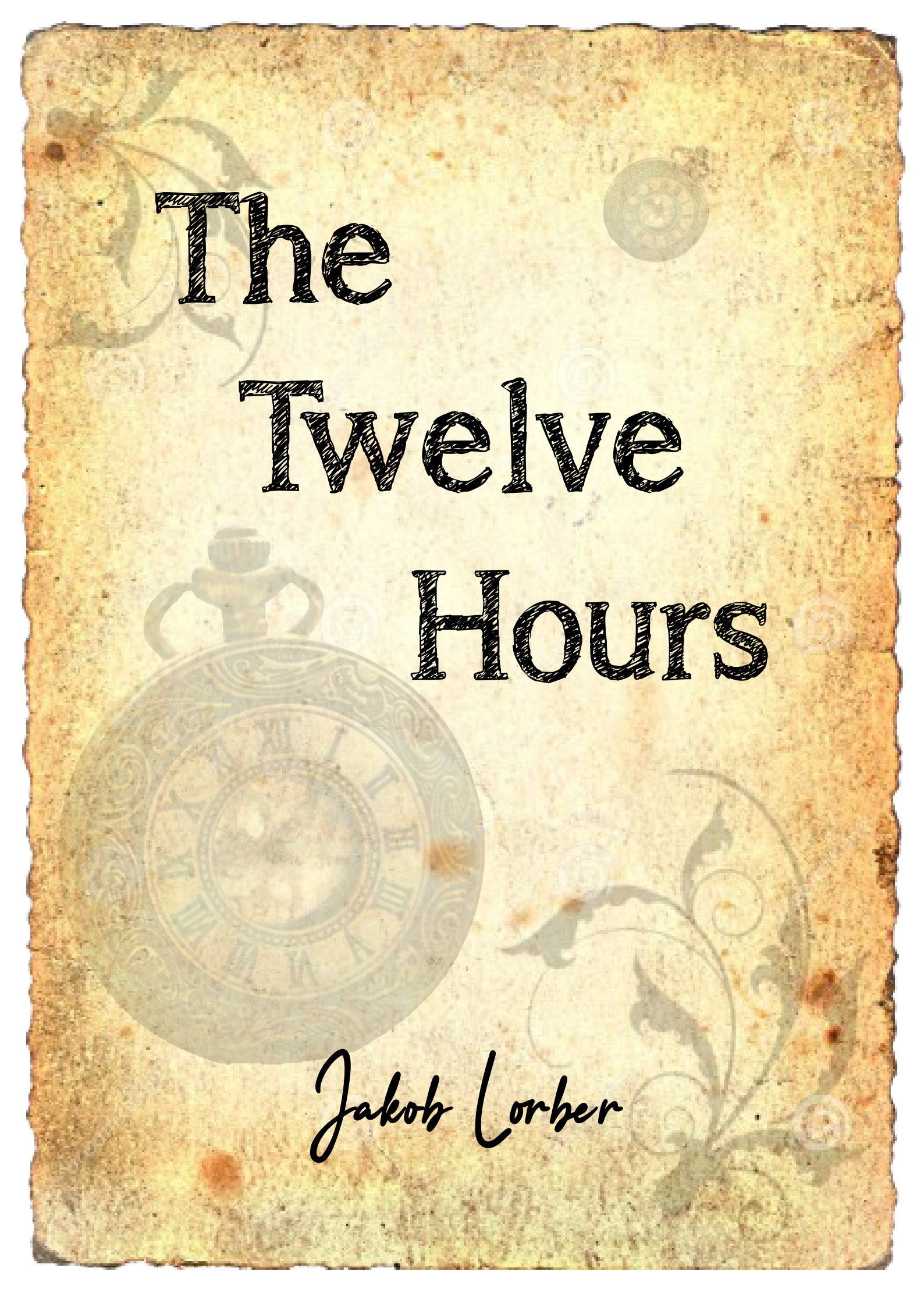




The

Twelve

Hours

Jakob Lorber

Published
by Johannes Busch
1st edition 1864

Translated by B. Merk
from the ~~True-Blue Lorber~~ restored original

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FIRST HOUR

Recklessness and weakness of conscience.

Let the deity be a tyrant. How people become criminals. The emergence of schisms and sects.

- 1) In the so-called better and educated world, where especially the Christian religion is commonplace under various sectarian forms, morality is usually preached only in such a way as is politically most expedient for the rulers in either worldly or spiritual matters.
- 2) The people are taught a gray knowledge of God, not that they should recognize and love Him, but only that they should immeasurably fear Him as the most implacable tyrant of all tyrants; and thus the Divinity is preached only as a hostage that is supposed to bear fruit when all other hostages have already become fruitless.
- 3) Instead of the Godhead being made known to the people for the highest consolation, it is given to them only as something that has nothing to do but irrevocably condemn billions of such morally corrupt and disobedient children to the eternal sea of fire every minute.
- 4) And so look around a bit, see the innumerable dungeons which are all filled with all kinds of moral criminals, and how from minute to minute these dungeons are constantly increasing in number, so that if these dungeons were united at one point, you would have to believe that the whole generation of the earth will have to get comfortable in a few years to march into all of them.
- 5) And ask, what will happen to these people who will enter there? Look a little towards the morning; see, there are already a number of deathly pale crowds, surrounded by all kinds of armed people and poisonous judges, and look further, there a number of murder instruments with which these wretches are executed. There you see burning pyres, gallows, scaffolds and many other instruments of murder. Look, this is the last reformatory for such moral criminals!
- 6) Now you will ask what have all these done? Yes, I say, among them there are murderers, robbers, thieves, defectors and agitators of the state. There are also a lot of people who have caused great harm to the state by all kinds of frauds; among them, there are those who have seriously violated one or another political or even moral order. Look, the crimes of these unfortunates are revealed, insofar as they can serve as at least an apparent reason.
- 7) But now we want to raise another question and ask: What is the reason that these people have become such criminals? And if you want to ask someone else about this reason, you will surely get no other answer than that the reason lies either in a neglected upbringing, or - which is one and the same anyway - their parents, pre-parents and grandparents were already thus formed.
- 8) But I ask again: what was the reason that these people received such a bad education, that a whole generation was neglected in education? You need not reach far at all, and the answer will force itself upon you: The main reason is none other than politics, by virtue of which the ruling class of mankind cares for nothing more than that the subordinates should be kept in all darkness as much as possible, fearing that if the people would receive closer information about Me and thereby also about their own destiny, it would mean the end of their power and their temporal income.

9) Oh these fools! They should only look at My David, who himself was a king and a prophet, and as such a great teacher of the people, and they would immediately see that a people that recognizes God and His intention, is also a people full of obedience and good will;

10) and thousands can be ruled more easily with a feather plume than ten dark dullards, who have no other conception of Me than that of a perhaps existing tyrant, or of a being, who before sucked the last drop of blood from His believer like a vampire, until He finally blessed Him with eternal life, kneeling and worshipping eternally on a light-cloud.

11) Look, is it not easy to understand that people try to get rid of such an evil God as much as possible? And if they still have any religion, it consists of pure ceremony, and this only out of purely Divine considerations.

12) The consequence of this was already in the beginning no other than that the more worldly part finally abandoned all religion and whatever Christian Divine doctrine, as you like to say.

13) On the other hand, church divisions and sectarianism arose, namely with men who more or less recognized the folly of such a preached Divinity, and in a certain way said in their spirit: Listen, with the Divinity, as it is taught there, is purely not to be gotten along with; we therefore want to take the pure doctrine ourselves, examine it more closely, and see whether there are not some better sides of the Divinity to be found?

14) And in such examination they really found that I am not such a tyrant after all; but on the other hand they forgot that I am God notwithstanding, and then also took My will too lukewarm; others again put Me so high, and in this way philosophized every action which their nature finds to be a stimulating idea as to be just and completely according to My will - in the erroneous idea that whatever is driven through their foolish sense, is My will - and so instead of the old folly, a lot of follies and different concepts of the Divine arose, that it is really not worth the effort to list them for you.

15) The reason of all this was and is no other than - as already mentioned above - partly the moral policy, but mainly the inertia and also the fear of man, to take seriously the marked ways to eternal life; for truly I say, whoever does not take My kingdom as I have proclaimed it, will not receive it, and should he unite all sects in himself, or stand among all sects; for I alone am the Way, the Truth and the Life.

SECOND HOUR

Consequences of recklessness

Asia. The castle of Brama. Tyranny everywhere. The preached God is Satan.

- 1) Look at the table; see, the land spread out before you, is Asia. Behold the nations, how they run together, all wrapped in the thickest veil, and utter nothing but lamentation after lamentation from their hollow breasts.
- 2) Nothing is to be found here but the most blatant paganism, even if here and there a Christian crowd prays to Me, as is shown in the picture by the small groups of naked and bleeding people. There you can see in the middle of Asia a huge castle in the highlands; it is the castle of the god Brama. Behold, this one does it right, for he knows the art of cheating even the kings and feeding them with filth.
- 3) No-one shall come within an hour's journey of his castle. Woe to the wicked; for the angels of this God stand guard at all ends, as lords over life and death.
- 4) Whoever comes near there and brings gold and precious stones, fat oxen, cows, calves and sheep, the angels do nothing to him, but they receive the offering, and the giver is dismissed with only 50 to 100 bamboo strokes.
- 5) You will think that this is something bad. Oh no, I say; whoever comes back and shows his back, which has been beaten blue by the angels, is himself paid a divine homage, and it is easy for him to obtain the most important offices of state by this receipt.
- 6) But this is not the only thing that happens to such givers; for if someone does not come properly loaded and packed, the gift is accepted, but the giver is not beaten, but is punished by the angels with all kinds of other terrible punishments, which are punishments of such a kind that they sound almost unbelievable or at least ridiculous in the highest degree.
- 7) For example, that someone must stand for years on one foot under a tree is only something small; for these angels are so inventive in such works of penance, that if I were to make them all known to you, you would hardly believe Me.
- 8) Their cruelty has no limits in this respect, and yet their constitution is proclaimed everywhere in such a way that no-one can attain eternal bliss according to their doctrine, if he has not offered an efficient sacrifice to this Brama at least once in his life.
- 9) But such sacrifices are not all that this Brama demands from his believers; he also demands human sacrifices. Firstly, every woman must be sacrificed to him after the death of her husband; secondly, girls and boys must be sacrificed to him every year, i.e., the girls must not be under twelve, but also not over fourteen years old; boys, however, must be sacrificed already in their sixth year.
- 10) It goes without saying that the girls must be of the most excellent beauty and the boys of the freshest health. Any parent offering such a sacrifice along with another substantial dowry, can then ask for two things, namely that he first obtains a so-called indulgence for all his children and that all penances be forgiven, or he can also - which is a special favor - have the angels immediately release him from his body, so that he can most reliably attain his blessedness in this way.

11) Another means of pardon is that if someone has taken a beautiful young woman, he must not touch her at first, but if he wants to receive this grace, he must take her to the border where the angels are keeping watch. There, in the presence of the angels, she must strip completely naked, get into a bath already prepared for this purpose, and wash herself there, and when she comes out of the bath, then decorate herself festively, and let the angel on guard put her to sleep for three nights.

