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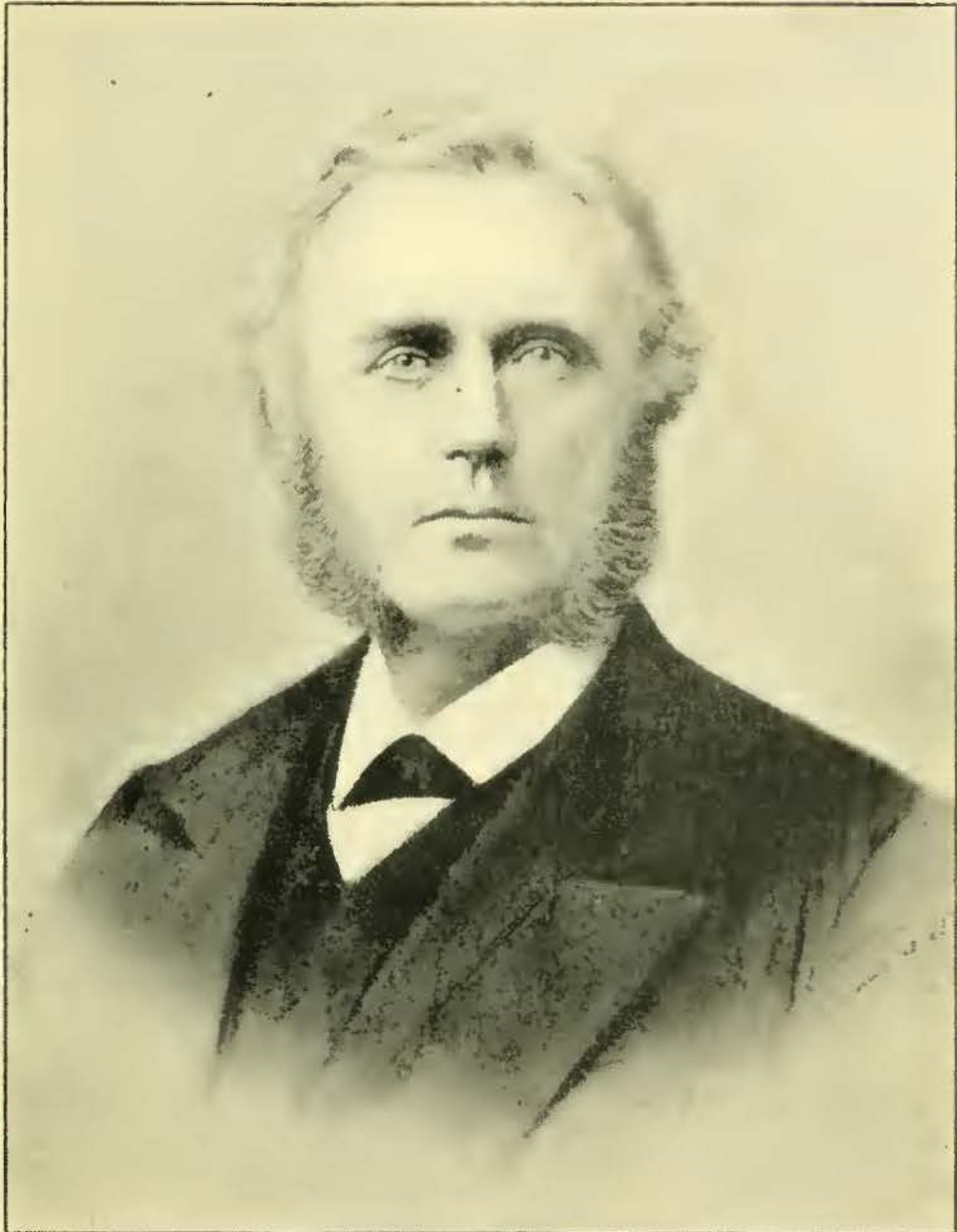
THAUMĀT- ŌAHSPĒ.

BY J. NELSON JONES.

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JOHN BALLOU NEWBROUGH.

How Oahspe was Written.

Mr. J. B. Newbrough, through whom "Oahspe" was written, gives the following account of its transmission:—

"Some two years ago, Oahspe was mechanically written through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this automatic movement of the hands, independent of one's own volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased. In my own case I discovered, many years ago, when sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward; nor could I control them any other way than by withdrawing from the table. Sometimes the power thus baffled would attack my tongue, or my eyes, or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate spiritualism, and I investigated over 200 mediums, travelling hundreds and hundreds of miles for this purpose. Often I took them to my own house, and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In course of time, about ten or fifteen

years, I began to believe in spiritualism. But I was not satisfied with the communications; I was craving for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things; I wished to learn something about the Spirit world; what the angels did, how they travelled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my short-comings in governing myself in thought and deed. In six years' training I reduced myself from two hundred and fifty pounds to one hundred and eighty; my rheumatism was all gone, and I had no more headache. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands. Instead of the angels holding my hands as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a typewriter, which writes by keys like a piano. This I did, and I applied myself industriously to learn it, but with only indifferent success. For two years more the angels propounded to me questions relative to heaven

and earth, which no mortal could answer very intelligently. I always look back on these two years as an enigma. Perhaps it was to show me that a man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both hands on the back, and they went for the typewriter, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also, before sunrise, the same power came and wrote (or printed, rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialised; behind me stood another angel with her hand on my shoulders. My looking did not disturb the scene; my hands kept right on, printing—printing.

For fifty weeks this continued every morning, half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book Oahspe. The peculiar drawings in Oahspe were made with pencil in the same way. A few of the drawings I was told to copy from other books, such as Saturn, the Egyptian ceremonies, etc.

Now during all the while I have pursued my avocation (dentistry), nor has this matter nor my diet (vegetables, fruit, and farinaceous food) detracted any

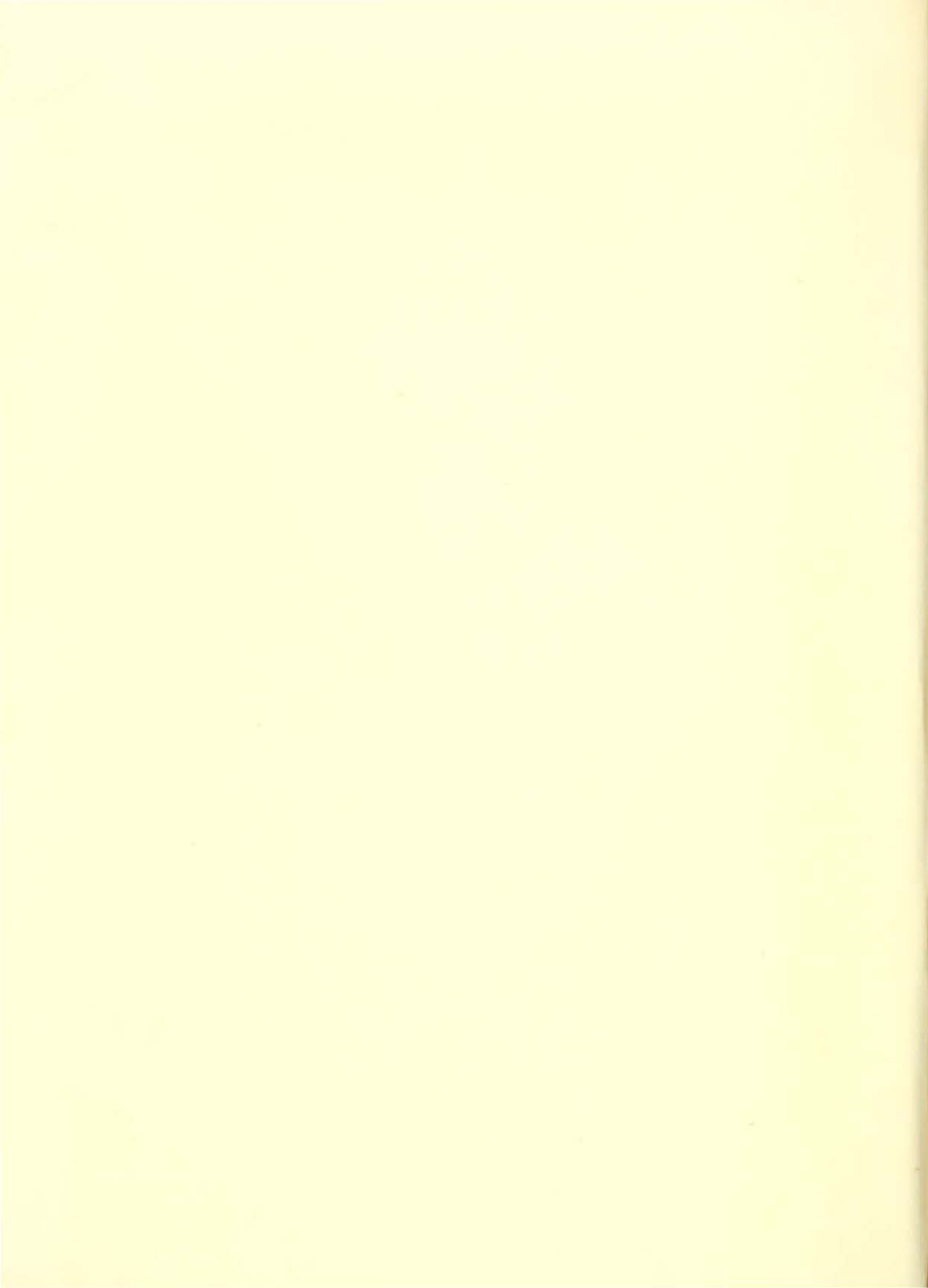
from my health or strength, although I have continued this discipline for upward of ten or more years. I am firmly convinced that there are numberless persons who might attain to marvellous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion."

J. B. NEWBROUGH.

NEW YORK, January 21, 1883."



J. NELSON JONES.



PREFACE.

Some of the articles in this pamphlet appeared in the Melbourne "Harbinger of Light." As the subject is continuous, and deals with the views announced by "Oahspe" on the falsity of Theological Christianity, it was thought better to publish the whole series in pamphlet form, and it is hoped they will be read with interest and profit by many who would miss their import if they had been separated by monthly intervals.

"Oahspe," in denouncing Christianity as being false, attacks only its theology and its resultant creeds and doctrines. Jesus of Nazareth and his teachings are fully endorsed; a history of his preparation in the spiritual world for a special work is given, that work being "to restore the ancient doctrines which were lost."

It is important that readers should clearly understand that the terms God, Lord, Saviour, etc., etc., so frequently used by Oahspe, never in any case refer to the INFINITE BEING, whom Christians usually address as "God," but always to some highly-raised spirit who had been, "at one time mortal," but now advanced to power and rule in some of the innumerable heavenly kingdoms of JEHOVIAH. This latter name is the distinctive one for the Uncreated ONE, Supreme over All.

It has been said in some quarters that the controlling spirits represent themselves to be Jehoviah. This is totally untrue. In no case is it so; they invariably represent them-

selves to be Servants of Jehovih; when such expressions as "Jehovih said" occur, it means that the Infinite One spoke through a highly-raised and ruling spirit by afflatus (entrancement). In similar manner are given all spiritual communications even upon the earth plane.

No price is put upon this pamphlet. It is for free distribution in the cause of breaking down error and setting up of Truth. It can be obtained by application to Mrs. Annie Bright, "Harbinger of Light" Office, 117 Collins-street, Melbourne, or to the writer, J. Nelson Jones, "Leamington," Moyston-road, Ararat. Friends who approve are asked to aid in the distribution.

J. NELSON JONES.

Ararat, 2nd March, 1912.

Things to be heeded by readers of Oahspe as an aid to the understanding of it.

As but few have the whole book, and, therefore, the greater number of its readers will have seen only excerpts, it may be desirable to devote a page or two in explanations that may aid to a comprehension of the wonderful volume.

Its historic parts are said to be "transcripts from the libraries in the heavens." That it was given through an amazing manifestation of spirit power, exercised through Mr. John Ballou Newbrough of New York, we know, and the matters treated of will be an index as to the source from which they spring. This alone would account for some of those singularities that are said by some to be a new language, and affords collateral confirmation of the claim of its writers as to its source. Such heavenly records would, naturally, embrace all the most ancient languages of the earth, and the spelling evidently follows the usage of some of them. Thus, Egupt (Egypt), Uropa (Europe), Vind'yu (India), Par'si'e (Persia), Gautama (America), etc., etc.

From what has been said of the Ether of Space ("Harbinger of Light," April and May, 1911) being the veritable heavens and hells as to location, and these being stupendous "Principalities and Powers" with appointed Rulers under Jehovih, it follows that they would have innumerable names never heard of before on earth, nor is it necessary to attempt to learn off by heart these long

and difficult lists of names. For a faithful transcription, and to enable us to get more transcendant ideas of what these Etheric or Spiritual realms really are, we may assume that it was necessary to give them in full.

