and all master men judge men by their deeds and not what they seem to be; not by their reputation, but by their fame.
10. These courtesans and thieves are children of my Father, Allah; their souls are just as precious in His sight as yours.
11. And they are working out the same life as you, or of the Brahmic priests.
12. And they are working out the same life as you, or of the Brahmic priests.
13. And they are working out the same life as you, or of the Brahmic priests.
14. And some of them have solved much harder than you have solved, you men who look at them with scorn.
15. And some of them have solved much harder than you have solved, you men who look at them with scorn.
16. And some of them have solved much harder than you have solved, you men who look at them with scorn.
17. Yes, they are sinners, and confess their guilt, while you are guilty; but are shrewd enough to have a palladium cover up your guilt.
18. Suppose you men who scorn the courtesans, the drunkards and these thieves, who know that you are heart and life, that you are better far than they, stand before man know just who you are.
19. The sin lies in the wish, in the desire, not in the form, and deep within your heart you just for them.
20. Deceit you practice every day, and wish for honor and for fame, just for your selfish selves.
21. The man who covet is a thief, and abys the lawless.
22. You who are none of these speak out.

THE DIVINE INSTRUCTIONS

20. Nobody spoke; the accusers held their peace.
 21. And Jesus said, "The proof this day is all against those who have accused."
 22. The pure in heart do not accuse. The vile in heart who want to cover up guilt with holy smoke of piety are never loathing drunkards, thieves and courtesans.
 23. This loathing and this scorn is mockery, for if the tin-
 24. would be found to reveal in his lust, deceit and many forms of secret sin.

21. The man who spends his time in pulling other people's weeds can have no time in pulling his own, and all the choicest flowers of life will be choked and die, and nothing will remain but darnal, thistles and burrs.

And Jesus spoke a parable: He said, Behold a farmer has great fields of ripened grain, and when he looked he saw that blades of many stalks of wheat were bent and broken down.

26. And when he sent his reapers forth he said, we will not have the stalks of wheat that have the broken blades.

27. Go forth and cut and burn the stalks with broken blades.

28. And after many days he went to measure up his grain, but not a kernel could he find.

29. And then he called the harvesters and said to them: where is my grain?

30. They answered him and said we did according to your word: we gathered up and burned the stalks with broken blades and not a stalk was left to carry to the barn.

31. And Jesus said, if Allah saves only those who have broken blades, who have been perfected in his sight, who will he save?

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

CHAPTER X.

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

1. Heretofore in the sacred city of the Brahmans, and in Benares, Jesus taught; Udraka was his host.
 2. Udraka made a feast in honor of his guests, and many high born Hindu priests and scribes were there.
 3. And Jesus said to them, with much delight I speak to you concerning life—the brotherhood of life.
 4. The universal Allah is one, yet he is more than one; all things are one.
 5. By the sweet breath of Allah all life is bound in one; so if you touch a fiber of a living thing you send a thrill from center to the outer bounds of life.

FROM THE HOLY PROPHETS

6. And when you crush beneath your foot the worm, you shake the throne of Allah and cause the earth to tremble in its sheath.
 7. The birds sing out its song for men, and men sing in union to help it sing.
 8. The ant constructs its home, the bee its shelter, the spider weaves her web and flowers breathe to them the spider sweet perfume that gives them strength to tell in their sweet perfume that gives them strength to tell.
 9. Now, men and birds and beasts and creeping things delude, made flesh; and how dare you kill anything?
 10. It is cruelty that makes the world awry when you learned that when they harm a living thing, they harm themselves, they surely will not kill, nor cause a thing that Allah made to suffer pain.
 11. A lawyer said, I pray to Jesus, tell who is the God you speak about; where are his priests, his temples, his shrines?
 12. And Jesus said, the Allah I speak about is every where. He cannot be compassed with walls, nor hedged about with bounds of any kind.
 13. All people worship Allah, the One; but all the 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 God and so, as man's ideal God unfolds, Man's God to-day, to-morrow is not God.
 17. The nations of the earth see Allah from different views, and so he does not seem the same to every one.
 18. Man name the part of Allah he sees, and this is the all of Allah; and every nation sees a part of Allah, and every nation had a name for Allah.
 19. You Brahmans call him Parabrham, in Egypt he is Thoth, and Zens is his name in Greece, Jehovah is his name; but everywhere he is the causeless cause, the root from which all things have grown.
 20. When men afraid of Allah, and take Him as their God they dress up other men in fancy garbs and call them priests.
 21. And charge them to restrain the wrath of Allah, pray for him, and when they fall to win His favor by their prayers, buy him off with sacrifice of animals or birds.
 22. When man sees Allah as one with him, as Allah he needs no middle man, no priest to intercede.
 23. He goes straight up to Him and says, my Father Allah! And then he lays his hands in Allah's own hand, as well.
 24. And this is Allah. You are, each one, a priest, and yourself; and sacrifice of blood Allah does not want.