12) When she then returns, she is also sufficiently blessed; and this blessing can have such an effect that, if the husband dies first, she does not need to burn herself, but can either have another person be burned for her, or keep herself from being burned altogether by means of a significant sacrifice.

13) Yes, the folly often goes even further; among other things, this is also a special favor, which is only performed when the appropriate sacrifice has been made, that a girl from 1 to 3 years old has her labia sewn together by such an angel, except for a small opening, for the preservation of chastity, and when such a girl has become marriageable, she is then brought back, and such an angel then makes her receptive for a marriage again; Not to mention other follies without number, which is common.

14) See, I have to watch such nonsense already almost into the third millennium, how this wicked people in possession of the old still antediluvian religion, of which you already have some knowledge, is committing such unspeakable mischief! Look at the end of the illuminated table: See, it is an hourglass, and only a few grains are still to fall.

15) I will not show you all the hideous images of Persia, Arabia, Turkey, the Chinese empire, Siberia and other smaller states; for you will nowhere discover anything but the most hideous oppression of nations, and the God preached everywhere is truly nothing but Satan himself in the most diverse varieties of his wickedness.

16) But do not be concerned about My longsuffering, for the poverty of spirit will already be enriched. But woe to the servants of wickedness! Oh, their reward will be great!

17) I say, as inventive as Satan is, but truly I have also made an invention in secret, about which he will soon have to wonder from eternity to eternity. I have long tolerated and waited for improvement everywhere; only the earth has become full of a disgusting stench; therefore I have already lit My torch to burn them in the near future, so that their disgusting stench does not rise even to My heavens and contaminate the dwellings of My faithful.

18) Therefore, you also see that the world does not offend you, for every word of theirs is a foam bubble filled with deadly pestilence. - Therefore, hear My Word and follow My advice, and the fire of the earth will not burn you when I set it on fire, for this fire will bring life to the living and death to the dead.

THIRD HOUR

Fruitless efforts

Africa. The idol Mohammed. Robbery, murder, slavery and tyranny everywhere. Last unspoiled people in Central Africa. Abomination of the slave-trade.

- 1) Now, look here, the country that presents itself to your eyes on the white board, you will sure recognize it, it is Africa. Look at it well, it is not a map, I tell you, but the real country in the true image.
- 2) See here the northern coasts, see here in the north, the ancient Egypt; see further to the west all the plundering states known to you, see there all the rugged mountain masses and between them again incalculable sand deserts and steppes.
- 3) See, everywhere rules the idol Mohammed; everywhere is robbery, murder, slavery, and on the other hand despotism and tyranny in the highest degree!
- 4) See all these inhabitants, who are still engaged in some trade, are nothing but serfs of their rulers; the sword of the despot is constantly swishing about their bare necks, if they do not hand over to their ruler almost everything they have acquired.
- 5) See how their priests preach to them from their towers curses and deceits, but no blessings, and fill the poor with their Elysian air; while the latter, for this nothing, must sacrifice to them at least half of what the ruler has left them.
- 6) See how a few Christians make a miserable figure here, while other more powerful nominal Christians go about well-armed with mighty armies and make the miserable even more miserable than they already are, and bring them, as you see - instead of My blessing and grace - war, death, devastation, famine and other innumerable evils. Truly, Paul (Saul, ed.) was not as bad in his persecution of Christians, as these Christians are with the wretched. However, we leave this coast up there, and we look a bit at Egypt.
- 7) Behold this beautiful land, this former blessing of Jacob. See what it looks like; truly the whore of Babylon is a pure virgin compared to it.
- 8) The old Nile watered the ground when Joseph reigned, and was everything to Pharaoh; but what land does this Nile irrigates now?
- 9) When I brought the Israelite people home from that land, it was afflicted with seven severe plagues for a short time only, until the children were released; but what were those plagues compared to the present ones, whose number has no end - yes, they were true manna from heaven.
- 10) At that time this country was ruled by pagans, but at least they were human beings and knew well the value of man, and their teachings, like those of Central Asia, came from the times of Noah, and they were well-acquainted with the nature of the great God; And from this knowledge they were in manifold wisdom, which, of course, they taught only to certain people through their mysteries, and they did this so that the great God might not be profaned by any incompetent and unworthy one; for which reason their land also brimmed with the so-called wonders of the world of all kinds, and their wisdom and their school were acknowledged as great by all nations.

11) Even to this day you see great remnants of the former greatness of this land towering above the hot sands; but now look at this land. See it's poor peoples hunted like the other animals; see, quite to the south, some peaceful huts enclosed by almost insurmountable mountains.

12) But therefore look, and see bold, armed climbers of the despot boldly climbing the mountain tops, and see how they throw themselves on the peaceful huts, wickedly kill all the peaceful inhabitants and drag away all their belongings, and put other captives in their place and impose on them with the most terrible death penalty, the sour duty to produce at least 10 years' tribute for the despot over the course of 3 years.

13) Look here, there is another such landscape, where 3 years ago such a thing happened; see how these tribute-collectors approach those slaves placed there, and take away all their acquired property and drag it away, after they have first cruelly mistreated them, and treated all their wives and maids to their pleasure.

14) Now, look further up, see here several despotic warriors equipped with snares, swords and rifles; therefore see how the snares are just thrown back and forth over the fugitive inhabitants of this mountain region; look there a little to the west, how some take flight climbing over rocks - fathers, mothers, children. Young and old are clambering with bleeding fingers to escape from the ravagers, but at the same time see how they are pursuing them, and are now shooting down one after the other from the rocks; and now see how they are already gagging a lot of prisoners, men and boys, in order to bring them in the most miserable and wicked way to the place of their military destiny.

15) And now go down again with your eyes from the mountains, and see there an authorized ruler and tribute lessee of the despot, how he, to refresh his lust, drives a whole troop of slave women with a whip in disorder, in order to be able to sleep again one bleeding under his mighty blows; not to think of other abominations, which are committed here in this country now in large numbers.

16) Now see what this land looks like; compare these plagues with the former seven, and you must truly confess that they were pure manna from heaven; for if you want to think of the highest degree of hellish depravity, travel to Egypt, and you will find it in the literal sense.

17) For I say - and I cannot tell you any more - that it has come so far here, that even a benefit, which is practiced there by the great ones of this beautiful kingdom, is the most barbarous cruelty.

18) Just look a little here in the hospitals, hospices and lunatic asylums; see how the sick are tortured with all kinds of means, the poor are almost fed with garbage, and the insane cower like mummies in the holes in the walls, provided with an iron grate, screaming and wailing.

19) I do not want to discuss the matter in detail, and it is sufficient if I say that a benefit there is a barest cruelty; think for yourselves under what form the cruelty itself appears.

20) Now we leave the northern part of this miserable country, as well as the whole of Africa, and here you see the unknown center of this country. See, this country is large and is surrounded by the most insurmountable mountains; see, this is the only point of the earth where an unspoiled, most good-natured class of people is still to be found.

21) Behold, these people are all still in the inner vision, and except for a disciple of the apostle Thomas sent by Me, no foreign foot has yet entered this land, and thus this admittedly small people, who sparsely inhabit only the hot regions, are in My pure doctrine, which has not yet been dimmed until this hour.

22) This is at the same time the only small connecting point still connecting the earth with My heaven, and notice well what I will tell you just now: If an impudent foot will enter this sanctuary in greed, I will hurl My torch over the earth.

23) But just look there now, from this land towards the east and towards the west, how two main nations, full of greed and avarice, are already putting all kinds of ladders on the mountains, in order to quench in this land their insatiable thirst for the supposed gold.

24) Yes, I tell you, they will soon succeed, and they are close to entering it, but truly, I say, they will not find the gold they thirst for. They will find gold, but this gold will crush the whole earth with its weight.

25) And now go a little further here, to the southwestern coast of this country. See how despotic usurers pack their ships, which are wicked under all names, full of poor immortal people; see a little inside this ship; see how it has barely span-high plank galleries all around, and how on these galleries, like logs, these poor people are piled up side by side on their bellies.

26) Now look, there is such a ship packed with 600 to a 1,000 of such unfortunates; in front of each mouth, a 4-pound stone-bread brick is placed for his nourishment from this coast to America; closely in front of the mouth, a channel runs everywhere, where water is poured in for all of them once a day.

27) Look, with this food such a poor man must make a journey of often 2,000 miles, and during the journey an examination is conducted daily to see if some have not perished.

28) How does this examination take place? Look, there is a so-called slave-keeper walking along the galleries with a pointed instrument, stabbing everyone in the foot, and if the person thus abused cries out, it is considered a sign that he is still alive.

29) There are also other means of testing for life, which such genuinely satanic outrages of these human merchants allow themselves; but we do not want to think about them any further, because it is certain that if these merchants handle lions, tigers, snakes and hyenas, they give these beasts infinitely more attention, care and tending than their poor brethren.

30) And so that we get to know this whole part of the world, look down a bit to the southernmost part of this country, which is called Good Hope. Truly I say to you, there is really a good hope for Satan; for just there the trade is so important that the prince of darkness consistently invests his capital at 1,000 percent.

31) I do not need to tell you more; you can easily imagine how much I like such activities, especially of Christians. A great reward will follow!

FOURTH HOUR

The great need

The Atlantic. Voyages of discovery. Blood-thirst of the so-called Christians. Profit-greedy deployment of a slave ship.

1) And now look at the [sea -tr] surface. Again another picture; there is nothing to be seen but wave after wave, and how one tide drives the other. I may only tell you: This picture is nothing but a small part of the Atlantic Ocean, and in this fourth hour we want to romp around a little on this large expanse of water, to watch the doings and activities of the floating houses here and there.

2) Now look! There, on the western edge of the surface, a large so-called liner-ship has just appeared, and look, on it's side, a lot of other smaller vessels under different names.

3) Now, let's follow this ship a bit, and see here on this side in the deep south there is a rather important island; see, the ship is going in a straight line towards this island. What do you think this ship is up to?

4) Guess a little, look into it's storerooms; see, it is provisioned for at least 6 years. Look into the captain's golden cabin; look at the tables and you will find maps of the countries and the most diverse measuring instruments.

5) Now you can almost guess what this ship is up to; just wait a little longer. Observe the expressions of the observer on the high mast, as he stalks around in all directions, equipped with a telescope, and examines the immense expanse of water from wave to wave; but still he sees no land.

6) Behold, the people on the deck of the ship run about desperately, for the long sea voyage has consumed their sweet water.

7) Now look a bit at the scene! See, here lots are thrown into a pot; look, now they draw. A poor negro has drawn the lot; see, now he is stripped, his eyes are blindfolded; both arms are tightly bound at the armpit. Look, the henchman approaches and opens his veins, and the blood that flows from his veins is immediately mixed with some rum and drank to quench his thirst, but the bled negro is immediately thrown overboard into the sea; and because this potion was not sufficient for all, this procedure is again carried out on some others and the blood-potion is prepared from their veins.

8) Although this scene belongs to the extremely rare ones, and only because of the extreme water emergency, so it is nevertheless to be excused; Indeed, it would be a different thing if, in such an emergency, one or the other, out of excessive charity, should decide to water his brethren with his blood for their salvation from death, which act would then really be a great testimony of his charity to him who did so; but in this way it is an abomination, and it would be better that thousands should voluntarily sacrifice themselves for one than that such a cruel deed should be done to one.