Another point which tends to make the oahspian style a new language is the following fact which should be carefully noted by students. This is that there is but ONE Infinite Supreme Jehovih, Ruler over all; but there are an enormous number of Gods, Goddesses, Lords, and other Rulers in the innumerable etheric realms, all of whom were "at one time mortal." The etheric realms are mapped out and named, and lengthy lists of the names of official Rulers (for a season) are given.

This conception is so different from the ordinary one, in regard to God, heaven and hell, that it cannot be too strongly impressed that in Oahspe, the titles God, Lord, etc., etc., never mean the Supreme Creator, but always refer to a "one time mortal" who has risen to power and rank in the course of long and faithful service. There is but ONE Uncreate, named variously in the different regions of the earth and in different ages. Jehovih is the name mostly used in Oahspe: being formed from the "sounds the wind uttereth": E-O-I-H. A few quotations will put this matter into its proper light, and remove the ambiguity that prevails with all who entertain the old ideas, and are unacquainted with the real characters of the multifarious heavenly kingdoms and their Rulers, who are termed Gods, Goddesses, Lords, Orion Chiefs, Nirvanian Chiefs, etc., who were all at one time mortal. These are appointed to ruling positions

for a season. It is important to heed this because it is a key wherewith to unlock much, and it also disposes of the old doctrines of Angelology and Demonology, which postulates a distinctly separate creation for these intelligences. The following will be illustrative:—"Hear the words of thy God, O man—I am thy brother, risen from mortality to a holy place in heaven: profit thou in my wisdom, and be admonished by my love. For as I am thy elder brother, so shall it be with thee, to rise also in time to come, and look back to mortals and call them to the exalted heavens of the Almighty.

"Hear thy God, O man, and distinguish then, that the twain, God and Jehovih, are not the same one; nor more is thy God than what thou shalt be in time to come.

"Nor is this all; for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into Etheria, midway between the planets — the highest of all heavens — over which there are Chiefs, who are also Gods and Goddesses of still more comprehensive attributes."

These passages will elucidate the subject, and account for much that looks like a new language.

A great number of ancient words also are used for which no exact equivalent is to be found in English. They seem to come from the Panic; the language of the continent of Pan, submerged in the Pacific Ocean, the northern portion of which still remains, and is called Ja-pan at the present day. These words are given in a glossary in the book itself, and it would be well to give the meanings of them in brackets, when quoting isolated

passages:—Thus, “A’ji” (first degree of density of an atmospherean world); “Ji’ay” (second degree of density of the same); “Su’is” (clair-audient, clairvoyant; seership mediumship) “Sar’gis” (materialised angel, or medium for materialisation); “Hindan” (highest light); “Dan” (light regions); “Dan’ha” (time from dawn of one period of light to the succeeding one). These periods or “arcs” are mapped out in the book for the last 24,000 years; 8 arcs of about 3,000 years duration each. The present arc of “Kosmon” was entered in 1848. This most remarkable year is noted by what is known as the “Rochester Knockings” which really inaugurated what is now called “Modern Spiritualism.”

One of the great merits of the book is that it is written in plain and unmistakable English, so far as that was possible in dealing with a world’s history embracing a period of some 80,000 years. Moreover, this plain English is now exactly as given by the angel messengers but a few years ago. It has not undergone the inevitable errors incidental to hand-copyings from scroll to scroll; of translations into countless tongues with re-translations; of excisions and interpolations innumerable to suit the needs of priestly doctrine. In fact, we have it unadulterated and in its purity. It is given as a revelation for this advancing age of “Kosmon.” Its religion is, ONE INFINITE CREATOR who is “FATHER,” hence, all men are BRETHREN. Its ethics are of the very highest, being the Eternal Truths which are ever the same, whether given to an ignorant world by Abram, Moses, Confucius, Buddha, or Jesus.

Its discipline and rules for life are sublime, which if put into practice would quickly revolutionise the world. Its freedom and liberty for all is intense. All are children of one Eternal Father. Man is free; but he shall judge himself and his Creator. Yet, this book is regarded by many very good people with doubt, horror, and contempt. Why? Because it is outside the current "Orthodoxy" of the day. Does this matter? Right is right; purity is purity; whether it comes through this source or that. Every man must judge for himself, and apart from priestly Authority.

The Heavens and the Hells.

As it is important for students of Oahspe to note its teachings in regard to Gods and Goddesses, equally so is it to note what is said of Heavens and Hells.

The old "orthodox" ideas of one heaven and its anthropomorphic God, its suggestions of everlasting monotony, and of one hell of eternal torments is utterly exploded by Oahspe. There are myriads of Gods and Goddesses, and myriads of heavens wherein they rule. No monotony but WORK, in which the spirits of men can delight. A life of uplifting others, and of being uplifted, and so an eternal progression for ALL. Heaven is order, organisation, love, peace, and joy. Hell, is disorder, confusion, anarchy, hate, discord and misery.

Swedenborg says, every heaven has its opposite hell. This is not only conceivable, but rational, for every virtue and truth has its opposite vice and falsity.

The following quotation from Oahspe will be found in the Book of Osiris, Chapt. VII., page 162. It is so beautiful that it is hoped it will, in conjunction with what has been said about the Ether of Space (See "Harbingers" for April and May, 1911), serve to throw a new light upon the important questions of heaven and hell.

"Who shall tell the glory of the Gods of heaven! Their mighty kingdoms overspreading the whole earth! Hundreds and hundreds, and thousands! their libraries of records of holy and valorous deeds! A council chamber of half a million souls! Hundreds of departments,

thousands! Here a board to select young students to the colleges of messengers. Another board to select students to the colleges of arts. Another to select students to mathematics. Another for prophecy. Another for great learning. Another for factories. Another for compounding and dissolving the elements. Then come the departments of the cosmogony of the stars; then of the ethereal worlds; then the roadways of the firmament; then a'ji and ji'ya, and nebulae; then Se'mu; then Hi'dan; then the dawn of Dan; then histories of corporeal affairs, and of the affairs of the heavens far and near; then genealogy of thousands, of Orion Chiefs; the creation of mineral vegetable, and animal kingdoms. Yea, but to enumerate the half of what cometh before a God and his Council would itself fill a book. Who, then, O Jehovih, shall venture to tell the labour and wisdom of Thy etherean Gods! How shall the second resurrection give up its mysteries? Shall Thy recorder follow the young student for messenger, and disclose the training put upon him?

"How like a carrier dove he is taught to go from place to place, but holding the message in his head? Then follow the student in another department, and make a record of how he is taught? And of the multitude of questions that come before the council from far-off places. Then the rites and ceremonies, and the unending variety and magnificence of the music. Can a man describe a million men and women and children? A hundred million! A thousand million! Five thousand million! Who hath seen so great a man to do this? And yet this is but Thy lower heaven, O Jehovih! A strange voice

riseth up from the earth, saying:—Have they anything to do in heaven? O, ye Gods! And one half of the earth-born coming hither in infancy! And the countless millions who know little more than the beasts of the field! To be falsely taught that these unfortunates would skip off to paradise and possess great learning in the hour of death! O, that their understanding could be opened up to Thy kingdoms, Thou All-extending Creator! That their eyes could look upon the greatness of even Thy lower heaven! To behold a thousand departments reaching as wide as the earth! And then the hundreds of thousands of branch departments, of hundreds of grades, adapted to every soul that riseth up from the earth.

“O that they could look into the dark places in Atmospherea! That they could see a million souls plunged in chaos by terrible war! Crazy spirits, wild and battling! Not knowing they are dead! The ceaseless toil of a million nurses and physicians, labouring day and night with them! O, the darkness upon them! O, the glory of Thy exalted ones! Who is there, having seen the magnificence of Thy glories, will not bestir himself every moment to lift up his brother, and point the way to Thy throne. O, that they could see Thy swift Gods of dawn! How they hear a hundred tongues at one time, and frame answers to them all, and by a motion of the hand, dispatch messengers to fulfil the same in words! How they select officers, to know a hundred at a glance, and know where to place them; and that everyone shall fit his place! Who is there, O Father, can frame into words the proceedings of heaven, so that mortals

can comprehend even a fraction of 'Thy great glories! Shall a man light a candle and say it representeth the Sun? How, then, shall they find the affairs of mortals comparable to Thy kingdom? O, that they knew the meaning of the difference betwixt all Light and the darkness of man's judgment! O, that they knew THEE, 'Thou Central Sun of all LIGHT! They have put away Thy Person, and they go in any direction. Thy great Gods are but myths to them, because of the darkness of their souls. Behold, they look for a small man with a large sword! The power of great wisdom they know not. That they could behold the coming and going of thousands of messengers, from far-off kingdoms, before the throne of Thy God!

"How he hath answered their matters suddenly! And the while heeded the voices of a thousand marshals! O, that man knew the glory of Order! The power of Harmony! They have seen a clock with a hundred wheels, and the eye of its maker overseeing its every part in motion, and they call it wonderful! But how can they know Thy councils, O Jehovih? Thy millions? And Thy God on his throne, mantled in Thy Light, overseeing a whole heaven! What majesty of words can make mortals comprehend his wisdom, and power, and great labours!"

Glossary for the foregoing:—

A'JI - - - - First degree of condensation of an
Atmospherean World.

Jl'AY - - - Second degree of the same.

ATMOSPHEREA	The etheric worlds near to the earth; the lower heavens, the nearest being carried round with its ro- tation.
SE'MU	Jelly-fish. Green scum. (Qy; Pro- toplasin, beginnings of life?)
HI'DAN	Highest Light.
DAN	Region of Light.
Dawn of DAN	Commencement of a Light Cycle. Several of these periods are described in the passage of the Solar Phalanx through the Ether- ean Heavens during the past 24,000 years. These heavens are charted and named.

False Religions.

In this age of criticism when the foundations of every cult are being subjected to the test of most rigid investigation, it is well to remember that, whatever the result of such criticism may be, it cannot touch the great and abiding realities of the Spirit. When Christianity is put under the lens, it is not the divine ethics of Jesus of Nazareth that are assailed, but the travesty of them as evidenced in the aggressive ecclesiasticisms of to-day which have obscured the light that illuminates, not only the pages of the Gospels, but the teachings of every true son of God. Egyptologists are continually finding parallel ethical passages in the Book of the Dead, buried for ages before the Christian Era, even passages that are found in Jesus' sermon on the Mount. This does not detract from the value of the teaching, but shows that The Infinite God, our Father, has never left Himself without a witness, and that inspiration is universal. As Dr. Silvanus P. Thompson says, as quoted in the July "Harbinger of Light":—"If all our Churches were pulled down, if all our creeds were blown to the four quarters of the earth, if all our Bibles were unfortunately burnt, there would still remain that which was the real and one essential thing—without which Churches and Bibles and Creeds were simply worthless—there would remain God Almighty in Heaven and the human soul, and God could reveal Himself directly if He chose.."

But the world has been in the past, and now is, full of false religions. If anyone doubts this assertion, it is

only necessary to point out a significant fact that will prove it. The devotee of any cult will always most stoutly maintain that his system is the true one, and all others more or less erroneous; and this, even with only shades of differences in the same cults. Can they all be right; or rather, can any of them be true? The rational answer to the question is that none can be entirely true, while all may hold some germs of truth, so smothered up and obscured by the creeds and traditions of men as to be almost indiscernible, and to have been so perverted as to have lost all their original significance and meaning.

Now, Oahspe boldly states that the world has been dominated by *four* great false systems of religion. That there may be no misunderstanding of this we will quote from the book; but to economise space, a portion may be abridged.

The opening chapter in the book describes a series of eras after the creation of man, and after the third era of development, it says:—"In that same time the BEAST (Self) rose up before man, and spake to him, saying:—'Possess thou whatsoever thou wilt, for all things are thine, and are good for thee.' And man obeyed the Beast; and war came into the world. This was the fourth era. And man was sick at heart, and he called out to the Beast, saying:—'Thou saidest: Possess thyself of all things, for they are good for thee. Now, behold, war and death have encompassed me about on all sides. I pray thee, therefore, teach me peace!' But the Beast said:—'Think not I am come to send peace on the earth. I come not to send peace, but a sword. I come to set man at

variance against his father; and a daughter against her mother. Whatsoever thou findest to eat, be it fish or flesh, eat thou thereof, taking no thought of to-morrow.' And man ate fish and flesh, becoming carnivorous, and darkness came upon him, neither yet heard he the voice of Jehovih, nor believed in Him. This was the fifth era.

"And the Beast divided itself into *four* great heads, and possessed the earth about; and men fell down and worshipped them. And the names of the heads of the Beast were, Brahmin, Buddhist, Christian, and Moham-medan. And they divided the earth, and apportioned it between themselves, choosing soldiers and standing armies for the maintenance of their earthly aggrandisement. And the Brahmins had seven million soldiers; the Buddhists twenty million; the Christians seven million; and the Mohammedans two million, whose trade was killing man.

"And man in the service of the Beast, gave one sixth of his life and his labour to war and standing armies; and one third of his life he gave to dissipation and drunkenness. This was the sixth era. Jehovih called to man to desist from evil; but man heard Him not. For the coming of the Beast had changed man's flesh, so that his soul was hid as if in a cloud, and he loved sin. Jehovih called unto His angels in heaven, saying:— 'Go ye down to the earth once more to man, whom I created to inhabit the earth and enjoy it, and say ye to man: thus saith Jehovih: Behold the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention to an herbivorous man of peace.'

"The four heads of the Beast shall be put away; and war shall be no more on the earth. Thy armies shall be disbanded. And from this time forth, whosoever desireth not to war, thou shalt not impress; for it is the commandment of thy Creator. Neither shalt thou have any God, nor Lord, nor Saviour, but only thy Creator, Jehovih! Him only shalt thou worship henceforth forever. I am sufficient unto Mine own creations. . . . And the angels of heaven descended to the earth to man, and appeared before him, face to face, hundreds of thousands of them, speaking as man speaketh, and writing as man writeth, teaching these things of Jehovih and His works. And in the thirty-third year thereof (the Kosmon era) the Embassadors of the angel hosts of heaven, prepared and revealed unto man in the name of Jehovih, His Heavenly Kingdoms; and have thus herein made known the plan of His delightful creations, for the resurrection of the peoples of the earth. Not INFALLIBLE is this book, OAH SPE; but to teach mortals HOW TO ATTAIN TO HEAR THE CREATOR'S VOICE, and TO SEE HIS HEAVENS, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death. Neither are, nor were, the revelations within this OAH SPE wholly new to mortals. The same things have been revealed at the same time unto many, who live at remote distances from one another, but who were not in correspondence till afterwards. Because this light is thus comprehensive, embracing corporeal and spiritual things, it is called the beginning of the Kosmon Era. And because it relates to earth, sky, and spirit, it is called OAH SPE."

The first thing to note in this remarkable utterance is that, at a certain stage of man's development what is called the "Beast" arose within him. This Beast is the Selfhood, the principle of evil, as opposed to the principle of good; the divine spark of Conscience. It is Paul's "Carnal-mind," which is "not subject to the law of God, neither indeed can be." Why? Because God's Law is Love.

The next point to note is how the Beast speedily brought discord and war into the life of man; and falsities in the shape of perverted truths, or false religions; and war in the name of religion became a sanctioned thing. If anyone doubts this, let him read the histories of the Crusades, which for 176 years devastated the world; Christians against Moslems; Moslems against Christians.

Thus the world continued, and still is arming to the teeth; Nation against Nation. But, Oahspe declares that, in this Kosmon Era, this state of things is to be abolished. The Kosmon Era commenced about the year 1848, that memorable year of remarkable upheavals in the social and political worlds. In this year also occurred those "Rochester Knockings" which created such a furore, and may be called the commencement of what is termed "Modern Spiritualism." Since that time the "angels of heaven have descended to the earth, to man, and appeared before him face to face," as predicted. It is to this wonderful eruption of spirit forces that we may attribute the great changes in religious ideas, and the general desire to enter into peaceful relations that is to be observed in ever increasing ratio since 1848.

It must also be observed that, in this opening chapter

of the book, as throughout the whole of it war is made a sort of test of falsity in religion, for it is the direct consequence of the rule of the Beast, instead of the rule of Love.

The Christian Religion, if we may accept the histories as we have them in the Synoptics, was heralded by the angel song of "Peace on earth, and goodwill towards men."

Jesus of Nazareth, according to the same authority, said: "Blessed are the Peacemakers, for they shall be called the children of God," and, "If a man smite thee on the right cheek, turn to him the other also," and again, "agree with thine adversary quickly, whilst thou art in the way with him." The whole spirit of the ostensible founder of Christian Religion, is Peace. If then war be an attribute of a false religion, how can Christianity as a system set up a claim for truth? The whole of the Christian World is at the present moment engaged in the invention of the deadliest engines of destruction the world has ever seen, each one vieing with the other for supremacy.

Oahspe makes no special attack on Christianity. It is simply grouped with three other great systems as *one* of a class of false religions, having certain qualities in common. Instead, then, of ignoring or ridiculing the statement, it should be calmly investigated with the view of arriving at truth; for the truth concerns us all, whatever be our creed.

At the beginning of this paper it was said that, probably, a substratum of truth ran through all these

false systems of religion, and it is a matter of deep interest to try and discover what that truth is. It must be simple, because it must be universal. Throughout the ages from time to time have ever been given heaven-sent messengers for the purpose of guiding poor humanity, and opening its expanding intelligence to a perception of spiritual things.

Such heaven-sent messengers were Zarathustra (Zoroaster), Abram, Moses, Jesus and others; whose mission was to put truth, philosophy and ethics into the world in a manner suited to the genius and character of the peoples to whom they were sent. A study of the teachings of these Lights will reveal the fact that, the essential teaching has always been, The oneness of Jehovih, His Fatherhood and the Brotherhood of Man.

This is simple and universal. A child can understand it. It embraces the whole of a true religion. They are the basic truths in all religions, though smothered and stifled by the conceits of men.

False Gods and False Heavens.

To the Christian mind accustomed to the idea of one God (the Supreme), and one heaven (the highest), the above heading will appear paradoxical; but it is not really so. The idea of a false God implies the idea of a false heaven where he rules.

Swedenborg talks of "false heavens," and explains the paradox by saying that, from all cults there are continually passing into the spiritual world hosts of spirits, who are right in their genuine goodness of life, but wrong in their intellectual conceptions about their religion. All such pass into a heaven of their own, and are happy; but it is not a true heaven, for to constitute a true heaven, the spirits inhabiting it must be right in their goodness, and right in their intellectual conceptions of truth. In other words, the love and the intelligence must be conjoined. Love and Will must harmonise with Wisdom and Truth. Swedenborg further states that all these spirits are visited by spirits from true heavens, and are instructed. Many who have open and receptive minds soon receive the truths presented, abandon their false ideas, and pass into higher heavens; others, who are bigoted in their beliefs, cannot be touched for a time, and just remain where they were until they can receive truth; it may be for centuries, but all must eventually be brought into harmony.

This presentation of a false heaven is conceivable—we have in the religious communities of earth something quite analogous.

Oahspe presents a somewhat different idea. Though Swedenborg's definition may still apply, the origin of the false heavens seems to have been false Gods who set themselves up as being the Infinite Creator, Jehovih, which, of course, they were not; having been themselves at one time mortal. Thus we have histories of *four* false Gods presented—Ennochissa, Kabalactes, Thoth, and Looeamong, being respectively the inspirers of the four false systems of Brahminism, Buddhism, Christianity, and Mohammedanism; and the Rulers in the false heavens of the earth.

It is Looeamong as the falsifier of, or rather, inventor of, the theological system called Christianity with whom we shall have to do in these papers, because this system, which is lauded as the only true system, has overrun the western world, and affects ourselves most nearly. It is noteworthy that three of these false Gods were Triunes, and entered into a confederacy in opposition to Jehovih. As a matter of course, they all came to grief; have been brought to judgment and sentenced, but we cannot at present enter into this. It is the intention first to try and show how Oahspe explains the origin of the system under which we live, and in what its falsity consists.

It is the common belief that Christianity, as we have it now, commenced with Jesus of Nazareth in Palestine. This is a great error. It commenced under Emperor Constantine, and the Council of Nice in A.D. 325. If we search the pure and simple teachings of Jesus, we cannot find anything of the complex theological doctrines propounded by the Christian Church. The whole of his

religion is summed up in the utterance: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself," and as though to emphasise the complete sufficiency of this, he added: "On these two commandments hang all the law and the prophets."

This teaching is in perfect accord with that of Zarathustra, Moses, and other heaven-sent messengers of previous ages; but where in all these can we find anything about Three Gods in One, and One in Three, and Vicarious Sacrifice?

Jesus never taught it. It came into our theological system with Constantine and the Council of Nice, and as will be presently seen from Oahspe, under the inspiration of the false God Looeamong, who had assumed the name or title of KRISTE, which means ALL Knowledge. In this was his sin and falsity; he claimed an attribute which belongs to Jehovih alone—Omniscience.

In the consideration of this subject of false Gods and false heavens, the suggestion occurs, as to why the Infinite Over Ruler of all permits these high and powerful spirits to go wrong. The answer to the query would seem to be in the fact that the Infinite Father, Jehovih, has placed all His intelligent creatures, man and spirit-man, however much advanced, in PERFECT FREEDOM. Hence, occasionally, advanced spirits, being led by a spirit of Selfhood, go astray; for perfection can be predicated for Jehovih alone. A little thought will show that this

absolute freedom is an essential for progression. Looeamong erred. He had to run his course, make miserable failure, be brought to judgment and sentenced—as with all of us. In illustration, the Book of the wars against Jehovih has the following: Chapt. XVII.:—"God the Ruler of the heavens of the earth, thus bewailed because of falsity in his kingdom—"Great Jehovih, how have I failed in Thy Kingdom. Behold, Thou gavest into my keeping the earth and her heavens, and they have gone astray!" Jehovih said: 'Behold the plan of My government, which is to come against nothing in heaven or earth; to seize nothing by the head and turn it round by violence to go the other way. Though I am the power that created them, and am the Ever-Present that moveth them along, I gave to them to be Gods like Myself, with liberty to find their own direction."

This question of all being placed in perfect liberty cannot be too strongly impressed, because it gives the key to the unlocking of what seems otherwise inexplicable. "Hearken to the wisdom of your Creator, O My sons and daughters. Wherein have I not given liberty to all people? He that doeth a right, wherein is he not free? He that doeth a wrong, wherein hath he liberty? Whoever endeavoureth to surpass himself, have I not shown him his limit? I created man at zero, but for him to add to himself forever. Liberty I gave him to add only that which perfecteth his own soul. Wherefore, if he eat poison, it taketh from him his body which I gave. Herein made I a boundary, both on earth and in heaven, which is to say, inasmuch as a man accumulath virtue,

wisdom, patience, love, truth, and pure words, he is free; because in so doing, he followeth Me in My works. But he that seeketh to glorify himself in his possessions bindeth himself; because he is unlike Me, for I gave ALL, and thus made the universe. Two states, therefore, have I created open to all men, both on earth and in Atmospherica, which are liberty and bondage. And man I made to choose that which he will; but that he might not err, behold, I send My emancipated angels to explain these things beforehand." (Oah., page 102, 1 to 3.) Again:—"Liberty, first of all, unto all people; then discipline and harmony, and then the improvement of all the talents I created with all." (Oah., 730, 11.)

Jehovih hath said:—"Even to them that choose darkness and evil have I given liberty also; for they shall learn by experience, in time to come, that all these guides and leaders, be they kings, or gods, or lords, or saviours, are but snares from whom soon or late, they must turn in order to rise out of the hells they have built for others. For, because they put Me afar off, or denied My Person, or called Me void like the wind, I cut them not off; but they cut themselves off from Me, and thus fell into torments. For I am as near to the corporean (man of flesh) as to the es'sean (spirit-man): let them disown their kings and gods, and whomsoever hath a kingdom to glorify; and they shall espouse Me, for I am ever present. For this, all people shall do, either on earth or in heaven. My kingdoms are not by violence or by war, but by liberty to every soul; and whoso practiseth peace and love and liberty unto others, are My chosen.

They are on the way to everlasting resurrection." (Oah., 453, 9, 10.)

Jehovih saith:—"Because I gave thee liberty, thou art responsible for all thou art, and for all thou makest thyself, and for all that shall come of thee, and for thy peace and happiness, both in this world and the next."

These passages, if carefully studied, show that perfect liberty for all is the Infinite Father's Order; that it is a necessary element in the spiritual progression of His creature man, and that it imposes a responsibility on him that he cannot escape. Moreover, it offers a sufficient explanation of why both men and gods go wrong whenever, in their freedom, they listen to the inherent devil of Self.

Jesus of Nazareth.