9) But now look, the observer cries "land!" from the basket; immediately everyone on the ship is cheerful, all sails are hoisted, as you see, towards that island. Look, like an arrow the ship flies along over towering waves, and see, they have just reached a bay; the anchors are thrown, all the crew except the necessary guards hurry into the small craft and to the shore in them.

10) See how they immediately discover a fresh spring on the shore, and how it is now crowded to take the fresh water; and so in a few hours the ship is again provided with sweet water, and everything is now made afloat again.

11) Slowly, the vehicles move along the coast to see if this land is already inhabited or not. They discover a place consisting of simple round huts; they immediately approach this place.

12) They land and go ashore; the inhabitants, startled by the sound of the cannon, flee; but immediately their huts are searched, and whatever is found is taken, whatever it may be, and whatever name it may have. See, a poor little nation has soon been robbed of all its possessions; but that is not all there is of this scene.

13) These poor fugitives are pursued, not infrequently almost completely wiped out, or, if it goes well, at least captured and sold as a good trade bribe according to time and opportunity in America.

14) Look, now you will already know what kind of ship this was and what it was up to. See, it was a ship that goes out on discovery voyages.

15) But if we let this ship continue on its infamously bad way, look, there is already another one. However, this ship, which you now see, I only show you in spirit; for it was already discovered in 1835 in the Mediterranean Sea by another French skipper, and was also immediately destroyed.

16) But now I show it to you, how it conducted its mischief in the Atlantic sea before this time. Mind you, this is not the only one; indeed about 20 ships of this kind are still drifting around in the Atlantic waters, bringing disaster.

17) The masters of these ships are mostly Spaniards and Portuguese, and only 4 of them are Muslim. And look, this ship is just leaving the coast of Africa loaded with slaves to sell them to a second slave-trader in America; but now look, barely 200 nautical miles from the coast it is discovered, pursued and captured by an English ship.

18) The sailors fight back desperately, but it is of no use; the power of the English ship is far superior to this robber-ship, and so it must surrender. The English sailors immediately climb onto the deck of this ship, free the slaves, and bring them to their ship under better care.

19) But what happens to this robber-ship? Just look very closely, you will discover it in a moment. See how diligently the English sailors, thus commanded by their commander, strip all the crew of this ship, throw their clothes into the sea, nail the people to the deck with long pointed nails according to the order of slave storage, hang the captain on the mast by his hands with his face outward, and fasten his feet with a rope to the bottom of the mast; When they have finished this work, they go into the cabins, take everything they need, tighten the sails of the ship, leave it, return to their ship, of course, and abandon it to the winds with the most shrill cries of lamentation from the deck.

20) Look, and think what must come out in the end, if one cruelty against the other occurs thus merely according to a cruel whim! And think how such scenes look in the face of Him who, dying on the cross, begged the Father's forgiveness for His enemies!

21) Would there be no other means of suppressing the evil of the slave-trade than those which, either in this way or that, are always marked with the seal of the most unthinkable cruelty?

22) But you will ask, what have the slave-liberators now done with the slaves? Do you think they brought them back to their homeland? No, they did not.

23) They did not sell them either, but they kept them in their own service, since they themselves had possessions in America; and in this way, of course, they got them much cheaper than if they had to buy them.

24) And so you see, England is now cultivating a great fight against this slave trade. If such a ship, packed with slaves, is discovered, it is immediately captured with great punishment, the slaves are freed, and there they are either freely used for work, but often also sold out of hand; and so this way of acting is nothing else than what the old Roman proverb says: *Scyllam prateris, Charybdim invadis*.

25) You see, I have shown you this only so that you may get the true idea of the so-called abolition of the slave trade. And so a disreputable merchant remains a merchant, and is not at all afraid to set up his shameful exchange booths and stores in My sanctuary.

26) Yes, if you offer such a money-hound a million pieces of gold, he will sell you the bleeding heart of his own daughter, and you must not offer him that much again, and the head of his firstborn son will be for sale.

27) But you will say, is it so miserable on all ships? Is God not remembered anywhere in these swaying houses?

28) Then I say to you: It is true that every ship is provided with one - often also with several priests, who are added to such a ship as ballast for the sake of ceremony, just as a band of music is added for the sake of the sailors, and the latter designation also has the most weight; for everything else is nothing but empty form, and the state flag of the ship is by far a greater sanctuary on this ship than the entire priesthood and its faltering worship. With some better ones I am called only when thundering waves of water awaken them for a short time from their stupor of gain.

29) By the way, on every ship, tyranny is so common that it would not disgrace a ruler of Egypt, and this cold and dry insensibility of the senior seamen is called in the moral world, ship discipline.

30) But I say at the end of this fourth hour: Well be it to such mighty efforts; truly their reward will not be small in the future!

FIFTH HOUR

Enslavement

North America. Slave trade under a moral policy. Abomination of slavery on a sugar plantation.

- 1) And now that we have found ourselves sailing around on the sea, let us then board such a slave ship and sail with it under a very favorable wind also, and that to North America.
- 2) You see, this green strip that is beginning to appear is already a well-known North American eastern coastliner.
- 3) See how it becomes clearer and clearer; see, you already notice a large city, provided with a large harbor.
- 4) Now look, we are fully there, how it surges and teems with greedy people on the ships, in the harbor and on its ramparts.
- 5) Look now, the free slaves are just being put ashore, everyone is walking and running thereto; but there comes an exceedingly well-fed sugar plantation owner, and hires the slaves into his service.
- 6) The ship's captain, who has done such a philanthropic work on these slaves, is not offered a shilling for the slaves he has brought, but merely a well-fed reward for his philanthropy.
- 7) Now, you see, in this way, such cruel slavery gets an external semblance of humanity and philanthropy and charity; but inside it is nothing but the same slave trade, only under a moral policy.
- 8) But since this is the case, let us have a little look at such a sugar plantation; and so that we do not have to search for long on our table, just look here at once!
- 9) There, not far from the city, look, in the middle of the table is just the very important plantation of our before seen magnanimous rewarder of humanity.
- 10) Look at a small part of his property, how a 100 of such poor people have to work always almost completely naked.
- 11) See how behind every 10 a likewise good-looking slave bailiff, armed with shotgun and sword, and on top of it still holding a sharp hound-whip in his hand, and how a poor man just for a minute gets up from the earth to relieve his working pain, since almost all his limbs have become stiff from being constantly bent over - just look here and see for yourselves how cruelly the honest, careful bailiff immediately sets in motion his instrument of execution, in the use of which he is so skilled that each blow draws blood profusely from the body of the poor man who has been hit.
- 12) You will think that perhaps these slaves are at least fed humanely, so that they would have sufficient strength for such work, in which Satan would have to succumb.

13) I will not tell you, but look for yourselves at this little spot, and what you see is just such a slave meal.

14) You certainly look for any bowl; but not only one, but many for so many slaves, the owner would have had to buy for money, and such a one asks, what comes cheaper than such a bowl, and after no lengthy thinking, the great speculator finds a hollowed tree trunk, like a large long trough, erected in the courtyard, more expedient.

15) And now, in this long bowl, see the dish, which consists of nothing but legumes poorly cooked in water - either lentils, beans or, on holidays, a kind of field groats.

16) With such food this trough is filled, and the workers are then invited either by the so-called slave ratchet or also by whip crack.

17) It is understood, however, that only the slaves who work near are invited to this meal; those who work far away are either provided with a kind of bread, on which you would truly choke, or if the work far away is not too demanding, they are allowed to boil their well-known midday meal there in a hut erected especially for this purpose.

18) But, mind you, the meal may never last more than $\frac{1}{4}$ hour, except on a holiday. Anyone who would be late when the signal was given to go back to work, would have been subjected to the most severe maltreatment.

19) Wooden spoons are used only on holidays. Now you would ask what other wages do these slaves receive? The most industrious ones, who work themselves to death day and night, get some rum and some fruits now and then, and even a worn-out jacket for holidays.

20) This is about the most that these poor people receive in kindness; for the others, a six-hour sleep and the usual meal are all they get in return for their labor.

21) Now you will ask whether such a philanthropic and magnanimous plantation owner have no master over him regarding the treatment of his slaves? Look, I cannot show you this in a picture, but tell you outright: No! - But in this respect he is an unlimited ruler over the life and death of his workers, and has the right to execute a disobedient slave by any means of death.

22) In order that you may understand how marvelously cruel their laws are, I will show you an example of what hundreds, even thousands, experienced there.

23) Recently, two slaves have escaped from such a devil because of too satanic treatment. A neighboring house had taken them in, for this neighboring house still had at least a small portion of human feeling in its body.

24) Immediately, the affected devil went to the authorities and complained about his fugitives; the neighboring house, well aware of the laws, immediately reported to the authorities and, because of the bitter complaints heard from the slaves, spoke out in their favor.

25) Immediately a lawsuit arose between these two neighbors; and how do you think the wise judges decided this matter? I will give you the bare verdict here, and so you may most easily see it as it stands in the North America that was formed.

26) There you have the verdict, which read thus: "The neighbor must deliver the two fugitives to the owner, either dead or alive, on pain of a fine of a 1,000 pounds; if they go,

they may be brought there alive, but in case of refusal, the said neighbor must immediately shoot them down and deliver either their heads or their whole bodies to the owner, where the latter must then proceed as he sees fit.

27) If, however, the said two fugitives should have absconded before the execution has taken place, then everyone has the necessary right to shoot them immediately on the footbridge and on the street, wherever they may be found.

28) Now I must mention only one thing, so that you may fully know the infamy. In the judgment there was talk of the owner's discretion; what does this actually consist of? Look a little on My board again here! A small scene will answer you this question sufficiently.

29) See there a pond, it is a fish pond of such an owner, and see, there in the corner of this pond lie just now two male and one female slaves, gagged; none of them has reached the twentieth year yet.

30) At their side lies elderly female and male slaves, already dead; these two dead are the parents of these youths.

31) Look therefore, the watchman stands up; for there approaches, as you see, the owner with two so-called gladiators, his two managers, and several slave-vassals.

32) Look, now they are there with fearful expressions; his order or rather his discretion for these poor is that first the two dead are to be cut into small pieces, and then the pieces are to be thrown into the pond as food for the fish, then the girl is to be ungagged, slept on by all the slaves, if they feel like it, and only then prepared for the food for the fish; But the two boys shall each be bound on a pole, then scourged to death, and only then shall they also be prepared for fish food.

33) See how the so much-praised constitution looks in the highly educated North America. - Now judge for yourself, by what name would such creatures be called?

34) Verily, there is My worst enemy, the prince of all darkness, a miserable botcher in comparison; and truly, you may believe Me or not, you have heard from possessed ones that they are and were possessed by devils and satans; but I tell you, no satan would be moved to take such a North American philanthropist into inner possession; for in such circumstances, everyone still prefers the lowest degree of hell than to dwell in such a sugar producer!

35) From this little parallel you can well get an idea of how such doings and activities behave before Me!