It is thought and said by many that Oahspe wants to "get rid" of the Christ. If Jesus of Nazareth be the Christ this is a false assertion, because, in its pages we have a fuller account of John or Jesus than we get in our New Testament. There is nothing, indeed, about an immaculate conception, but there is an interesting account of how Jesus was specially fitted, by spirit power and control, for a special work; that work being the restoration of the old truths formerly given to the Israelites, and which had become partially lost, or at least, perverted and falsified. It will be best to make a somewhat lengthy quotation in elucidation of this very interesting subject; premising only the following note of explanation to enable the reader to understand what is said. In the spiritual or etheric worlds there are, it would seem, a class of angels or spirits whose special business it is to supervise, order, and arrange the generation of men upon earth, probably, for the purpose of continually improving or evolving higher grades of the race. Occasionally when a heaven-sent messenger is needed upon earth, these angels are commissioned to raise a man who is *fitted* to *hear the Voice*; that is a sensitive with what we to-day call remarkable mediumistic powers, and which Oahspe calls "Su'is," and "Sar'gis," that is clairvoyance, clair-audience, and materialisation of spirit form. (Oah., Book of Eskra, Chap., XLII.) "God, Jehovih's son, was wise above all these trials, for he had the light of Jehovih's kingdoms with him. And it will be shown, presently,

how much farther ahead are the plans laid out by Jehovih's sons, than by his enemies. Because Pharaoh persecuted the Israelites, Moses put a curse upon Pharaoh. Now, after hundreds of years in the lower heavens, behold, Pharaoh was cast into hell, and then into chaos, and none but Moses could deliver him, as hath been previously described. So, Moses descended from the higher heavens and delivered Pharaoh, and he provided Pharaoh a new name, Illaes, and sent him back to the earth to labour with the Israelites, in order to fulfil his shortness in righteous works. Illaes, therefore, became a willing volunteer, and many angels with him. And these angels inspired seven hundred Israelites to separate themselves from all other people, and to go and live by direction of the angels of Jehovih. Moreover, the angels inspired these people to call themselves Es'eans (Essenes) as commanded by Moses in heaven. These Es'eans were, therefore, a separate people, pledged to Jehovih, to have no king nor earth-ruler, save their rab'bahs (heads of communities). And they dwelt in communities and families of tens and twenties and hundreds, holding all things in common.

But in marriage they were monogamic; neither would they have more than one suit of clothes each; and they lived on fruit and herbs only; nor ate they fish nor flesh of anything that had ever breathed the breath of life. And they bathed every morning at sunrise, and worshipped before the altar of Jehovih, doing, in all things, after the manner of the ancient Faithists. By virtue of the angel hosts, who were with them, did they these things. And they held communion with the angels of

heaven every night before going to sleep. Illaes had said: Because I persecuted the Faithists, and raised up my hands against them and against Jehovih, I was instrumental, in part, for their fall. Now will I labour with them, to re-establish them in purity and love. And he so laboured. And Illaes and his angel hosts made the camps of Es'eans their dwelling places, watching over these few Israelites day and night for hundreds of years. Yea, without leaving them, these faithful angels guarded them from all the warring hosts of angels belonging to the armies of Baal and Ashtaroth, and to the Triune God, Looeamong, and his hosts. And, though the Es'eans lived in great purity of body and soul, yet they were evilly slandered by the world's people around about them on every side. But Jehovih prospered the seed of the Es'eans in holiness and love for many generations. Then came Gafonaya, chief of the Loo'is, according to the command of God, to raise up an heir to the voice of Jehovih. And in four generations more an heir was born and named Joshu (Jesus in Greek), and he was the child of Joseph and his wife, Mara, devout worshippers of Jehovih, who stood aloof from all other people, save the Es'eans. And, because of the extreme youth of Mara, the child was of doubtful sex, whereupon the rab'bahs said the child was an *iesu*, signifying neutral.

The time of the birth of the child was three days after the descent of a heavenly ship from the Throne of God. And many of the Es'eans looked up and beheld the star, and they felt the cold wind of the higher heavens fall upon the place and around about the tent, where the child was

born. And they said, one to another: "Jehovih remembers us."

Gafonaya, the chief angel of the Loo'is, knew beforehand what the birth would be, and he sent out around about the Es'ean encampments extra guardian angels: and these notified the descending hosts of heaven of what was near at hand. So the messengers from heaven tarried until after the child was born, acquainting Illaes of the time ahead when Moses and Elias, with their hosts, would come to complete the deliverance of the spirits of the Eguptians, whom Moses had colonised in atmospherea (heavens of the earth). Illaes said:—"Thank Jehovih, I shall once more look upon Moses' face." When the birth was completed, the angels of heaven re-entered their star-ship and hastened back to Paradise—God's heavenly seat.

When Joshu was grown up, and ready for his labour, God provided a host of one hundred million angels to make a line of light from his Holy Council down to the earth; and they so made it. And God provided a guardian host of two thousand million angels to protect the line of communication; for it was war times in heaven and earth. Then came Moses from his etherean realms, accompanied by Elias and a sufficient host; and he came to Paradise, to God on the Throne, where due preparation had been made for them. For the heavenly kingdoms of God were stirred from centre to circumference, when it was heralded abroad that Moses and Elias were coming. And Paradise was like a new heavenly city, being acceded by an influx of more than a thousand million visitors for the occasion.

And heralds and receivers and marshals and musicians extended every way. A whole book might be written on the glory of the occasion, when that etherean ship descended from the higher heavens. Suffice it, Moses was received according to the custom of gods. And God said to Moses and Elias: "Come ye, and honour my throne; and I will proclaim a file before the throne, to be followed by two days' recreation." Then Moses and Elias went up and sat on the Throne of God. And God proclaimed the file; whereupon hundreds of millions, thousands of millions, filed past the Throne of God, that they might look upon Moses' face. And Moses stood up before them. Moses said:—"I remember standing on the earth whilst the hosts that came out of Egupt passed before me! Great Jehovih, what symbols of things Thou givest. And ever with a new thrill of joy to the soul. O Thou Almighty!"

That was all he said; but so great was the love and glory in his face as he stood on the Throne of God that every soul that passed said:—"Moses, blessed son of Jehovih!"

And God granted two days' recreation, during which time the ethereans mingled with the atmosphereans in great delight. After that, Moses with his hosts went to Elaban, his colony of Eguptians who were now raised high in the grades. And Moses had them removed to Aroqu, where they were duly prepared and adorned as Brides and Bridegrooms of Jehovih.

And after suitable preparation, Moses provided for their ascent to the Nirvanian fields of Mesopotamia, in etherea, sending them in charge of his own hosts.

After that, Moses and his remaining hosts descended to the earth, to Kanna'yan (Canaan), to the tribes of Es'eans, which had been raised up by Illaes (Pharaoh).

And great was the meeting betwixt Illaes and Moses. The former broke down with emotion. He said:—"All praise to Thee, O Jehovih! Thou hast remembered me at last." Moses came to him, and said:—"I have come for thee, O Nu'ghan! I have a place prepared for thee and thy hosts in my etherean kingdoms! Thou hast done well! Then Moses and his hosts drew their otevan (ship) down to the angel camp, which was near the camp of the mortals, the Es'eans, and they made the light to fall upon the boat; and it came to pass that many of the Es'eans looked up and beheld the otevan, calling it a chariot. And Moses and Elias went and stood before Joshu, and he saw them.

Moses said unto him:—"My son! my son! the light of Eloih (Jehovih) is upon thee. Israel, through thee shall regain the All One, which was lost. Thereupon, Moses and his hosts, together with Illaes and his hosts, went into the otevan, and immediately took course for Paradise, God's heavenly seat, where they arrived in due season. And after three days, they again entered the fire-ship, and took course for Moses' etherean realms.

Jesus of Nazareth.

(No. 2.)

It will be well, at this stage, if the reader will bear in mind that the interesting narrative of the events given in the last quotation from Oahspe, as having occurred on the earth and in the heavens of the earth, at the birth of Jesus of Nazareth, was given upon a typewriter through the hands of John Ballou Newbrough, and without any knowledge on his part of what was being written; also that the matter given claims to be a transcript from the libraries in the heavens. From its very nature this account must have transcended the knowledge of the medium. We might, then, reasonably conclude the communication to be approximately true; unless, we fall back upon the assumption that a band of high-grade spirits descended to earth for no other purpose than to amuse themselves by deluding their poor ignorant brethren in the flesh. This would surely be the *reductio ad absurdum*, for the whole ethical and spiritual teaching of the book forbids such an assumption. This remark is made because in the quotation that must follow, the whole truth or falsity of the doctrinal system of our common Christianity is involved. It, therefore, becomes a question of accepting or rejecting what Oahspe has to say about Jesus of Nazareth. There are some, even to-day, who will be ready to believe that the Devil has transformed himself into an "angel of light," and that the remarkable book we are studying is his particular effort to overthrow a creedal cult, which is but one amongst many other cults with claims equally as good in the eyes of their

devotees. But, in view of the sublime teachings of the book, such an idea could have no place in the minds of intelligent people. We venture to think the idea may be wholly dismissed.

Two or three interesting points in the last quotation may be noted:—"It gives an account of the formation and the naming of the Jewish sect called "Essenes," and shows that Jesus of Nazareth was both a Communist and Faithist, which there is every reason for thinking his earliest followers were also. It shows that, although there is not the slightest suggestion of *immaculate conception*, nor of an *incarnated Jehovih*, there was yet a special preparation in the spiritual world whereby Jesus was fitted for special work, and it shows what that special work was, for in the apparitional interview with Moses and Elias, the former addressed him thus:—"My son! my son! The light of Eloih is upon thee. Israel, through thee, shall *regain* the *all one*, which was lost." This is definite, the mission of Jesus was to restore the ancient *Faith* to Israel. Not to be a propitiation for the sins of the whole world.

We now proceed to show what Jesus taught, in the following quotation, which agrees largely with the sermon on the Mount as recorded in Matthew:—

"God said (not Jehovih) :—"These were my doctrines, as I taught through Joshu (Jesus) :—"Thou shalt keep the Ten Commandments of Moses. Thou shalt not engage in war, *nor* abet war. Thou shalt eat no flesh of any animal, or fish, or bird, or fowl, or creeping thing which Jehovih created alive. Thou shalt dwell in families (communities—Ed.), after the manner of the ancient Israelites, who

held all things in common. Thou shalt have no king nor queen, nor bow down in worship to any, save thy Creator. Thou shalt not call on the name of angels to worship them, nor to counsel with them on the affairs of earth. Thou shalt love thy neighbour as thyself, and do unto thy fellow man as thou would'st have him do unto thee. Thou shalt return good for evil, and pity to them that sin. It hath been said:—"An eye for an eye, a tooth for a tooth; but I say, return good for evil. If a man smite thee on one cheek, turn the other unto him also. The man shall have but one wife, and the woman but one husband. As the children honour the father, so will the family be blessed with peace and plenty. Remember, that all things are of Jehovih, and ye are His servants, to help one another. And as much as ye do these services to one another, so serve ye Jehovih. Behold only the virtues and wisdom in thy neighbour; his faults thou shalt not discover. His matters are with his Creator.

Call not on the name of any God or Lord in worship; but worship Jehovih only. And when thou prayest, let it be after this manner:—Jehovih, who rulest in heaven and earth, hallowed be Thy Name, and reverent amongst men. Sufficient unto me is my bread, and as much as I forgive those that trespass against me, so make Thou me steadfast, to shun temptation, for all honour and glory are Thine, worlds without end. Amen!

To visit the sick and distressed, the helpless and blind, and to relieve them; to provide for the widow and orphan, and keep thyself unspotted before men: these are the way of redemption. Thou shalt take no part in the govern-

ment of men, but observe the will of Jehovih, being obedient unto all governments for His sake. All men are the children of ONE Father, who is Jehovih; and whosoever chooseth Him, and keepeth His commandments, is His chosen. To preserve the seed of His chosen, thou shalt not wed but with the chosen. Contend not with any man for opinion's sake, nor for any earthly thing.

And let thy speech be for other's joy; or open not thy mouth, if thy words will give pain. Therefore, be considerate of thy speech; teaching others by gentleness and love, to be respectful toward all men. Preserve the sacred days of the rab'bahs; and the rites and ceremonies of emeth-achavah (the brotherhood of Faithists). For three years Joshu travelled amongst the Israelites preaching, and *restoring the ancient doctrines*.

And there were gathered in groups, of tens, twenties and fifties, more than two thousand Israelites, of the ancient order of Moses, who became steadfast followers of the teachings of Joshu. But, because of persecutions, by the apostate Jews, they kept themselves aloof from the world, having signs and passwords whereby they knew one another. First, the God, Baal, and after him, Thoth, inspired the kings and rulers against these Faithists. And they proved them by commanding them to eat flesh, even swine's flesh, the which, if they refused, was testimony sufficient before the laws, to convict them of being enemies against the Gods. So, they were scourged, and put to death, whenever found."

Here the narrative returns to the history of Jesus,

and it becomes necessary to particularly note it, because on the truth or otherwise of the statement depends the truth or falsity of the current Christian theological system:—

“Now, it came to pass, that Joshu went into Jerusalem to preach, and in not many days thereafter he was accused of preaching Jehovih. And he was arrested, and whilst being carried to prison, he said: ‘Ye are hypocrites and blasphemers! Ye practise none of the commandments, but all the evils of Satan. Behold, the temple shall be rent in twain, and ye shall become vagabonds on the earth.’ At that the multitude cast stones upon him, and killed him! And Jehovih sent a chariot of fire and bore his soul to Paradise.”

There is but one comment possible here. If the above transcript from the libraries of the heavens is true, then, Jesus of Nazareth was not crucified on Calvary, nor can he be the same as the *Christ* of the Christian system. Oahspe distinctly shows that he was not, but that his life and teachings became mixed up with that of the God-man or Man-God of Christianity.

Jesus of Nazareth.

(No. 3.)

That Jesus was stoned to death in Jerusalem, is a staggering blow to all who have accepted the history of the crucifixion, as given in the Gospels; but coming from such a source as it does, it ought not to be dismissed without some consideration, given in the light of history, common sense and present-day facts which may affect or throw light upon the question. We propose to offer a few thoughts.

That Jesus was stoned to death in Jerusalem seems to be far more *probable* than death by crucifixion. Stoning to death is exactly what a fanatical mob would do in those times when their fanaticism was assailed; it is exactly what they did with Stephen, the Martyr, under similar circumstances. See Acts, Chap. vii. But more it is recorded in John viii., ver. 59, that they actually did take up stones to kill Jesus, but he evaded the catastrophe by what would be called a miracle. The verse reads:—"Then took they up stones to cast at him: but Jesus *hid himself*, and went out of the temple, *going through the midst of them*, and so passed by." This is a very singular statement, and suggests two thoughts; one is as to whether or not they did really kill him, but it did not suit the compilers of the Scriptures in Constantine's time to avow the fact, and so they thought to get rid of it by declaring a miracle of deliverance, and the other is that, if Jesus

escaped death by stoning through rendering himself invisible, for that is the inference. why should he not have escaped death by crucifixion in a similar manner? In this connexion, it will be shown later how the canon of Scripture was settled.

Another point as to the *improbability* of Jesus having been crucified as narrated in our Gospels is the fact that it was contrary to Roman Law to put any to death on account of their religion: nor would the Roman Governor have had power to authorise such an execution without first submitting it to the Roman Emperor for his final decision. If we consider that, at the period of history with which we are dealing, the Romans were busily engaged conquering the whole world, and it was their policy to conciliate the nations by every means in their power: and allowing all to retain their various Gods, religions and rites appertaining, was exactly what they practised. In proof of this the Pantheon at Rome is standing evidence to-day. This temple was built by Marcus Agrippa, son-in-law of Augustus, and was consecrated to Jupiter, the Avenger, *and all the Gods*, in the year 27 before Jesus Christ. In this temple the devotees of any Cult could worship their own God in their own way. Rome troubled itself little about the religion of its subjugated peoples; but they had the good sense to make concessions in these matters, whereby they rendered them more docile.

But the improbability we are discussing becomes more accentuated when we reflect that, outside the Gospel narratives, there is absolutely no contemporary historical record of such an event as the crucifixion of Jesus. We

are aware that Christian apologists appeal to Josephus and the "Acts of Pilate" to prove their case, but even if these were not discredited, it must be admitted they would be but a meagre and sorry proof of the fact upon which hangs the truth or falsity of the so-called Christian Religion. Competent critics now consider the short paragraph in Josephus to be an interpolation, and it would certainly present that aspect to an unbiassed reader of the passage. We give it in full with the impartial historian's comments. The quotation is from the "Historians' History of the World," and it is, probably, one of the most impartial histories published. Histories, and especially Church histories, have been fearfully garbled and tampered with in the interests of some cherished religious ideas, such, for instance, as the doctrine of the Trinity.

The historian says: "This event (the crucifixion of Jesus) which divides the history of the world in two, *passed* unmarked by the generation that witnessed it. The five or six lines which we find in Josephus appear to be an *interpolation*. If *Josephus* had *believed*, as the passage states, that Jesus was the Messiah, and that he was *more than man*, it is obvious that, instead of remaining a Jew, he would have become a Christian." The excerpt from Josephus is as follows:—"Now there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of

the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him: and the tribe of Christians, so named from him, are not extinct at this day." Now comes the comment of the historian. He proceeds thus:—

As has just been said, this paragraph is probably an interpolation of a copyist of a *much later period*. It would seem, then, that *no contemporary record, no mention even, of the life of Jesus has been preserved to us. This is one of the most striking paradoxes in all history.* As a general rule, it may be taken for granted that the great names in history are *achieved during the life of their bearers*. But here, speaking purely from the stand-point of the historian, was an *obscure personage*, whose *entire theatre of action*, so far as known, consisted of the *petty State of Palestine*, at that time one of the *minor dependencies of Rome*. The period of activity of this personage as an historical character *compasses but a few years*; and it would appear that *during his life his deeds were practically unknown beyond the bounds of the petty State in which he lived*. Yet the historical result of these activities was more momentous, even from a strictly secular stand-point, than the deeds of any other character of history. A new era, recognised by the chief civilisations of the world, dates from his birth; and whole libraries of literature are devoted to every aspect of his life, *in strange contrast to the paucity of contemporary*

records. There is no occasion to chronicle here the incidents of the life of Jesus. To every reader of these pages these incidents have been familiar from childhood. As there is *no contemporary source* to quote, at best we could but *paraphrase the scriptural accounts*, to which every reader may turn for himself."

We said before that the "Acts of Pilate" are unreliable. They profess to be an account of the death of Jesus sent by the Procurator to the Emperor Tiberius. But the improbability of this being true is that the condemnation to death of Jesus was beyond his legal powers, and he would hardly send a missive to the Emperor which would proclaim his own defection from the Roman Laws. Chambers' Encyclopedia has the following, which bears out the assertion of unreliability:—

"Pilate is said by Justin Martyr, Tertullian, and Eusebius to have forwarded to Tiberius for his own justification, an account of the judgment of Jesus, but the so-called "*Report*," and "*Acts of Pilate*," as well as the two letters of Pilate to Tiberius, *have no claim to authority*."

There can be but little doubt, if any, that there has been fearful destruction of true records, and fearful distortion of what remain of all documents relating to Christianity. Perhaps, this was inevitable in such a stupendous movement as the transition of the paganism of Rome to the Christianity of Rome. It would be well if all students of Oahspe would also study the little book, "Origins of Christianity." It can be got from Cole, of the Book Arcade, Melbourne. This little book was recently published in Australia by the writer of these Oahspian

papers, after getting permission of the copyright holder in America; and he did so for further confirmation of the statements therein made. It is not a little remarkable that Oahspe was given through the mediumship of Mr. J. B. Newbrough, in 1881, or thereabout, and the little work, "Origins of Christianity," was given about 1882, through the mediumship of a private gentleman, who is still alive, but desires to remain incognito, and both were given at places wide apart in America, and unknown to each other. The two books are, therefore, contemporaneous, and while Oahspe deals more particularly with what was occurring in the heavens of the earth, in relation to the establishment of Christianity in place of Paganism, the other little book deals with the earth's developments, and shows the parts played by the pagan priests and others, by their own confessions.

The following is a short quotation from the statement of Saint Ambrose: — "We changed the Empire from Paganism to Christianity, and, through our power in the Church, have governed, and still govern, the Christian world. We deceived to obtain this power, but what of that? Emperors and Kings deceive, and yet the world obeys. We are greater than they, for they obey us. Why should we refuse to wield this power over the *conscience* when it is so easily extorted for good? The masses knew nothing in my time, and they know nothing now. Why should they be instructed? I protest against being *compelled* to say more. I helped, indeed, to change the records, but why do you drag me here against my will? Cannot you see that we did what was best for the world?"

Jesus is better than Jupiter, and Mary is better than Venus. I will not say more, even though Vespasian himself should demand it."

It is cheering to be able to say that, later, this haughty and recalcitrant spirit made full confession, and found himself going up in grade of spirit life as a consequence.

Jesus of Nazareth.

(No. 4.)

The statement made by Oahspe that Jesus of Nazareth was stoned to death in Jerusalem, if true, is so far reaching, and so fatal to theological, creedal, and doctrinal Christianity, that anything that can throw light upon the subject should be welcomed by all who wish to sift out the truth. In the former paper on this subject, some good and valid reasons were given why this account of the death of Jesus seems to be far more probable than that of his crucifixion. Since giving these, another statement to the same effect comes from an unexpected source.

A little book, called "Illuminated Brahminism," which was published in America, is a communication from the spirit of the Great Brahma, Ranga Hilyod, given through the Faraday medium, the same through whom came the confessions contained in the book, "Origins of Christianity," before referred to. The immediate object of the Great Brahma was to recall his own countrymen to the pure truths originally presented to them by the heaven-sent messengers, and which had become corrupted. Incidentally he touches upon the Christian Religion in Chapter VIII. of the book, and the following passage occurs:—Speaking of the Israelites who had, and treasured, the most ancient Oriental writings, but did not comprehend their spiritual meaning, he says:—"there were some who were never satisfied with the Jewish interpretation of the symbolism, nor the traditional rendering of the writings themselves."

"Among these," he proceeds, "was a man named Joshu, or Joshua, who was quite a teacher of the mystic symbolism upon a new basis, and he, being familiar with the true life of the spirit, declared that the priests and scribes of the law were ignorantly giving the people a false interpretation. So strenuous was he as to their inability to interpret the writings, that he aroused their wrath, which finally culminated in his death at their hands.

"This was not the only one who had met violence at the hands of the priesthood, for so ignorant were the hereditary rulers of the nation of the law of the spirit, that they supposed it to be impossible for any revelation to be made that did not come through their order, and the appearance of a teacher of spiritual truths outside of their ranks was the signal for accusation of blasphemy against their God. *Joshua*, having been duly charged with this offence, *was summarily executed by being stoned to death*, but his words had made some impression upon some illiterate and obscure disciples, to whom he afterwards appeared from the world of spirits to confirm them in his faith, and for at least three generations he was able to make his presence felt at some of their assemblies. To these ignorant followers the return of a spirit in a visible form, or by other means, was hailed as an evidence of Divine power, and in their traditions they ascribed to him the honour of having triumphed over death, and achieved a victory that demonstrated him to be the traditional Messiah. In reality Joshua had only done what the sages of India had long before declared to be a

commonplace manifestation of the spiritual world, but to the barbarous savages of the West it seemed to be much greater, and it was not long ere they began to worship him as a God, and to *formulate a system of religion with some of his sayings for doctrines.*

"There was another element that had much to do with shaping the religious thought of the barbarian West about the same time that Joshua was disputing with the Jewish hierarchy, viz., the introduction of Buddhism, through the followers of Sakya Muni, who had gone from India to the West, as well as to the nations nearer home.

"These missionaries of the gospel of peace were warmly welcomed by the sages of the schools of learning in Greece and Egypt, and numbered many disciples among the learned and wise of those nations. In fact, so powerful did they become that the worship of the native deities of those countries began to decline, *so that the priesthood, fearing a total overthrow of their power, set about devising measures to change the current in their own favour,* and, as a consequence, the admixture of theory and truth that belonged to the systems of the followers of Joshua, and also of Sakya Muni, was adopted, and became the central religion of that people.

"The Western priesthood did not like to attribute their worship to a teacher so far away as India, but they *took Joshua and changed his name to correspond with a Greek and Latin term signifying 'the One Eternal Being,' and thus labeled the Christian world has been worshipping for centuries a fictitious God manufactured from the legends and myths*

of all the religions of precedent generations, supplemented by a combination of the ideas of two religious teachers, who both were directly indebted to the spirit world for what truth they knew about the world eternal.

"It is not strange that the Christian world rejects the truth of spiritual revelation in this age when it flashes so much light upon the obscurity of its origin. It was the *policy* of the *early Christian fathers* to *evade the truth* or conceal it under a cloud of specious pretensions, for many knew their faith was but a fabrication from the outset. Nor have they ever been willing to acknowledge their duplicity in the world of spirit, for so gigantic have been the results of their fraud upon the world, they stand aghast at the probable consequences to the race should their dishonesty and disgrace be known upon the earth.

"Hence, they seek in all manners known to deceivers to prevent a knowledge of the truth reaching the earth from the spiritual world, and, by a wholesale denunciation of spiritual manifestations, seek to prevent the world of mortals from ascertaining the foundation of the dogmas formerly taught as spiritual truth by them upon earth.

"Ere I close this chapter upon the nature of the Christian deity, I ought to refer to one characteristic of those followers of him that is specially worthy of notice, although it is not specially confined to those of his faith alone, viz., the great credulity of the masses of those countries in accepting the divinity of their man-god. Their priesthoods are equally ignorant of the impossibility of their God being born out of the usual course of nature,

but such is their superstitious credulity, that they teach the *avataship* (a God-incarnation) in this particular form with an earnestness unknown in India save among the most superstitious devotees of the Gods.

"The Christian world stakes its hopes of eternal salvation upon this priestly fabrication, and teaches it with a zeal that surpasses the comprehension of earthly wisdom. In reality their God was born the same as other mortals, and lived and died in the same manner as all mortals would under the same circumstances; but the tales that came from the East, that were but mistaken translations of Oriental metaphor, were accepted by these ignorant people as literal truths. Hence, their God has all the distinguishing traits of Sakya Muni, coupled with much of the philosophic wisdom of Egypt and Greece in the palmy days of the latter nation, so that the Christian world is but an evolution of the Oriental in its religious worship, yet not able even to comprehend the subtle thought that the East sought to embody in its mystical language. For spiritual life and spiritual thought must have their own time for a perfect evolution, and the religion of the West has never had the power to rise above the savage superstitions that clouded the Oriental thought when translated into its barbarous language. In fact, so low were they in the scale of an intellectual spirituality, that they conceived the idea from some savage or ignorant mind that the Supreme Om sent his only begotten son into the earthly life that he (the son) might be killed, so that justice should be satisfied, and their God vindicated from the charge of cruelty in the wholesale destruction of the human race."