36) Oh, I say to you: Truly, every crumb of sugar is cursed by Me a thousandfold; for truly, if these brutes sold by weight the blood shed in the process, it would exceed a hundredfold the sugar gained.

37) And so, you can safely assume that on one lot of sugar there are 100 lots of spilled human blood.

38) See, I have therefore only - sparing your mind - resolved to let you look at the best part of this part of the world, and so you may also be content with that; for truly, if I showed you the doings and activities on the southern half of this country, the pen in your hand would grow weary, that you would not be able to write down three sentences, and of such

extremities I will therefore, when you have already become more accustomed to look with Me at abominations of all kinds, make known some things in the 12th and last hour.

39) Here I will not speak to you of the former reward, but tell you something new: Such creatures shall be completely destroyed forever. Amen.

SIXTH HOUR

Hunger and spoilage

Loading of a sugar ship. Shipwreck. Cannibalism. English criminal transport. The innocent deportee.

- 1) After you have sufficiently looked around a point of northern America, let us turn our eyes back to the sea coast and linger there for a few moments until this large ship that you see here on the coast, is fully loaded with sugar; only then will we take a trip with this ship, where the ship will set it's sails.
- 2) Now look a little further to this place; see how the slaves on the many carts drag large barrels and boxes to the shore. See here a heavy, wagon-like cart, how it is packed like a small mountain with crates; see, how in front of this cart at forty slaves are harnessed like oxen in front of the cart, and the slave bailiffs force them with whip-lashes to hasten with the freight, and how at each side of this cart mountain, a lot of slaves have to protect it with forks and ropes from falling over, and as soon as the cart makes only any hardly noticeable swing, the cruel whip is swung over their necks.
- 3) And look, now they have come quite close to the coast; it went well with the wagon. But you did not notice that one wheel of the wagon succumbed to the weight, breaks, and look at the twenty slaves now lying crushed under the great load of the too heavily packed wagon, and the other half, since they did not stop the wagon, is murderously maltreated because of it, and also the pulling slaves are not spared on this occasion, as you see, and because at the height of the wagon, a badly shod box had scattered barely three lots of the sugar flour from a crevice due to the violent fall, so at least three slaves have to pay for this great damage with their lives; and all the blame that lies on these vile avengers and their almost continuous drunkenness, must be repaid by these innocent lambs of mankind.
- 4) Now look, the rioters have had their fill; so first a new order is established, new and smaller carts are brought in, and with them, all these boxes are brought to the shore amid the howling and lamenting of the slaves.
- 5) Now see, everything is brought along. The Englishman takes over the goods, and compensates for it with the present accountant of the sugar-plantation owner.
- 6) Now these crates have to be brought into the ship, and this work is included in the trade, and falls again to the slaves.
- 7) See how they lift the crates, which often weigh many hundredweight, into small vehicles; but fortunately none of them falls into the sea, which sometimes happens, especially when some slave bailiff has poured too much brandy into his stomach and mistreated his poor subjects to pass the time.
- 8) If on such occasions such a tremendous damage occurs that the weakened limbs of the slaves are not able to lift such a box completely into the vehicle, and it falls into the water, and if it is also immediately fished out by the slaves, and not a drop of water has penetrated into it's contents, then such careless workers are either almost whipped to death, or sometimes, according to the cruel whim of such bailiffs, immediately shot and thrown into the sea.

9) And these poor people are out of danger only when all the goods have been successfully brought into the ship, where the carts are of course taken back again, and instead of the crates, the bailiffs lie down on them, where they have to go at a constant gallop for their amusement and pleasure, which they know how to accomplish with the crack of their whips.

10) You may ask, what happens to the crushed? I tell you: nothing, but look here and convince yourselves with the eyes of your spirit, how some of them with broken hands and feet wail, scream and howl and call for help after their kind; do you think that a surgeon will be fetched or they will be taken to some slave hospital?

11) Oh, there you are mistaken! These human devils know a much quicker way of healing than you do; a stone slab is hung on each one, and finally a general water envelopment is added to the bottom of the sea, and in this way they are healed for all eternity.

12) Now you may ask, when these galloping slaves have reached home with their captors, will there be at least one hour's rest for these poor people, or perhaps even a repose?

13) Oh, you see, such a thing is not usual in the country; but it often happens, if the owner is too much of an inhuman being, that they are maltreated for their carelessness under the command of the barbarian owner.

14) And do you want to know the true number of these unfortunates, whose lot in the sphere of misfortune offers no significant variations at all?

15) There are eleven million of them in the whole North American Free State area; and you must think that among these slaves there are not only blacks, but also at least a quarter of whites. But since a law forbids white slavery, white slaves are specially blackened with soot and considered black.

16) Now that we have observed just about everything, let us get into the ship, which, as you see, is just leaving the harbor ready to sail. Now watch how the sailors, like tightrope walkers, perform their equilibristic exercises on the sail masts.

17) Look a little at these sea-burned faces, whose nakedness is covered only by the most wretched rags. See how dehumanized and degraded they look, as if they belonged to a different line of beings than the human. See, these people are the much talked about English sailors.

18) Oh mankind! To what depths has your worldliness plunged you! How far you are from Me, the Source of life, and how close to the abyss of eternal ruin! The depth of the sea does not frighten you; My storms rush and roar past your forehead in vain; you know no one above you than yourself! You stare with your supposed sharp vision far over the deceptive surface of the waves.

19) You prophesy the storm and know all the cliffs and sandbanks in the sea. Carelessly you swim between life and death on light boards over incalculable abysses on the swaying surface from one area of the world to the other; but you do not consider that I - no longer your Father, but your inexorable Judge - am also on board of your floating board palace.

20) The way is known to you, and by the furrows of the sea you well recognize your road; Behold, your time is at an end, I touch the depths of the earth with a finger, and since you do not suspect anything, I have set you new cliffs on your road, which you do not know, and I, the invisible Helmsman, will know well to hurl your wretched work, this shameful

box, which is full of the refuse of your shameful hopes, against the new hard face of the cliffs unknown to you, and thus ruin you.

21) Oh look, this packed ship is now running into the arms of such an unknown cliff. Look, and do not be frightened of how the wind drives it along as fast as an arrow. They do not suspect anything, for I have not raised the cliff above the water level for them.

22) But now look, two moments more, and the wretched box lies in ruins with all its contents. Look now; see, now it beats with great force with the breast against the cliff. See how it is completely smashed, and how the ship begins to sink; see how these sailors struggle to untie the barges hanging from the great ship, and see how some of them gather boards with greatest haste, and, swimming in the water, push together a raft.

23) See, the wreck hangs on this cliff and a multitude of people cling to the ribs of the ship protruding above the water level, a smaller number swims on the wretched vehicles towards their certain death; but the captain and the owner of the goods crouch at the outstanding mast and, seized by the greatest despair, now already wrestle with death on the third day after the shipwreck; so also the other travelers on the ship's skeleton.

24) Do you think that one of these people has begged Me for any help? But they stare into the wide open sea, if not a vehicle would show itself to their sight. But their looking is in vain; for I will wisely know how to direct the other vehicles so that they shall not come near this place so soon.

25) Now see how these two wrestle with each other crouching on the mast, you will think that through this wrestling they try to cling to the mast all the more tightly. But this wrestling has something else in mind and is called: famine! And there one wants to kill the other, so that he gets something to eat.

26) And look at the ribs of the ship; there you can already see such a meal, as another English tradesman has just devoured the breasts of his dear wife, who has clung to him, with great greed.

27) And you see, this devouring of each other usually continues except for one, and this one continues to devour himself as far as he can reach; which scene usually ends after a few hours with bleeding to death.

28) As for the bones, they are gnawed off as much as possible, and the rest is often thrown into the sea, cursing.

29) And now that we have nothing more to live and see here, let us follow our three vehicles and see how it goes!

30) Now look, there is already one; look, but only three corpse-like human beings are still crouching in it; these are three heroes who have made it their law - since they had thrown the rest of the company into the water - not to devour each other, and now leave themselves barely alive to their blind chance.

31) So that you no longer need to dwell on these three, let us soon finish with them; behold, a mighty wave is beating against the weak vehicle, and a good-natured shark is already waiting with longing for the contents of this vehicle, which he has faithfully accompanied for a long time.

32) And now look, the wave has done it's work, and the shark has devoured it's eagerly awaited prey, and so there is nothing more for us to observe here, and let us seek out another of these vehicles.

33) Now you will think, where will this perhaps be? But I say to you, do not worry, whoever searches with Me, it will not be difficult for him to find it. Now, look, it is already here! - Count the people who are still inside; it will not be difficult for you to identify the scene.

34) Why then do you not count? - You say we see no-one. Just go closer here, and look inside the swaying ship; look, nothing but gnawed bones, and yet it is only the tenth day after the shipwreck! Now you want to know where the last one who gnawed on it went to, since he could not have eaten himself to the bare bone?

35) Now, look a little to the side; see, here in the more westerly half of the table, a mossy rock of a few fathoms circumference juts out above sea-level.

36) Look, there he crouches desperately in the middle of this extremely small island, and how he gathers the moss and the little grass, and pushes it into his mouth. See, this is the fate of this last one, and he is also the only one of all the stranded ones whom another ship will still take in alive in two days, so that he would bring news of what has happened; and he is also the only one who at least on this island has begun to remember Me a little.

37) And so we leave him there to await his salvation, and now we want to see where the boat is. Well, look here; there floats the boat! Look, there is no human being here either, but some bones are attached to a board with a rope, and likewise there in the middle of the raft, is a corked black bottle.

38) The last one wrote down the sinking of the ship, like his own, and fastened it together with the bottle also with a rope to a board, on which occasion he fell weakly and carelessly with one foot into the water, and thus preserved himself for some time holding on to the board with his hands, until a gourmand shark also tore off half of his body and finally consumed the other half.

39) Now, look, we are completely finished with our navigation; and since, according to your proverb, even death has lost it's rights, there is nothing left, we also want to give up our viewing rights here where death has robbed everything from before our eyes, and therefore look around a little onward on our water-presenting table - whether there is not something memorable for you to see, already floating.

40) Well, look here! There's an English ship-liner floating along; apart from the sailors and the helmsman, there's nothing living to be seen on the deck. Would you like to know what it's tarred boards enclose?

41) Well, look here! I will now thunder an epheta over this ship, and immediately the ship will become transparent, as if it were made of glass, and it's contents will jump into your eyes gruesomely enough; and so I say: Epheta!

42) Look now, and judge what is there; see in the lower rooms of the ship, a number of three hundred people covered with heavy chains, of both genders, almost completely naked; look at their bodies, how emaciated they are, count the bloody welts and look at the miserable food, which is given to them not from day to day, but from week to week - per person, a hardly three and a half pound stone bread and a jug measure of rotten water.

43) See how there, in one corner, an elderly man, on whose feet some rats have already made an attempt, begs the prison guard entering, for death; see there, in another corner, a true female Venus, according to your concept of beauty, with chains around her soft arms, fearfully screaming and pleading that she should be thrown into the sea, or that she should be given at least one hand free, so that she could rid her nose of the pungent filth.

44) But what does the keeper do? He takes a sharp broom and holds it in front of her nose so that she should clean herself; in this way he scratches and smears her whole face so that it finally becomes full of ulcers and pus. - And when she complains about such treatment, she is chastised on top of it.