This quotation, so confirmatory of Oahspe's statement, came through quite another mediumistic source, and wide in place and time. If it be regarded as of little importance because it is a spirit communication, the same objection must be made in regard to Oahspe, and even more so to all the ancient bibles of the world, for these have all undergone serious manipulations at the hands of unscrupulous priests. It is a fact that every utterance from the spiritual world must be judged of by man's intelligence, exercised in the light of history, reason, and present facts,

We must repeat, if Jesus of Nazareth was stoned to death in Jerusalem, he could not be the personality who was crucified on Calvary as the Gospels say, and the Christian Churches teach, and, as a consequence, the whole theological, creedal, and doctrinal system of our common Christianity must go, except its Ethics, which is essentially the same as that of Jesus of Nazareth, and all the heaven-sent messengers who preceded him in former ages. But, if the theologies are erroneous, we must gain by dismissing them; while we can never lose a particle of what is true, for truth is eternal.

Looeamong the false Khriste (Christ).

The view of the question we are now investigating is of such importance as to demand the most serious consideration. The *onus probandi* is with Oahspe to show how it is that Jesus of Nazareth has become mixed up or identified with Christ the God-man of Christendom. This it does in its own way, as will be shown by quotations, but it is necessary to make some preliminary remarks.

By those who have followed these articles, it will be remembered that Oahspe classes Christianity, among other world religions, as being false, and as having originated in the heavens of the earth through the defection of a false God (Looeamong) who was a ruler in the heavens of the earth for a time. Also that three of these false Gods whose systems of religion were "Triune," had formed themselves into a confederacy for the upholding of this triune idea. Among them was Looeamong, whose rule was in the heavens situated above the Western world, and the nations that favoured the Christian system. But his kingdoms were not so prosperous as those of the false Gods over India and China, and he bewailed his loss of power: "Now, behold, Looeamong stood no longer upon the practice of righteousness, but upon might. Neither considered he more the resurrection of mortals or of angels (spirits). . . . Looeamong fought no longer for the Trinity nor the Holy Ghost, but to save his heavenly kingdom, lest he be captured, and cast into hell. . . . Behold, it came to pass as had been forteold by God, Jehovih's Son. The Triunes will all become false Gods,

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because they have denied the Almighty. God said: There is but ONE, who is *All Knowledge*. Whatsoever angel or God announceth himself to be *All Knowledge*, is false in presence of Jehovih. Nevertheless, Looeamong had it proclaimed in heaven and earth that he was the *Kriste*, which is the Ahamic expression for All Knowledge. The Lord said: Now, therefore, Looeamong was from this time forth a false God in heaven and on earth."

Looeamong continued to get into difficulties, and it is related that he "bemoaned the wars, and he also bemoaned his own doctrines." Then his warrior chief, Thoth, or Gabriel, complained that his followers had no king or queen on earth to protect them, and that, as a consequence, his mortal *Kriste*'yan warriors, who drew the sword to establish him, were being slaughtered everywhere, till at length Looeamong, driven to desperation by the tales of disaster, cried out: "Enough! Enough! O Thoth! I, too, will have a mortal emperor. Descend thou again to the earth, to Hatuas (Constantine), and inspire thou him to raise a mortal army of forty thousand men, and move upon Roma. Behold, I will prove myself before Hatuas, and he shall covenant unto me. Through him will I drive Baal out of Rome. And, as I make myself *Kriste* of heaven, so will I make Hatuas (Constantine) emperor of the whole earth." Thoth then descended to the earth, to Hatuas, who was a *su'is* (psychic), and could both see the angels (spirits), and hear them talk; and Thoth induced Hatuas to raise an army of forty thousand soldiers, and set out for conquest.

And when they had come to the plains of Agatha,

even where the Kriste'yans had been massacred many years before, behold, Looeamong and his angel hosts appeared in the heavens above Hatuas' army, so that all the soldiers thereof, beheld the heavenly visitors (or they thought they did). And Looeamong showed unto Hatuas, in the air of heaven, a true cross, on which was written in letters of blood: *Il Kriste*.

Nevertheless, there was no man present who could read the inscription; and many were the conjectures thereon. In the evening Looeamong descended to Hatuas, and said unto him: "This is the interpretation of the sign and cross I showed thee: '*In this thou shalt conquer!*'" (We have something of this in the mundane histories, but it is very questionable whether the whole ought not to be regarded as a fabrication.—J.N.J.) "And when thou arisest in the morning thou shalt cause to be made a cross, of most excellent workmanship, and thou shalt have it inscribed: '*The Kriste, Our Lord, Son of the Holy Ghost.*' And this cross shalt thou cause to be carried at the head of the army. And thy edicts shalt thou call bulls, and they shall be written with lamb's blood, in remembrance of the sacrifice of the Jews in Egypt, through which sacrifice the Father in heaven delivered them. For I am the Lord of heaven and earth." Accordingly a cross was made and highly decorated, and inscribed as commanded; and Hatuas and his soldiers went forth with renewed courage; and so great was their zeal, that everything fell before them. And now, after some years, Looeamong, through Thoth, became victorious over Baal and other false Gods, and it is said: "Such was the end

of the earthly dominion of Baal, who had ruled over mortals, for evil, for upward of three thousand years. And, in fact, it was the final termination of the earthly Gods that ruled over the mortals through oracles and pagan practices. The earth was now clear of evil Gods, whose chief labour had been for thousands of years to capture the spirits of the recent dead, and make slaves of them for the glory of the hadan kingdoms. Thus, had Looeamong done a good service: for the earth and lower heavens had now nothing to suffer from any Gods, save the Triunes."

Here we have a narrative, not only of what was being done on earth, but also of the inspiration Constantine received from the (false) heavens of the earth, which resulted in his clearing the existing polytheism out of the way, and so paving the way for the introduction of a new cult, the bases for which were shortly afterwards laid at the celebrated Council of Nice, which was convoked in 325 A.D.

The Emperor Constantine has been constantly lauded as the Christian emperor, who was converted to Christianity. But, his Christianity was not what we understand by the name to-day. The system had not yet been fully formulated. Moreover, Constantine was a great criminal and an ambitious man, and it is most probable his espousal of the projects of the priests, who were introducing a new cult into the Western world, was due to the reasons he himself assigns in his confession made in the little book, "Origins of Christianity." Here it is:—"Bad as were the Gods of my country, they had no

pardon for a parricide or fratricide, and it was chiefly the hope of pardon from the *New Divinity* (Jesus-Christ) which caused my adhesion to his professed disciples."

To those who imagine that our Christianity took its rise in Palestine with Jesus of Nazareth, instead of with Constantine and the priestly Council of Nice, in A.D. 325, it will be evident, by thought, that the edict of this Emperor—a mere dash of the pen—could not subvert the whole long established ideas and practices of the pagan Roman Empire. The certain and necessary result was an admixture of the old and new religions, so that, the Christianity, such as it was at the time, became grafted on to the old pagan religion with its rites and ceremonies, many of which may be traced to-day. This consideration alone, ought to be sufficient to show how impossible it was that the elaborate theological and creedal Christianity, which developed in Rome after the Council of Nice, could be identical with the pure and simple teachings of the Essenean Jesus of Nazareth, whose whole religion was comprised in the short sentence: "Thou shalt love the Lord thy God with all thine heart, and mind, and soul; and thy neighbour as thyself."

If it be objected to the quotation given from "Origins of Christianity," that it is but a spiritualistic communication given through an unknown medium, who wishes to remain incognito, and some *will* be ready to object, we say, true; but, so also is Oahspe a communication of precisely the same sort, and so also is our Bible; but the two former have the advantage of being *now* as they were given, while the latter has been so manipulated by

translation, accident, and fraud, that it is impossible now to know exactly what the originals really were. Moreover, the Faraday medium is not unknown, but is a private gentleman, who does not wish to obtrude upon the public. In all such questions it is of no importance where the information comes from, *if* it fits in with what we can find out from history and present day fact. Every spiritual communication, whatever be its source, must be so submitted to examination by every individual soul in all honesty of purpose.

More of Looeamong.

In order to trace the connection between Looeamong, who forgot his allegiance to Jehovih by declaring himself to be "KRISTE," or "All Knowledge," it will be necessary to give more extended quotations from Oahspe. "The Lord said: Now, therefore. Looeamong was from this time forth a false God in heaven and on earth." (Oah., p. 711, v. 4.) In furtherance of his ends, the aggrandisement of his heavenly and earthly kingdoms:—"Looeamong inspired Hatuas (Constantine), the mortal emperor, to call together a Council of wise men from all the kingdoms of Arabin'ya (Arabia), Heleste (Greece), Par'si'a (Persia), and Uropa (Europe), to select from all the religious doctrines in the world that which was the wisest and best, that it might be established by kings, emperors, and governors, by the SWORD and SPEAR, so there should never more be but one religion." This refers to the celebrated Council of Nice, convened by Constantine in A.D. 325. The narrative proceeds thus:—"And in course of time, there assembled a Council of 1,786 learned men from all the regions named, and they placed themselves under the rules and presence of Hatuas. And he selected from them 144 speakers. As for the others, they were divided into groups of twelve, besides a goodly number being appointed scribes and translators. But many, having the appearance of Jews, were rejected altogether." It is important to take special notice of this last incidental

passage, because the priests of Rome who were at this Council, were elaborating a Three-God system of religion, while Jews would surely be their opponents in this. "Now, the Council had brought with them, in all, 2,231 books and legendary tales of Gods and Saviours and great men, together with records of the doctrines taught by them. Hatuas, being under the inspiration of Looeamong, through Gabriel, alias 'Thoth, thus spake: — Search ye these books, and whatsoever is good in them, that retain; but whatsoever is evil, that cast away. What is good in one book, unite ye with what is good in another book. And whatsoever is thus brought together shall be called, THE BOOK OF BOOKS. And it shall be the doctrine of my people, which I will recommend unto all nations, that there shall be no more war for religion's sake." Here is the account, as given from the heavens, of the formation of the canon of Scripture by the Council of Nice. Is it any wonder that, with such instructions, a mass of writings from all the countries named should have been twisted and pressed and dove-tailed into each other, in such a manner as to favour the theological ideas of the framers of theological Christianity. "For four years and seven months the Council thus deliberated, and selected from the 2,231 books and legendary tales. And, at the end of that time, there had been selected and combined much that was good and great, and worded, so as to be well remembered by mortals. As yet, no God had been selected by the Council, and so they balloted, in order to determine that matter." This brought some 37 Gods into prominence, and amongst the number was "Kriste"; 22 others received

a few votes. "In seven days thereafter, another ballot was taken, and the number of Gods was reduced to 27. In seven days thereafter, another ballot was taken, and the number of Gods reduced to 21. Thus was the number reduced each ballot, but slower and slower. Six days in the week were allotted to discuss the merits and demerits of the Gods. But many weeks elapsed toward the last, when the number was not reduced. For one year and five months the balloting lasted, and at that time the ballot rested nearly equal on five Gods, namely, Jove, Kriste, Mars, Crite, and Siva. And here the ballot changed not for yet seven times more, which was seven weeks." Here was an impass, and Constantine solved the difficulty thus:—"Hatuas spake before the Council, saying: Ours is a labour for all the nations of the earth, and for all time. I know the angels of heaven are with us in this matter. We have found five Gods, good and acceptable before the world. What say the Council, that the angels give us a sign? For we all do know the angels' signs of these Gods. The Council said:—Well said thou wisest of men! Such a God shall be ours, now and forever. And immediately, there and then, LOOEAMONG AND HIS ANGELS GAVE A SIGN IN FIRE, OF A CROSS SMEARED WITH BLOOD, AND IT RESTED ON A BULL'S HORNS, even as a cloud of fire on a cloud of fire! Whereupon KRISTE was declared GOD AND LORD OF ALL THE NATIONS OF THE EARTH. And the Council agreed thereto, unanimously, and moreover, to reject all the other Gods." The following passages will show how Joshu (Jesus of Nazareth) became mixed

up with the false system of "Krisite":—"The next question was, what MORTAL REPRESENTATIVE should be chosen. The first ballot brought out the following men: Zarathustra, Thothma, Abraham, Brahma, Atys, Thammus, JOSHU, Sakaya, Habron, Bali, Crite, Chri-na, Thuli-Wittoba, and Speio. Besides these, there were included in the ballot, 46 other men, who received a small number of ballots each. God, Son of Jehovih, said: Behold the Council of Nice balloted for a twelvemonth, as to what man heard the VOICE? Sayest thou, Jehovih sendeth His matters to a Council of men?" This latter is evidently parenthetical; a question put by the ruling God in the heavens of the earth, to show the absurdity of supposing for a moment that the *Infinite Jehovih* settled His "matters" by remitting them to a Council of men. The proceedings of the Council of Nice then continues thus:—"Hatuas said: The Gods will not let us choose ANY MAN. Now, therefore, hear me; all the law-givers chosen by the gods have been IESU. Now, since we cannot make preference as to a MAN, let us say: THE MAN IESU. Thereupon the name, IESU. was adopted, and the SACRED BOOKS WERE WRITTEN ACCORDINGLY. God, Son of Jehovih, said: The Council of Nice sinned not, for the doctrines set forth, as IESU'S, were for JEHOVIH. (Joshu, or Jesus of Nazareth was IESU, i.e., neutral or passionless.) But, wherein their words made WORSHIPFUL the names of KRISTE (CHRIST) and the HOLY GHOST, behold, that matter was with LOOEAMONG (his invention). God said: My testimonies were previously with Abraham and Brahma and with

Moses, and I spake not of KRISTE, nor of the HOLY GHOST, I spake of GOD and of the I AM. They have said:—"Whosoever speaketh a word against the son of man, it shall be forgiven him; but, whosoever speaketh against the Holy Ghost, it shall not be forgiven him. Therefore, suffer ye Looeamong to bear his own testimony to the kingdom whence it sprung. THE HOLY GHOST WAS HIS LABOUR." Jehovih said:—"HAD I WEAKENED since the time of Moses, that I need to INCARNATE MYSELF, in order to make man understand ME?"

God said:—"Sufficient unto a time is the work of Jehovih; because the TRIUNES overthrew the oracles and hundreds of false Gods and hundreds of sacred books full of error and evil, behold they fulfilled their time. Sufficient unto ANOTHER TIME, EVEN THE PRESENT, is another work of Jehovih, which is TO ESTABLISH HIS PRESENCE WITH THE LIVING GENERATION." Jehovih said:—"Behold, I CREATED; and I am SUFFICIENT unto all men. In the olden time men worshipped all the spirits of the dead, and I cut him short, giving him many Gods; and, again, I cut him short, and gave him three Gods, and then, three Gods in one. THIS DAY, I CUT HIM SHORT OF ALL, SAVE HIS CREATOR. Behold the signs of My times, My preachers are legions."—Oah.: Book of Eskra, Chapter XLVIII.

Here, in the above quotations, we have in a few short and terse sentences the CELESTIAL RECORD of the introduction of the current system of Christian Re-

ligion into the world, and it clearly shows that, in its *theological* aspects it is *false* being of *Looeamong* through Constantine and the Council of Nice; and also that, in its *ethical* aspects it is *true*, being of *Jesus of Nazareth*, a heaven-sent messenger, who came to restore the ancient doctrines.

The Christ of Christendom.

From what has been already written it becomes evident that the CHRIST of Christendom is an IDEAL creation of the priests of Rome in the time of Constantine, and that it was brought into something like a definite form under this Emperor and the deliberations of the Council of Nice. Christian history extols this Emperor as being the first to embrace the Christian religion; but history also records that he was anything but a Christian in its ethical ideas.

He caused the death of two sons of his brother-in-law, Maxentius. He suffocated his wife, Fausta. He put to death his own nephew, Licinius, and also his son, Crispus. In this view of things it seems reasonable to suppose that his espousal of the Christianity the priests of Rome were putting into the world was occasioned in the manner he himself has given in a confession of his, which appears in the little Faraday book called "Origins of Christianity." Here it is:—"It is a powerful impulse which compels me to come and disclose the true reason why I subverted the religion of Pagan Rome, but I find that the truth must be told before I can escape from the chains which bind me to the memories of earth. I was a man of blood, and allowed neither friendship nor fraternal relations to interfere with my ambitions. My hands were imbrued in the blood of my own family. Bad as were the Gods of my country, they had no pardon for a parricide or fratricide, and it was *chiefly the hope of pardon* from the NEW DIVINITY which caused

my adhesion to his professed disciples." To this may be added what Eusebius says in his confession, given in the same little book. Speaking of Constantine, he says:—"He never was a Christian in any sense as you moderns understand it. . . . Besides, he was fearful because of his crimes. Christianity never stopped him in the commission of crime, but we (priests of Rome) *promised* him *absolution if he would join us and grant our wishes.*" It is said that this Emperor was converted to Christianity through seeing a vision of a cross in the sky, and over it the words "*En touto nika*" (by this conquer). Gibbon, the historian, thinks this to be a fable, and Eusebius, in his confession, states it to have been a fabrication of his. This seems to be highly probable, for the ignorance and superstition of the age was such, that anything in the shape of a miracle was readily believed. It is possible a natural phenomenon was witnessed in the shape of a Parhelion.

This digression, in regard to Constantine, is to show how completely he was under the domination of the priests of his day, and the historic grounds there are for accepting the detailed statements made in Oahspe.

Whenever Theological Christianity has been attacked, the appeal has always been made to its ethical side, and because the latter is evidently true, it has been assumed that the other aspect is true also; but this by no means follows, although it is difficult to separate the two ideas, because they are in the popular mind inextricably blended. But they are really quite distinct. The ethics of Jesus existed before his day, as shown in the former

paper, and are quite distinct from all creedal forms of religion. All nations, peoples, and tongues possess them, because they are the outcome of the God-consciousness in man himself, who is a part of the universal life of the Creator. But creeds, and dogmas, and rites, and performances are the inventions of men, useful, perhaps, at times, but always liable to degenerate into perfunctory ritualisms that lose their meaning, and become more or less prostituted through the selfishness of men.

The presentation of the Christ as an IDEALLY perfect man, a God-man or Man-God, and an exhibition of DIVINITY IN HUMANITY, is beautiful, and is the Attic Salt which has preserved the whole theological system for so many hundreds of years. So long as this presentation is made as an exemplar for imitation and proximate attainment, it is admirable, and a power for the redemption of man from sin; but it is quite another thing when the presentation is made according to the Christian Theologies. In this presentation, which is said to be the CARDINAL DOCTRINE of the Christian Church, we have a system of Three Gods and Vicarious Sacrifice, in which this Ideal of Christ has had Jesus of Nazareth tacked on to it, and he is represented as having been sacrificed by crucifixion on Calvary, as a propitiatory offering for the sins of the whole world; and also that this Jesus was Jehovih incarnated, in order, that by the violent destruction of this mortal body, Jehovih, the Father within it, might be pacified, and rendered propitious to poor humanity. The bare idea of it, when analysed, seems to be monstrous, yet the whole Christian world

has been so drubbed into the idea that it is difficult to get people to regard things in a rational light.

It is, however, cheering to see that this monstrous theological system is breaking down all around, and hardly any preachers of to-day venture to teach its Theology, but content themselves with teaching the Christian ethics. Long may they go on with this, for it is true, but it would be better still if they would abandon their false theologies and endeavour to show its falsity, because the minds of men are enslaved, for it is TRUTH, and not error, that must make men free.

Judgment and the Kosmon Era.

To the ordinary Christian mind drubbed as it has been into the idea of one God, though an anthropomorphic one; one heaven, though a terribly monotonous one, and to one hell, though an everlasting one, it is difficult to understand the oahspian accounts of Gods and Goddesses innumerable; high-raised rulers over myriads of etheric kingdoms, who were at one time mortal. But if the matter be thought out, it will appear as eminently reasonable, and the following quotation puts things into a true light:—"Hear the words of thy God, O man, I am thy brother, risen from mortality to a holy place in heaven; profit thou in my wisdom, and be admonished by my love. For, as I am thy elder brother, so shall it be with thee, to rise also in time to come, and look back to mortals, and call them to the exalted heavens of the Almighty." (Oah., p. 834, v. 2.)

Another puzzle to the ordinary mind is, as to how it is possible for Gods to go wrong, and so by inspiration drive men into falsity and misconceptions, as represented in the case of Looeamong. But the answer to this is to be found in the fact that all the intelligent creatures the Eternal Father has created are in perfect FREEDOM. If men and Gods (exalted spirit-men) were not in freedom, they could not be held responsible for their actions, nor could they progress. So, in freedom, Gods and Goddesses in the heavens of the earth, can, and evidently do, go wrong, because they have not sufficiently subdued that inherent quality of selfhood, which all manifest in some

degree. Looeamong's ambition led him to assert a false position, and in his madness he strove to uphold it, and so instituted a false system both in heaven and on earth:—"Now, therefore, Looeamong was from this time forth a false God in the heavens of the earth." (From the time of his assumption of the title Kriste. Oah., p. 711, v. 4.)

But over and above all the warring elements of imperfect Ruling Angels is the INFINITE RULER, JEHOVIH, who in His Infinite Wisdom brings ORDER out of CHAOS. In His perfect ordering of things, wrongdoing ever brings its inevitable results, and so presently Looeamong, and other false Gods, came into disorder and grief, and were brought to JUDGMENT, and duly sentenced. As this has a direct bearing upon the present condition of the religious world, and the introduction of this present Era of Kosmon, which commenced about 1848, it will be necessary to give some considerable attention to the following quotations from Oahspe.

Chapter XVII., in the Book of Es, daughter of Jehovih, gives the account of this wonderful trial of the false Gods who had been afflicting the earth for thousands of years; a proceeding which rendered the new "Kosmon Era" possible.

"Es (the presiding Goddess) said: The Voice spake out of the light over the throne of God, saying: Because I admonished both earth and heaven, saying: Whoso setteth up more than the I AM, shall be bound; and whoso hearkeneth unto them, and runneth after them, shall be bound unto them. And they heeded not My command-

ments, but made worshipful other Gods than Me, so shall they reap the harvest they have sown. Because they drew the sword to establish themselves, they were bound by the sword. Because they took upon themselves heavenly kingdoms, I bound them thereunto. Because they professed salvation in the names of false Gods, I let them run their course; and, lo and behold, they have shown no salvation in heaven or earth. They have built up kingdom against kingdom, standing army against standing army. Verily, they have brought judgment upon themselves. Hear the words of Jehovih, O ye false Gods and Goddesses, who set up heavenly kingdoms against Me. Who slew hundreds of millions of mortals, in order to make other names than Mine worshipful on earth and in the heavens thereof. Ye, who cried out falsely: Behold me: I am the light and the life: through me is the way of salvation. Ye, who have used your names to lead mortals and angels away from the Creator; saying of yourselves: Behold me, I am the Lord; I am God; my heavenly place is the all-highest. Behold, I had spoken in the olden time; and I said: Whoso aspireth to be king of the earth, or queen, or emperor, or ruler over a nation or people, and I give to him his desire, he shall be bound with the people of his administration. Neither shall he rise to My emancipated heavens, till he hath carried up with him every soul that he had dominion over.

“But he shall be bound unto that people in the first and second resurrection, until even the lowest of them are raised in wisdom and virtue and good works, sufficient for the grade of Brides and Bridegrooms to My etherean realms.

“And if a king stretch forth his arm to subdue and annex other countries to his own, suffer thou him to do so, for he is magnifying his bondage for the resurrection of the low. And thou shalt apply these rules unto all earthly rulers, be they kings, or queens, or emperors, or presidents, or governors, or legislators, or judges, or popes, or priests, or preachers, or whosoever presumeth to rule over, or to lead, or to exact servitude from others. And the term of bondage, unto them in the lower heavens, shall be in proportion to the magnitude of their dominions. But, to whomsoever attaineth dominion by the sword, or extendeth dominion by the sword, and by blood and death, his bondage shall be a hundred-fold. And whosoever maintaineth his dominion by standing armies, thou shalt compute the number thereof, and to him and his high officers, the bondage in the lowest heaven shall be equal to ten times the number of soldiers thereof, and ten times the number of years of the servitude of the multitude of his armies. For whosoever taketh from My people for his own glory, shall render unto Me the just value. Whosoever engageth in war, or leadeth in war, or is a captain, or a general, and causeth the death of whom I created alive, he shall not rise to inherit My emancipated heavens as long as there remaineth war upon the earth. But he shall toil in the lowest heavens of the earth to educate and raise up the drujas thereof, which shall be his labour (druja: a spirit of a very low order). And whoso hath great riches, and many servants, his resurrection shall be no faster than the resurrection of those that serve him. And whoso hath great riches,

and yet no servants, but liveth for himself, thou shalt apportion his place in the first resurrection, even according to the good he might have done had he obeyed My commandments; and he shall do in heaven, what he neglected to do on earth. And he shall not rise to My emancipated heavens until he hath appropriated according to that which I gave him into his keeping.