45) Look down at her feet. Oh, those tender little feet! How they were only three weeks ago in high esteem with a horny and rich English pretender; but his rich promises in an effort to seduce this girl were of little avail, so his baseness knew how to vent and make way for his revenge, that he brought this poor girl as a fictitious, predetermined significant thief, through secretly bribing the sworn judges, to where you see her just now.

46) And as this poor girl is deported here as a criminal, there are still some in this company, and therefore see fastened in the opposite corner, a still quite young person, who, being the only heir of a rich man, after the death of his father, was also brought there by his own mother with the help of one of her shameful lovers.

47) We will not pursue his story, but do a review of the beautiful tender feet of our beautiful prisoner. See how they diligently hop to ward off the ship-vermin, not also to make the attempt with her feet, as with the feet of that old one; and only look down still lower to her feet, how she has already prepared for herself by her diligence a whole formal rat-cushion!

48) And do you think that the lazy beasts of the ship would go down at least to clear the killed vermin from the ship? Oh no, they don't; instead they prefer to smoke out this unfortunate part of the ship with tar every day in order to prevent a possible ship sickness.

49) You will of course think that such inhumanity is beyond all comprehension, and doctors and priests must see to it that the external laws, if any, are observed.

50) But I tell you that in England every ship, as it leaves the harbor, has no other laws than the living one of the captain, and it is not long before all the ship's authorities are blowing the same horn, and so there is often only one baseness under one and the same deck, nor does it need more, as it was the case here that such a young beautiful deportee does not give ear to the wild passions of the often drunken commanders, and allows herself to be used for all imaginable lecherous perfidies, her most deplorable judgment for this world is already pronounced. Look, now you will already see why the vermin are not removed from the ship.

51) But that is not the only thing that such a poor deportee has to endure; on top of that, her comrades of both genders often howl the most horrible curses at her, since it would only be up to her to have made their fate more bearable.

52) And look around a little more in these sorrowful chambers, and now go up with your gazes into the shining chambers of the ship's masters; see how things are great and plenteous there!

53) From their cups sprays foaming wine; all shout a farewell to their commander, and one of them also shouts: Long live our beautiful prisoner! And all, as if seized by a madness, cheer him.

54) And look, now the chiefs put their heads together. What do they have in mind, you will ask? Do not worry about this secret, for it contains nothing but a clever trick to win over the poor beauty.

55) And what do you think this trick consists of? See, this trick consists in nothing else than this: The fair one is immediately freed from her bonds and immediately brought under effective medical care; now that she is restored, a formal marriage proposal is made to her, by means of which she can become the wife of one or the other shipmaster.

56) The poor woman, too frightened by the torture of hell in the lower chambers, does not see the subtle deception and unites herself under a false blessing, not by the priest, but of a disguised ship's soldier; in this way, her false husband uses her, and at night time, another one takes his place at will, and thus our poor prisoner unknowingly becomes the ship's whore.

57) Admittedly, nothing goes wrong for her stomach, and she is in the happy idea that she has made her fortune there. But her eyes are opened only in Botany Bay, on a coast of Australia, because she is exposed like the other criminals to the life-long scourging. The fate of this unfortunate one, follows in the seventh hour.

SEVENTH HOUR

The bad employer

Australia. The criminal colony of Botany Bay. Description of the country. Covetousness of the colonists.

- 1) After we have sufficiently considered the ship - the meaning of which will certainly never be foreign to you - in it's atrocious conduct, we want to leave it and make a head start, and take a look at the forenamed country, which, according to your determination, lies between the 131st and 171st degree of eastern longitude as well as between the 10th and 30th degree of southern latitude, a little in advance.
- 2) For this is necessary for you here, because you are still not in the least familiar with the composition, division, as well as with the climatic conditions there; and so look here at this table, which is well known to you!
- 3) The country that presents itself to you - just look at it well - is Australia proper, South India, Oceania and Polynesia. See, the southern part of this country, how it still consists of immense puddles and morasses, in which, if you want to sharpen your eyes, you will discover an innumerable amount of poisonous monsters and all kinds of creatures.
- 4) And see how further south there are a lot of coral ring islands extending almost to the south pole region; for which reason the southern coast of this country cannot be circumnavigated, as it is also an impossibility to reach this southern coast by land, which is actually no coast, and to explore it's nature.
- 5) It is even more difficult to get acquainted with it, because this country consists mostly of vast plains, interrupted only here and there by small, insignificant hills; there are no significant mountains in this country, except for some corals and shales and rocks on the coasts.
- 6) This country, known so far, has in it's continent an area of almost 200,000 square miles, on which area live about two million and some sixty thousand people.
- 7) The most inhabitable lands are mostly on the east coast, which should be already more or less known to you, as for example the lands under the name of: Karpentaria, Arehmesland, Witsland, Edelsland, Eintrachtsland, Leuwiesland, Nuytsland, Flintersland, Baudingsland, Grantsland and some other less known names, in which, of course, there is nothing.
- 8) On this eastern coast there is a landing place called Botany Bay, where already for a course of hardly ten years up to the present moment, about 170,000 criminals were disembarked by the English, and from there distributed in the different fields.
- 9) Not only this eastern coast has such a destination, but also in the west, such deportees are now almost preferentially disembarked.
- 10) There you see a river that pours into the sea; it is the Swan River, and on it's banks, you also see a considerable city built, from which colonization is now being done by criminals brought there; but with much worse success than on the east coast; for here only the very worst rascals of England are usually sold as a joint venture to the Nether- and Hollanders, to whom this coast belongs, in order to cultivate the highly inhospitable region.

11) On the east coast, namely at Botany Bay, a city has already been built for some time; it is called Sidney, like the entire coast of New South Wales.

12) For now, remember only the western point, because after we see our ship land in Botany Bay, we want to dispose of ourselves here, where the human suffering is much worse than on the east coast.

13) But before we take a closer look at these main spectacles, I want to acquaint you with the country itself, so that it will be all the easier for you to get a real idea of what it means, and say, to be brought there either guilty or even innocent as a deportee.

14) Now look how things are in the interior of the country! You think that these unpredictable regions are nothing but a forest of bushes to your eyes.

15) Oh no, I say; it is the grass, and you must not be surprised when you see grass three to four men high in places.

16) This grass resembles the so-called sea-ear, and is to be eradicated in no other way than when it has become dry, by fire. But the fire must be lit at a time when winds are blowing from the north; for winds from the south smother the fire.

17) You certainly want to see a forest of trees; but there are very few such forests here, and the trees that grow there, especially toward the more southern regions, are often scarcely as tall and high as some grass, and yield very little edible fruit.

18) In the northern part, as well as on the eastern coast, there are, of course, already often different plantations, which, however, do not progress well at all, and gradually noticeably change their nature.

19) And so pears often become quite woody and broader at the stem than at the crown. The stone-kernel of the cherries often grow out of the skin, and the fruit itself becomes watery; and various other plantations suffer changes that may sound strange to you. The snake-nuts, which are still little known to you, are doing best, as are coconuts, Indian figs, the so-called carob and a kind of melon plum on the northern coast.

20) But much care must be taken that the snake-nuts are not pierced by a certain red insect; if such a pierced nut then falls into the earth, it becomes an offshoot of a highly poisonous kind, which is ten times worse than the so-called Bohonupas; for as it has driven its leaves only a shoe high above the earth, so these leaves have such a violent devastating poisonous exhalation that they not only kill all animals and people who come near them, but they also often wreak such havoc among the plants within a radius of an hour, that in a short time not even a stone moss plant gets away, but everything withers and becomes a kind of ash.

21) The luck with this plant is that it does not vegetate more $\frac{1}{2}$ a year, but with the winter soon spoils again, and thus becomes harmless.

22) And now that we have looked a bit at the plant-world, we want to take a brief look at the animals.

23) First of all, see how the air is teeming with great white eagles, which in strength and agility far surpass anything of their kind; their rapacity is so great, especially in winter, that more in the interior of the country, they attack people like flying wolves.

24) Besides them, there is another species of vicious bird, which have almost the appearance of an ostrich; they have hair instead of feathers, and some have no wings at all, but others have wings like a bat.

25) These birds often have fathom-long legs, and can run so fast with them that it is easy for them to cover ten miles in an hour. When they reach their prey, they knock it down with one leg, and then proceed with their prepared meal. Other armies of smaller and more harmless birds are not to be mentioned.

26) Among others, there is a four-footed mammal with a strong beak; it's most correct name would be the wolfbird. This animal is in it's kind more cruel than any tiger.

27) But as for the ground and the swamps, this is a veritable fatherland of snakes, all kinds of lizards, among which very many genera are winged, which, of course, are not all of a poisonous kind, but are more or less harmful.

28) In the interior, a large species of very poisonous bats is common, and their gaze have a hypnotic effect even worse than a rattlesnake, so that someone who has caught the eye of such a bat, is soon as if drugged by a strong drink, falls to the ground, and if no one comes to his aid and kills the fluttering bat, it sucks the last drop of blood from him and then flies away sated and whistling sharply.

29) As for the climate, it is a real chameleon, because, except for some eastern and northern regions, it is so variable that in some areas a person can taste all five zones in one day.

30) Why all this is so peculiarly arranged, will be made known to you in it's time; but this much you can remember in advance, that I have quite other purposes associated with certain countries of the earth than that they should be prematurely plundered by the shameful covetousness of man.

31) If people, in their madness, prematurely penetrate into lands that have not yet ripened, it serves them right if they are like neglected children, who eat unripe fruit and poisonous berries.

32) However, as already said - at a next opportunity, more of it will be announced to you. And now look, during the time we have been romping around in this country, the ship already known to you, has dropped it's anchor in the harbor of Botany Bay, and now look, there it is already! Because, if you have everything in one picture in front of you, you don't need a long journey to be at the certain place.

33) Now look quite carefully! I am speaking the Epheta again, and see, the ship has already become transparent to the bottom. Above all, take a good look at our fair consort! See how weak she is, that she can hardly rise from her seat. Now go a little into the captain's cabin.

34) See how three colonists are already examining the lists with him, in the presence of the governor. Now see, twenty of them are crossed out, including their age, but our lady is not crossed out.

35) See, now they, namely the lists, are signed and confirmed by the governor and the colonists, and the prisoners' guards now descend, free the captives after tying their hands behind their backs, and drive them up to the deck of the ship in such a manner.

36) Now, see, these prison guards also enter the chamber of our beauty, announce her fate, strip her of her clothes, and tie the hands of the woman who has sunk into a despairing swoon behind her back and drag her up to the deck with the others.

37) See how she falls down before her supposed husband and begs him with all the power and strength that is possible for a woman's heart, and presents to him as much as possible of how innocently she was condemned to this place of horror, and how shamefully he had used her misfortune to exploit her, who was as pure as the sun, worse than an English sailor's brothel-whore.

38) Look and take an example from a man who professes the Christian religion! - See how he magnanimously orders the keeper of the prison to shut the mouth of the screaming beast and, if she does not keep quiet like the others, to immediately give her thirty lashes. But all this does not deter her, even if her mouth is blocked, to move the brute by all kinds of gestures and streams of tears from her eyes to at least kill her, if his heart is no longer capable of any other compassion.