“God said: The words that come out of man’s mouth, even though they profess prayers and repentance, are of little avail before Jehovih. But the words that come out of good works done unto others to raise them up, are as the sound of a trumpet that reacheth beyond the stars. For, in all ages of the world, there have been deceivers and hypocrites, with temples and churches to worship in, professing to serve the Creator, but, in fact, serving an idol. And their priests and preachers speak good doctrines, but they practice them not, save a little, as a blind, to lead the multitude astray. And they live in fine houses, and fare sumptuously every day; and are skilled in oratory and in doctrinal precepts; but they will not go and serve the poor, teaching them how to live. Again the Voice spake, saying: My judgments are upon those that profess Me, dealing out their pittance to the poor, whilst they themselves live above want. When such men die, and enter the first resurrection, they shall be handed over to those that are in darkness, and their bondage shall be a hundred-fold. For they preached words of righteousness with the mouth, but in their behaviour they laid their foundation for the kingdom of hypocrisy. Verily, I give unto them the harvest of their own sowing. These, then,

have been My doctrines since thousands of years, and known unto you before ye deserted My kingdoms. If such, then, be My judgments unto mortals who serve false Gods, how much greater, then, must be the penalty upon the false Gods, who set themselves to establish these iniquities? Hear ye, then, the judgment of Jehovih:—Whosoever hath established the name of any God but the Creator, and made it worshipful on earth or in heaven, shall be bound in the first resurrection till that name is no longer worshipful on earth or in heaven. And whatever God or Goddess hath said: Come unto me, ye that are heavily laden, and I will give you rest, for I am the way of salvation, and of light, and of everlasting life, then, that God or Goddess shall be bound in the first resurrection as long as mortals or angels go unto him or her. Behold, as such a God called, and they answered unto him, so do I give unto both, the God that calleth, and the subject that runneth unto him. (For I give liberty even unto Mine enemies.) But, when a subject goeth to a God and saith: Behold, thou hast said: Whither I go, I will call all men unto me, and I believed in thee—then that God shall not put him away. Whilst Osiris was worshipped, I gave unto Osiris (the false). Whilst Ashtaroth was worshipped, I gave unto her. Whilst Baal was worshipped, I gave unto Baal. But when any of these Gods were no longer worshipped, behold, I gave them no more subjects. As long as Brahina is worshipped, I will give unto him, who is before Me. As long as Buddha is worshipped, I will give unto him, who is before Me. As long as Kriste (Loocamong) is worshipped, I

will give unto him, who is before Me. As long as Moham-medans are upheld on the earth, I will give unto him who built up Mohammed. AND WHEN ALL OF YOU HAVE PURIFIED, AND RAISED UP THOSE WHO IDOLIZE YOU. IN THAT SAME TIME, WILL I RAISE YOU UP TO HIGHER HEAVENS ALSO. And now, when the VOICE ceased and all was still, the false Gods and Goddesses raised up their heads, and they spake with one voice, saying: Thou art JUST, O Jehovih. UNTO THEE DO I NOW COVENANT THAT I WILL SERVE THEE FOREVER. Neither will I aspire to rise to higher heavens TILL I HAVE RAISED UP ALL WHOM I HAVE LED ASTRAY. Make me strong, O Jehovih, in this MY EVERLASTING COVENANT! Teach me, O Father, the LABOUR I should do, that Thou shalt be glorified forever!"

The scene depicted is one of absorbing interest, stupendous importance, and world-wide results. It marks the culminating point of a false theological system, from whence it must wane and die out; and it introduces and makes possible the new ERA which commenced 60 years ago. If anyone doubts this let him note that the year 1848 was one of remarkable unrest and upheavals in every way. It was the period of inauguration of what is called "Modern Spiritualism."

It is the commencement of that wonderful advance and expansion in arts, science and literature; of that freedom of thought and break-up of the old theologies which has invaded the religious world, and which is manifest everywhere. This is not surprising when it is

known that after the judgment recorded above, the spiritual hosts that were before arrayed against Truth, are now strenuously working for it; for they *pledged* themselves to *Jehovih*, and have to *undo all the mischief their falsity wrought*, and they are *now at work*, for the record says:—"Thus ended the judgment. God's marshals removed them to the places allotted for them, and **THEY WENT TO WORK.**"

The "Kosmon Era" is no hypothetical assumption. According to "Oahspe," a revelation from the etheric world, it commenced about 1848, after the judgment of the false Gods, and their acceptance of the sentence which compels them to work for the restoration of the all truth, the **UNITY** of *Jehovih*, and the raising up of all whom they had led astray. Evidence of this work and its progress we have in the world to-day, but it may be well before closing these papers to quote some of Oahspe's utterances in regard to it. The earliest announcement of it is the following:—"Behold, the *seventh era is at hand*. Thy creator commandeth thy change from a carnivorous man of contention, to an herbivorous man of peace. The four heads of the Beast (the four false religious systems) shall be put away; and war shall be no more on the earth. Thy armies shall be disbanded. And from this time forth, whosoever desireth not to war, thou shalt not impress, for it is the commandment of thy Creator. Neither shalt thou have *any God*, nor *Lord*, nor *Saviour*, but *only thy Creator, Jehovih!* Him *only* shalt thou worship henceforth forever. I am sufficient unto Mine own creations. Because this light is thus com-

prehensive, embracing corporeal and spiritual things, it is called the beginning of the "KOSMON ERA." (Oah., pages 1 and 2, v. 16-26.)

"And when the inhabitation of the earth shall be completed, and the nation shall have established civil communion around from East to West, in that same time will I bring the earth into the KOSMON ERA, and My angel ambassadors, Gods and Goddesses, shall render up the records of these heavenly kingdoms. Through them will I reveal unto mortals the creations of My worlds, and the history and dominion of My Gods and Lords on the earth, even from this day down to the time of KOSMON." (Oah., p. 14, v. 14-15.)

"And when they have carried My name to the West coast of Gautama (North America), and established Me, behold, I will bring the earth into KOSMON; and *My angels shall descend upon the earth in every quarter, with great power.*

"And it shall come to pass that the Faithists of the children of Moses shall find the Faithists of the children of Chine and the Faithists of the children of Capilya. (Note:—Chine and Capilya, law-givers, the former for China, the latter for India, and they were contemporaneous with Moses, the law-giver for Israel. All were MONOTHEISTS, hence, in the language of Oahspe, FAITHISTS.)

"And all these people shall cry out in that day: *No God, no Lord, no Saviour.* For My hand will be upon them, and their words shall be My words. But they will *proclaim Me, the Great Spirit, the Ever Present, Jehovih.*

And they shall become the *power of the world*; and *shall establish peace* and *put away war*, leading all peoples in the way of peace, love, and righteousness." (Oah., p. 468, v. 13-15.)

"For to make ready for the KOSMON ERA, I want not a few, but thousands of millions in heaven and earth, to *inspire such as live in darkness*." (Oah., p. 586, v. 17.)

"And it shall come to pass, that when the Western Continent is inhabited across from East to West, all the earth will be circumscribed with men of wisdom and learning. And the year of the circumscribing shall be the beginning of KOSMON. And the heavens of the earth shall be opened, and the angels thereof shall descend to the earth, and make themselves known to mortals; even through them which your loo'is shall have born unto the work." (Psychics, prepared for the work by a class of angels whose business it is to develop such mediumistic qualities.)

"Behold, the false Gods are cast out, and sent unto their places. Never more shall there be any other false God, or Lord, or Saviour, to lead My people away. . . . Let this, therefore, be the beginning of the KOSMON ERA. My people have settled the whole earth around, from East to West; the lands of the western borders of Gautama have become inhabited. Go, then. My God, My Son, *open the gates of heaven unto mortals*. Let My *angels meet them*, and *talk with them, face to face*. . . . Again, the Voice spake out of the light, saying: I know no distinction of men, of races, of sects, or doctrines, or past revelations. All people are My people! Open the

gates of heaven; let My angels speak to mortals! (Oah., Chapt. XIX.)

"Jehovih said: When the world approacheth dan'ha (dawn of a new era of light) in Sabea, the nations shall be quickened with new light; for KOSMON cometh out of the midst. And My etherean hosts shall press upon the understanding of men, and they shall fill all nations and kingdoms with new discoveries, and inventions, and books of learning. And men shall be conceited of themselves above all the ages past, and they shall deny Me and quarrel with My name, and cast Me out. But I will come upon them as a Father, in love and mercy; and My hosts of heaven shall cause babes and fools to confound the wise, by signs and miracles. My hosts from heaven shall cause chairs to speak, and inanimate things to walk and dance. The dead shall reappear to the living, and talk with them face to face, and eat and drink, and prove themselves to be the children of the earth, and make My kingdoms known. Yea, they shall encompass the whole earth around about with signs and wonders, and set at naught the philosophy of men, and the idolatries of the ancients. For both the living and the dead shall know that I, Jehovih, live and reign over heaven and earth. This shall be a *new era*, and it shall be called KOSMON, because it embraceth the present and all the past. Then will I reveal Myself; and they that deny Me shall accept Me; of their own accord will they put away their Lords and their Gods, and their Saviours; nor shall they more have idols of Me either on earth or in heaven, for I AM SUFFICIENT UNTO ALL."

Surely, in the light of reason, history, the present condition of the world, and its developments during the past 60 years, there is evidence sufficiently strong to warrant any open-minded man to believe in the revelations made in Oahspe; and to perceive that our boasted Christianity, in its theological aspects, is a false system and must pass away. But, *nothing that is true can pass away*; and out of the seething mass of contending opinions will presently arise "THE KINGDOM OF THE INFINITE FATHER UPON EARTH." It will be a kingdom of Love; its creed so simple that a child can understand it; it will be THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN. It is depicted in the following passage from Oah., p. 728, v. 4-8.:—"Behold, the time draweth near when the nations of the earth shall course around the whole earth in ships, crossing the seas and oceans, to all the places I created. And those that have built in one place shall no longer say: This is *our* country. For I will no more have the nations of the earth LOCKED UP unto themselves; nor one Continent seclusive to one people; nor one ocean, nor sea, nor port, nor river, for any nation or tribe of men.

"They shall know that the whole earth is Mine, and all the waters of the earth, and the air of the firmament; and that I created them for all My people to receive them and enjoy them unto Mine own glory. They shall throw open their places, and say to one another: Welcome, my brother, wheresoever Jehovih prompteth thee to dwell, be it so with thee, and I will give unto thee also."

In this study of the falsehood of theological Chris-

tianity, and of the reasons and methods of its falsification, the little book called "Origins of Christianity" will be of great service. It was published in America almost contemporaneously with Oahspe. What Oahspe states *in globo* this little book gives in some detail, by confessions of the actual perpetrators of the frauds. These men (spirit-men) were most reluctantly brought to confession by the late Professor Faraday and a band of enlightened spirits who gave themselves to the work. Unwilling as they were to come, yet the confessions have liberated them from their bondage, and they are now progressive and thankful for their release. The writer of these pages published an Australian edition of the book, and it can be obtained from Cole's Book Arcade, in Melbourne, Sydney, and Adelaide.

We give Professor Faraday's introduction to the book, so that readers may have some idea of its scope and purpose, and also of the reliability of the communications, in a general way:—"In presenting this work I am aware that I am courting criticism from many of my old friends and pupils: for what I here give, relative to the subject of Christianity, is different from what I believed and taught in my earthly life.

"The task of unveiling the secrets of past ages is not agreeable to me. But before humanity can emerge to a truthful plane of religious thought, the real basis of religious ideas must be understood.

"Were it possible to ignore the effects of religious error upon the mental development of the individual, I should not feel it my duty to assist in this department;

but in the spirit, as well as the earthly state, religious errors are ever antagonising truth.

"Because in this age the so-called Christian religion claims to have the supreme jurisdiction over the minds of mortals in all things pertaining to spiritual truth, I have invited the spirits who lived prior to, and after, the advent of the Christian religion, to *unravel the mystery which surrounds its origin.*

"Many of their statements were new to me, and will be new to the world. That they are *truthful* I have no *doubt*, although some of them may have been somewhat modified by translation.

"I have given them as they were given to me, and hope they may aid the minds in earth life to form a correct opinion as to the value of the religion which has supplanted ancient Greek and Roman Paganism in the home of its nativity.

"My studies as a chemist and philosopher have brought me in communication with the philosophic minds of past ages, and in my previous works upon the nature of the soul I have had their co-operation and invaluable judgment.

"By their request, I act as the transmitter of these communications, my office being to correctly impress the earthly medium, so that the facts which deal with the subject under consideration shall be correctly stated.

"These communications belong to the philosophical department of Spiritualism, and are not designed as tests of identity. As that department has been provided for by another medium, *we give to the Christian world that*

which it has long desired, viz., truthful information about the source of its beliefs concerning a future life.

M. FARADAY, Feb. 20, 1883."

Note.—M. Faraday passed away in 1867. The date given with this preface would be about 16 years after his entrance into the life of the spirit. The medium through whom Faraday operated is a private gentleman, still living, but wishes to remain *incognito*. He is, however, known as "The Faraday Medium."—J.N.J.