39) But look at the effect of her plea! See how two henchmen tie her to the smaller pole with a rope across the chest and feet, and see how shamefully cruelly the poor wretch is without count whipped by the prisoner's henchman.

40) Now look, after her feet are completely cut from top to bottom with the sharp whip, she is released and immediately let overboard on ropes into smaller vassals with the other criminals, and thus brought bleeding to the unfortunate land and immediately assigned by the governor to the disposal of the colonist in question.

41) Do you think that they were taken to some hospital there? You are mistaken! The plaster on such wounds consists of nothing more than allowing them to sit in the sea, where it is very shallow, for half an hour. This is the famous cure there on land. It does help; but think of the burning pain, especially for such an emotional girl!

42) We are now finished here. We just want to take a little look at what will happen to these unfortunates. Look, more inland, about - according to your reckoning - a hundred miles from the coast, there you see how these poor people with their tools, under the direction of several overseers, have to fight with all the evils somewhat known to you from the description of this country; how they stand, as it were, between two fires.

43) There it is truly said according to your proverb: Bird, eat or die! What does such a chief colonist care if twenty or thirty of his subordinates, most of whom are still in fetters, are eaten by snakes, or if they often sink in the fathom-high grass into suddenly breaking swamps, or if one or the other is attacked and mauled by the well-known eagles, or if several more perish due to the poisonous plant known to you that is sprouting somewhere.

44) See, such a colonist cares little or nothing about all this; for he is sufficiently provided for his house, even without such newly added workers.

45) If at best he can regain a significant part of the land through such new attempts at advancement, then it is all right with him; but if this fails through all the cruel attempts, then he does not care either, for he is, as he himself says, provided for anyway.

46) You will think, perhaps, that when these criminals have cultivated a new piece of land, they will be granted to one or the other for interest-bearing property.

47) Oh no, I say; such a colonist uses the land for quite different purposes. He may have worker's huts erected here and there; but whatever the soil bears, belongs to him from A to Z.

48) The laborers have nothing but the most miserable, hardly edible food, and if they sometimes do not want to starve completely, they catch snakes and lizards together, cut their heads off, and roast them over a straw-fire and consume this meat with the greatest appetite; for there it is truly said again according to your proverb: Hunger is the best cook.

49) Yes, this hunger often goes so far with some that they do not even take the time to roast such a snake, but when the head, skin and entrails are removed, it is immediately eaten.

50) A new plague for these poor is that - especially in the northern part - they come across natives who are good archers and drive them back with poisoned arrows, or they capture them and eat them raw.

51) See, these poor people have to suffer such amenities without number and measure here; and the chastisements that they receive on top of that from their commanders and rulers, which are even more inhuman than those of the North Americans, cannot be compared to the plagues of the land.

52) And look, so our poor ones are already here at a grass-cutting work. For you, of course, cutting grass is a pleasant job; but here the workers have to deal with formal grassy jungles, within the impenetrable thickets of which, especially in the summertime, a myriad of violently stinging insects dwell, which then attack these naked workers in such a way that after a few days, nothing but coherent skeletons remain.

53) But if this cultivation is done in winter, namely by fire, it is not uncommon that the fire often becomes so violent, that the flames on the ground often roll through the dry grass for hours; and if the poor burners do not escape quickly enough, they are either burned completely, or often severely burned all over their bodies.

54) The worst thing, however, is that when the fire is smothered, the poor arsonists often have to walk for hours over such ashes, which are often still red-hot, in order to rekindle the fire where it got smothered.

55) They are allowed to tie a certain kind of board to the soles of their feet, but often these boards burn halfway through the run, and then it is all the same, the soles of their feet are still often burned to the leg.

56) Not to mention the countless other ailments and diseases that are indigenous to this country! I need not tell you anything more about the west coast, except that it is ten times more inhuman than in the east, for which reason colonization there is making very poor progress.

57) See, for all this, nothing but the shameful greed of the "moral" and even "Christian" people is to blame.

58) You will easily understand, without much thought, that I cannot stand by and watch such abominations for long; for truly, mankind is already piling up their sins to the third heaven.

59) I do not need to tell you more. And so Amen for today; the eighth hour will announce to you even greater and more peculiar things!

EIGHTH HOUR

The Outer Pacific Islands

Exploitation and maltreatment of the good-natured islanders.

- 1) Now that we have surveyed mainland Australia, let us pay a short visit to the more prominent islands to see how things are there.
- 2) I said only the more prominent island states, because there are still a lot of innumerable small islands in the world's sea, but all of them are ruled either by the mainland or by the larger island-states.
- 3) For truly, you would not be able to find much more than a thousand small islands in the world's sea, which would not have been gnawed on and sniffed at by the main European despotism known to you.
- 4) And this main world-rummaging nation has left more or less unscathed only those islets where it has convinced itself after the most exact conviction (research, ed.) that there is nothing at all for its rat's teeth to gnaw on.
- 5) Look at the table; I will spread out the whole earth from pole to pole before your eyes, and no point shall be concealed.
- 6) Look here! The great distance between Asia, Australia and America; see the multitude of islets, how they look out over the great surface of water like the stars in the firmament! But so that you can get an idea of the commercial greed of this world-robbing nation, I will also add the names in writing to each island, as they were given by the greedy explorers.
- 7) Well, now read! See all even so inhospitable, most remote hiding places of the earth! Look only at the writing, and you will convince yourselves immediately as for which nation of the earth all climates are accessible. For these people do not care whether under the equator their sails are burning with heat, or whether on the other side they freeze between icebergs for three quarters of the year, and their ships are often buried many fathoms under the snow.
- 8) In short, you will find few other names than those of these world-changers. Therefore, let us go to the major island-states to see the activities of this nation.
- 9) See therefore about the north-eastern area, a significantly large island under the name New Guinea. This island is also counted to Australia. It has also only a few mountains, and is still younger than Australia according to its origin; because Australia is only scarcely something over 3 000 years old; the island Guinea is however nearly 700 years younger than Australia.
- 10) However, this country was discovered by some Asiatic peoples long before Australia; and thus the English and also the Dutch found it already far more cultivated than later the mainland of Australia itself. What was more natural than that such a find was taken into full possession through the cannon thunder of this world-addicted nation without further ado?
- 11) Here, to be sure, no deportees are sent off; but the poor inhabitants of this island are themselves almost no better off than the slaves in North America.

12) These people are indeed cultivated to some extent, but not for the sake of being educated in the so-called Christian religion or in other sciences, but only for the same reason that you train wild horses, i.e. to become more skilled and fit to carry English loads and to work and fight for them, and when the masters splurge, they also receive a wage afterwards, which is not better, but often worse than that which the draught cattle receive from you after their work is done.

13) For these chief world-leaders do not want to eat bread in the sweat of their face, but they set themselves up with idle hands at all ends of the earth, tear their mouths wide open, and let the unjustly subjugated peoples, as you say, chase the roasted birds into their mouths.

14) Now just look here in the center of the table; there the island is completely spread out. Look at the workers, how they have to perform the hardest work almost completely naked under the glowing rays of the sun.

15) Look, there are many who climb the trees and have to collect a kind of wool from them, which is much more beautiful and finer than a similar one in the East Indies; again, look at others who are busy with the cultivation of sugar cane almost day and night. See others here, who have to dig in the depths of the earth for gold and all kinds of precious stones.

16) See here again others who, like beasts of burden, have to carry their idle masters around in litters; and see here again others who are used in the construction of fortifications and large magazines and are often miserably mistreated for the worst pay.

17) There are still a lot of miserable situations to be considered; but if you only take this little into the right view, it may be enough for you, if you add that this world-addicted nation deals with almost all the conquered island-states in such a political way, as the Romans once did with regard to the foreign godhood.

18) For when they convince themselves that some heathen nation on an island is of a good-natured kind, they do not make much mention of Christianity, but they allow themselves to be instructed in this heathen form of religion; and when they have thus come to the conclusion that such a poor religion is better suited for their great worldly purse than the Christian one, they say, like My dear Paul: We want to be everything with everyone, in order to gain something from everyone; of course not like Paul, who wanted to be everything to everyone in order to gain them for Me, but as already said, everything with everyone.

19) Only if some pagan religion has very selfish principles, then of course the Christian religion is preached with the heaviest canon caliber; and if this pagan nation has accepted the Christian religion, then it is self-evident what all-embracing reward is due to the preachers of salvation.

20) And so look again at the table. Look, again another island. It is called New Britain, and a little further up you see another island, it is called New Ireland. I think you will not need to ask around for long to find out who the masters of these two major islands are.

21) Look well down there, again a major island surrounded by several smaller islands: New Caledonia. There is no need to ask who are the masters of these great fields and how it is done there; look only partly to North America, Australia and New Guinea.

22) Now look down there south, in the eastern part of Australia, an important but very meager and difficult to reach island called Van Diemens Island (Tasmania, ed.). Look,

there it looks quite meager; therefore even the Dutch are allowed that this island, if nothing else, nevertheless carries a Dutch name.

23) Despite this Dutch name, however, the English have chosen the very best landing place. Only the western part is open to the Dutch, duty-free.

24) But concerning important fishing in the east, the English know quite well how to dip their nets into the sea.

25) Now we leave this island and turn south; there you see two very important islands side by side, which are only separated by the so-called Coke Strait.

26) This is New Zealand; and a little further south, a not insignificant island under the name of Cornwall. See, to these islands the English have left a free sovereignty in return for a considerable tribute of grain. That is, the rulers of these islands are still left in office for various reasons.

27) The main reason is this, because in this way the government of these extremely remote countries does not cost the English anything, and because it suits them very well, due to their extremely hospitable attitude, as has been mentioned before, for which reason Christianity makes very meager progress here.

28) The second reason why this cosmopolitan nation has not yet undertaken a more thunderous expedition against these lands, is the expense involved.

29) The third reason is that this land is not easily accessible to large ships due to the frequent storms and the many cliffs and sandbanks.

30) And so there are various other selfish reasons why these distant but very fertile sea-lands have not yet come fully into the despotic clutches of this world-famous nation.

31) But now look, there are some English ships - which is something between merchant ships and warships - as you see, just going to these countries; because now the grain and other useful fruits there are already brought in. For you will know that your spring is autumn there.

32) See, so these ships shall arrive there just in time. Count them once, how many are they? See, quite a fleet, 170 in number, large and small; but so that you may see their activity and busyness there, I will speed up this navigation in the spirit.

33) Now look here; we are already on the spot. See how these poor peoples, mostly still true Cainites, hurry to the shore loaded with baskets and sacks and boxes left by the English especially for this purpose, in order to pay the supposed tribute to the gods; for these poor people consider these world-addicts to be beings of a higher kind, who have descended to earth from the clouds by means of such beautiful floating houses, so that, according to them, at the end of their world, they would receive the sacrifices that were due to them.

34) That they are such superior beings, they conclude from the fact that from these houses they flash and thunder just like from the clouds, and throw mighty thunderbolts.

35) Since the tribute-takers are familiar with such weaknesses of the people, they also indicate their arrival by the thunder of cannons, and when, after a stay of some weeks, they have packed everything into their ships, then, as a payment, these poor peoples are

given a grand cannon and rocket spectacle, and this spectacle then tells the inhabitants that the gods have received sufficient sacrifice.

36) In order to prevent any other nation from making such a free find, small islands surrounding these large islands are well equipped with English forts.

37) And so these three great countries are themselves permanently trapped; for at the few points where these countries are capable of landing, the English have planted their fires crisscrossing the land.

38) But where the land, as already said, is inaccessible, there is no need for guards. And so, despite the sovereignty of these countries, these world- and water-addicts are to be regarded as the rulers from the coast to the innermost regions.

39) Here, of course, they do not practice cruelty, that is, they do not wield their slave-whips and hell-torches over these poor, but I say: This is the very place where these people degrade themselves to the greatest abominations of the earth.

40) For as long as any man out of covetousness and avarice tyrannizes his fellows, he is well to be compared [with] a devil, who is a bare servant of Satan; For however bad the tyranny may be, it is at least certain that the mistreated part will be humiliated at least to the innermost drop of the marrow, and he will be taught - though in a tyrannical way - at least a concept of Christianity, causing such poor people, in view of My cross, to endure their misery with tolerance and merit.

41) But where, out of shameful greed, a nation is completely excluded from all higher light, and on the other hand, despite this, the blessed progress of such a nation, while it is secretly left in the most shameful darkness, is announced to the world in a lying manner; listen, no devil is able to perform such feats, but a grand master must lay hands on the work.

42) Behold, this is and belongs to the greatest horrors of the earth! Truly, if a tyrant would kill a thousand innocent people throughout a whole year with the most horrible instruments of torture, so that his torture would be such as no human tongue could pronounce, I would rather show him mercy than such abominations from the abyss of the Prince of Hell.

43) You do not understand this unspeakable cruelty as if you were to see how on another island people are hung by the feet on a tree-branch, so that the head reaches down to the earth. There they are consumed by their own kind of little green ants, and often on the sixth or seventh day, they breathe their last under the most unspeakable pain, and then remain hanging until the last drop of marrow has been consumed by the mentioned ants.

44) Yes, I say, your hair would grown snow-white on the spot, if you would see on another place, how people are held on large grinding stones and ground together to the last fiber, yes, you would close your eyes inevitably, if you would find on another island people with gagged arms and feet hung on tree branches by the genitals, and the female gender, with a rope pulled through the labia, only afterwards hanging on the feet of the male.

45) I could tell you about countless other such cruelties, but you would see nothing in them but all kinds of crucifixions, by which people are deprived of earthly life.

46) But look, all these cruelties are hardly to be considered as a dewdrop in comparison with the sea of the world, which is actually such a spiritual mistreatment of poor mankind;

for would someone separate from the body one limb after the other, the body will endure such torture only up to a certain degree.

47) Once the soul has become too angry, it immediately detaches itself from its covering in union with the spirit, and thereafter the tyrant may pinch, scourge, burn, drag, and in short, do whatever other cruel things he pleases with the body, it is not much different than if one of you would do such things to his stripped garment; for the body is only capable of pain as long as the soul remains in it.

48) When the soul commended itself, if it has become too angry, then, as already said, all pain has ceased.

49) But such an abuse of the soul and the spirit, such a profit-seeking putting on of the slave chains to the immortal spirit, that is more, yes, I say, infinitely more than all physical cruelties which are committed on the whole earth. For do you think it is easy to convert such slave-spirits in their freedom afterwards?

50) Oh see, the human spirit is a free spirit; but once it has taken a direction, who is able to change it so as not to destroy the spirit?

51) And think how it must be for the Father's heart, if He, like a careful landlord, has to watch idly as the hail destroys His fruits.

52) Therefore I say: Woe to you tyrants, you will share your lot with your brothers, the devils; but infinitely woe to you, who have power in your hands to bring a true light to all the peoples of the earth, and you do not do it, but hurl them, out of vile greed and worldliness, into even greater labyrinths of darkness than they were before in their innocence.

53) Yes, I say once again: Infinite woe to you, when the day of payment shall come for you; truly, you shall receive what My Divinity is able to invent and conceive in the innermost depths of the fire of your wrath! - I need not say more.

54) For to deprive a man of his God is the supreme abomination; I need not tell you more.

55) To use My Word for the lowest, greedy and avaricious purposes, as well as all the preceding, is the highest abomination; I do not need to tell you anything more!

56) As for the other island-nations, except for Japan, which will be dealt with in the ninth hour, except for an island in the middle of the ocean called Otaheity (Tahiti, ed.), almost the same is the case for the former islands.

57) This island is almost like New Zealand, except that European weapons-training has been introduced here at some points, and here and there also Christianity; for this island, as small as it is compared to the others, now supplies almost all English island-states with sulfur and the best salnite salt, for which reason very important powder-factories have been set up there; For the soil of this island is almost pure sulfur, for which reason there is also one of the largest fire-spouts, whose crater is several hours in circumference and is always full of glowing lava.

58) And thus it is enough for you for today's eighth hour, because by virtue of the small introduction that I have given you in this hour, both physically and spiritually, the next ninth hour will provide you with more vivid information. Amen.

NINTH HOUR

The interior of Japan

Encapsulation and condition of the state. Human sacrifice. Persecution of Christians. Addendum.

- 1) After we have wandered through the southern hemisphere of the earth, and since we have seen the conditions, mind you, more inwardly than outwardly, we now want to return to the northern hemisphere of the earth, and, as already mentioned, pay a short visit to the island state of Japan.
- 2) But, as we already know, it will not take us years and months to get there; just look at the table you already know well, the whole pagan island state is already spread out before your eyes.
- 3) Just look at the coasts; see how eerily they stare down from their high cliff-tops into the stormy sea. Look all around, and you will find a few points that would be level with the sea-surface.
- 4) Look, here in the south, there is only one point that is suitable for landing, to which also by virtue of the internal constitution, some foreign nations can steer their ships.
- 5) As for the other few landing points for nationals, they are, first of all, less accessible or often not accessible at all, and secondly, the so-called most strict and most just government there does not allow foreigners to land anywhere but on the designated landing place, for the following reasons:
- 6) So that, first of all, these places would not be desecrated by the degenerated people, and secondly, because the foreigners are not aware of the great dangers of these other small landing points, and therefore would find inevitable harm and ruin.
- 7) The third reason is that because this same regent believes himself to be in sole possession of all arts, crafts and secrets, he is in constant miserly fear that if this were to become known to the foreigners, it would happen to his prosperity; therefore he has also designated only one landing point, where this, in his opinion extraordinary products are traded out of a special just compassion.
- 8) For he is firmly of the opinion, as is his whole nation, that he alone is in the center of the world, and that all foreigners from the whole world must come to him in order to buy from his extraordinary products of the country, thereby to come to a possession, and from this possession to be able to form an idea to what perfection the central principality of the world has grown; yes, he is really of the opinion that the people on the other points of the earth do not even have the ability to only suspect how a very simple rush-basket is made.
- 9) If he also receives information that the ships of the foreigners were built extraordinarily artificially, the reporters are always severely beaten on such news, since such a report is regarded as an obvious insult to the majesty. And if he then orders one or two commissioners to secretly convince themselves whether the matter really is so.
- 10) If they return with the news and confirm the report, such a confirmation is considered as a formal treason; for this monarch says: "If such a thing had not been betrayed to the strangers by any of my subjects, how else would it have been possible that these stupid

strangers had come into the mysterious scientific possession of building houses for themselves out of wood, which they were able to carry over the floods of the sea; for only we, the chosen people of the middle of the earth, understand such a thing!

11) Immediately, commissioners of inquiry will be sent from the capital and residence to all three countries to investigate the coastal peoples in all severity, from where such treason has started.

12) If the commissioners have not found anything, they will be thoroughly beaten upon their return and dismissed from three years of service, during which time they will have to study again under the most rigorous professors in the world.

13) After the end of the study period, an extraordinarily strict examination takes place. Those who pass the exam are reinstated, but those who fail, are flogged again and have to start their studies all over again.

14) During the time that such commissioners must again undergo their penal studies, deputies shall be immediately and graciously appointed.

15) This appointment shall be made in the following manner: Nine so-called trainees shall be summoned by His most just and most strict Majesty, and shall be orally examined by him.

16) This examination consists in their first having to list all the manufactures of the country and how they are prepared. Then they must literally name and enumerate all the mountains, all the rivers, all the valleys and plains, all the animals, whether tame or wild, all the trees, plants and herbs. They must also give the names of all the subjects, exactly where each one is and what he owns.

17) And finally they have to say the whole name of the emperor, which is actually the most difficult thing for the trainees. For this name is so long that you would hardly write it down on a strip of paper at least a mile long with one line, and contains everything, as there is the imaginary infinitely long lineage, then all things and trades of the country, and so also the names of all his subjects.

18) If you now consider this, you will well understand what effort of memory is required to memorize this name, as you like to say. You will now ask, why such a long name?

19) This can be easily explained to you, because he, the monarch, has recorded all his glory, history and possessions in it.

20) Other persons in the country also have very long names, but none of them may be longer than the monarch's under penalty of death.

21) Therefore also in this respect, very much study is made of the monarch's name, that they may compare their own names with the monarch's name in length.

22) And if anyone, because of likewise very ancient origin, finds that his name is still longer than that of the monarch, he takes the record of the name, and carries it howling and with torn garment before the monarch, and asks for the punishment and for the complete destruction of his name.

23) And when the monarch has measured the name with a compass and has found that it is really two fathoms longer, six fathoms of the name are cut off and burned. The

petitioner is then graciously given the appropriate number of floggings, and only then is the shortened name presented to him.

24) And now we go back to our trainees. If three or four of them have passed the examination, they will immediately be given the decree of employment according to your language, and with this handing over, however, they will also immediately be charged with the duty to go to the place as commissars in order to discover the treason discussed earlier.

25) But these are then usually a hair wiser than the previous ones; They usually linger in this investigation for 1, 2 to 3 years, and during this time, they think of a clever trick to dupe their monarch, and when they return, they usually bring several bribed witnesses with them, who then testify that after this gruesome event, the lightning struck the place three more times, and that thereupon all those present praised the great God in the sun for having done such a great sign to glorify the great prince before his people.

26) Now you may ask why were the first three not as smart as their successors?

27) And you will be surprised when I tell you that the first three were even more clever than their successors; because they are now immediately freed from their studies, and are recognized by the monarch with their own mouth as completely legal, strict and good scientific statesmen, and in this way reach the highest dignity, by virtue of which they are even allowed to touch the monarch's robe four times a year, and are thereby exempted from all further brawling. For even if they have not raised the facts in the same way as their successors, that does not matter, but here only the great loyalty is the decisive factor.

28) The successors, however, come to the level of their predecessors as truly employed civil servants. You must not think that this is something insignificant in this country.

29) An official who is allowed to touch the monarch's robe four times a year, is something so extraordinary in this country, that if he walks in the street or is carried in a palanquin, all the people must fall on their faces before him under penalty of death; and a word spoken by him to someone is something so extraordinary that the person concerned often does not leave the place where such a favor has been bestowed upon him for three days.

30) And if the word has been an unfavorable one, if the official has given the person concerned a reprimand or some other unpleasantness, such as an animal name or some other dishonorable thing, the person concerned immediately begins to weep and wail, and asks the high official for a most gracious award of punishment, which is also granted to him without much ado.

31) And immediately he asks the high statesman not to be too lenient in punishing him, but to have him beaten up according to his severity, justice and desire.

32) When the state official has heard such a request in his most graciously inclined ear, he immediately orders his very plentiful servants to seize the supplicant in question by the hands and feet, to lift him from the ground; and when he is then suspended in the air in the midst of eight servants, the beater comes with the bamboo rod and beats this supplicant until the high state official gives him a sign that with this stroke, his mercy is over.

33) Then the supplicant, beaten half to death, is laid down again on the ground, and his neighbors come along and praise the high wisdom, justice and severity of the official for the sake of the beaten man.

34) You will perhaps also want the people to offer a prize to the monarch for this. But this is not possible in this country, because there the monarch stands too high to be praised by the common people.

35) Such things and others like them are actually the best part of this constitution; when we have become acquainted with such things, it is also fitting that we should shed a little light on the bad part.

36) In this respect, things are truly like nowhere else in the world. For firstly, no-one has any property in this country, but everything is the exclusive property of the monarch.

37) Every man, or rather every class, is prescribed exactly what and how much he must work.

38) Their food and clothing are prescribed; their dwelling and district are prescribed, from which he may never depart except by special order of the state.

39) They are prescribed how many wives they may have and how many children they may beget with his wives.

40) They are prescribed by law what they have to deliver of the produce to the last drop.

41) The inhabitants of the coast are strictly forbidden to give anything to strangers except the appointed place of trade. They are forbidden to allow a stranger to enter Japanese land except at the designated place, on whatever condition.

42) And so all articles of trade are precisely prescribed, what may be given to foreigners, and what the foreigners may offer in return; and it is further prescribed in the strictest terms that of the foreigners, never more than one may remain in the place as an interpreter, who, however, from the moment he has been accepted as such, may never again move away from the coast.

43) He must also teach his language to three Japanese commissioners, and may never go even one hour's journey into the interior of the country.

44) See, this is approximately the extract of the Japanese constitution. I say approximately, because this country has no so-called existing state law at all, but the living state law is the respective existing prince and his highest state officials, and it is almost completely in their free will to create a new law immediately for every occurring case.

45) For you can truly have no idea according to which petty circumstance the law imposes a completely different punishment on any crime. I will give you only one small example. Someone has been ordered to measure out his district, outside of which he is not allowed to move.

46) He has not remembered the boundary exactly, and has moved only half a foot beyond the line. If his neighbor notices this, he reports it to his next neighbor, and he reports it to his next neighbor, until it reaches the home of the so-called district guard.

47) The latter then goes to the spot with a compass and measures the crossing exactly. If the trespass is slightly more than half a foot, the violator must be immediately punished with 100 lashes.

48) But if the district guard has found that at least $\frac{3}{4}$ of the foot has been put over the line, this circumstance almost doubles the punishment.

- 49) If a person has put his whole foot over the line, he will first receive an uncounted beating, and then he will be tied to a pole for three days to get used to the most strict line.
- 50) If such a case occurs seven times, he shall immediately have his foot cut off, as far as he has placed it outside the boundary.
- 51) Whoever, without the permission of a court, undertakes to take a few steps outside his boundary, shall either be hanged by grace or beaten to death. And if it does not go by the way of mercy, then he is bound naked on a cross and left up there until he has died; however, even on the cross, the mercy of being killed by a lance thrust is still open to him by virtue of a mighty plea.
- 52) See, from this small example you can already get an idea of how things are in this country; and the arrangement is such that no-one is exempt from the death penalty except the well-known high state officials.
- 53) And so, in a way, one wedge drives the other. There will never be a case of a lower official being called to account and punished for possible cruelty; but there will be if he has been guilty of even the slightest negligence.
- 54) For this reason, the compass and the scales form the main part of the state constitution, for there everything is circled and weighed.
- 55) If you now think that in all these approximately announced basic regulations the death penalty with all kinds of torture variations plays the main role, then it will not be difficult to get an accurate idea of how it is in a country where the despotism has climbed the highest peak of the tyranny.
- 56) For truly, there can hardly be a second country on the surface of the earth that resembles this one in its arbitrary cruel evil.
- 57) Now I have also sufficiently made known to you the bad part of this land. But there is still a worst one. Of course - you will now think - can there be anything worse in a country than we have already heard? Here I tell you nothing for the moment, but only instruct you to take a look at My table.
- 58) Behold, therefore, this building is a temple! I also say to this temple: Epheta! - And now look into it. See, how there in an aside, remote round cell, several girls and young boys are fed, so that they should become beautiful and quite fat. See, the men sitting between them in yellow and blue clothes, are the sacrificial priests.
- 59) When a year of evil befalls this land, it is immediately proclaimed that God is angry with this land, and therefore a sacrifice must be offered to Him to satisfy Him.
- 60) And immediately, by order of the chief priest, six males and six females from this cell are washed and dressed according to their kind, and then a priest stands on a so-called wisdom chair; from this he then determines with angry words, as if the angry deity were speaking from it, how the sacrifice should be offered to it.
- 61) If the girls have become very beautiful and luxuriant through this feeding, then the deity disdains sacrificing them and returns them to his priests for life.
- 62) But the young men, if one is not of outstanding beauty, are treated not so gently by the angry deity, but they are usually destined for sacrifice, which consists either in burning

them alive, or decapitating them first and then burning them, or leading them to a rock that juts out into the sea, and from there throw them into the sea.

63) Of course, such human sacrifice happens only rarely, but enough; if it happens at all, such a country is already in the deepest darkness because of it, and has the most shameful and miserable concepts of a true God.

64) Among the worst of all, is the killing of the surplus of children, and the genital mutilation of those who have begotten more than the [lawful] number of children.

65) Among the worst of all, is that in this land the invasion of Christianity is treated with unheard-of cruelty.

66) For not even a born-again with all the miraculous powers may venture into this land, for he is immediately punished as a stranger, a mischief-maker and an agitator of the people with the cruelest kind of death.

67) There have already been cases that Christian messengers there have been kept alive by Me through the most diverse ways of death; but these brutes have considered all that null and void, and have insatiably tried all imaginable ways to kill such Christian messengers, until according to My order the number was full, and I had to call off My emissary, in order not to see the sanctuary exposed to such nameless contempt any longer.

68) But now remember this: The destructive moment for this sanctuary of Satan is not far off; when you hear that this monarchy is abandoned to foreign nations, think that the end of things is not far off.

69) See, in this outermost land of the east, there are still some nations that do not want to know about Me; but I will send there a few more messengers, but messengers of My near judgment; and it will be like a fruit tree in autumn, when the unripe fruit is taken down with the ripe.

70) The ripe is kept for the Lord's table, but the unripe is thrown into the winepress and crushed there, and the little juice is taken for leavening, but the grains are thrown to the swine; and it will be like a householder in whose field the wheat has ripened.

71) Truly, there shall be no evaluation of the ripeness of the tares, but they shall be taken out of the field with the wheat; and then shall they be separated from the wheat by the servants.

72) They shall bind it in bundles and dry it up in the open field, and then they shall set it on fire and burn it to the ground, that all the seed of the tares may be destroyed; but they shall bring My wheat into the barns of eternal life.

73) Behold, you shall not be offended thereby, if you find on the earth still so much unripe fruit and so many weeds among the wheat.

74) Do not think that I will delay My Day because of this, but truly I say to you: I will only hasten it, for the sake of the elect; for if at the time of these last predestined tribulations these days would not be shortened, truly, even the living would lose life!

75) Therefore, do not worry, and do not use this message too much as a literal view of the world, which is not full of advice, but rather use it for your own introspection, because that

is why I give this to you, that you should recognize the world in you, despise it and flee out of love for Me.

76) But only at the end of the last hour will I pull the cover from your eyes, where you will then fully see where I actually want to go with these twelve hours. Amen.

The following addendum is not found in the first edition, but was taken from the third edition (1895). Some more about Japan, as an addendum to the ninth hour.

77) Japan consists of the islands:

1. Sakhalin (now belonging to Russia, d. ed.),
2. Jesso (Hokkaidō, d. ed.),
3. Nippon or Nypon (Honshū, d. ed.),
4. Xikoko or Likok (Shikoku, d. ed.),
5. Kinsin or Ximo (Kyūshū, d. ed.), and is the most populous country on earth.

78) The surface area is hardly as much as that of Great Britain. The (present) Japanese consist only of Mongols, Malays and a few natives, they are not at all related to the Chinese, and surpass them in everything, both in education - and in cruelty.

79) What also contributes to the fact that they by far surpass the Chinese in various sciences is that they have only 48 simple letters in their language, whereas the Chinese have 50,000. Their language is very soft and flexible; their religion is a refined paganism; their laws are tyrannical to the highest degree.

80) There are ten so-called castes among the inhabitants, for each (caste) there are some fixed unchangeable and also arbitrary, changeable laws.

81) Each one is strictly assigned his district, from which he is not allowed to move before being cleared; the release consists in a kind of work vacancy.

82) The most excellent localities are: Jeddo-Edo (Tokyo, ed.), on the Tonkai River, with 280,000 houses, and over a million inhabitants (anno 1841); this is at the same time almost the most populous city on earth (anno 1841). Rio or Miako (Kyōto, ed.), with 140,000 houses and nearly a million inhabitants; Nagasake (Nagasaki, ed.), a port city, with 10,000 houses and about 100,000 inhabitants; Mastmai or Matsumai (Matsumae, ed.), with 6,000 houses and 60,000 inhabitants.

83) The northernmost tip of Sakhalin Island is called Cape Elizabeth by Englishmen, in the western half of this island is Cape Patience. This northernmost and also poorest island is separated from Jesso Island by La Peyrouse Strait.

84) On the southeastern tip of Jesso Island is the town of Mastmai or Matsumai. The island is separated from the island of Nippon or Nipon by the Sangar road (Tsugaru road, d. Ed.). This middle and largest island is also the residence island.

85) On it, there is a large harbor called Namba without city rights; then the residential city of Jeddo or Edo (now Tokyo) with a large harbor, which is protected by the eerie Cape Ring; then the mountain city of Rio or Miako, as the largest factory city of the Japanese; this island is also the most mountainous, like the northernmost island of Sakhalin - the most volcanic.

86) The island of Xikoko is, so to speak, almost only a mountain out of the sea, and therefore also sparsely populated. However, the island Kinsin with the port city Nagasaki

is again overpopulated, this island has the strictest laws, and is accessible only to the Dutch, and that only on the islet lying before Nagasaki under the name Guelport, as per the expelled bad Portuguese and Spaniards.

87) Above the northwestern half of the island of Nipon, there is another somewhat important island, Sado, as a refuge for the natives, who enjoy some privileges here; some Portuguese have also taken refuge on this island, but they are never allowed to leave, and must worship everything Japanese and the full moon.

88) The entire population of Japan is about 40 million people, four sevenths of whom are female. Besides mechanics, mathematics, nautics, geography and astronomy, they are ahead of the peoples of the earth in all industries, and are in possession of great riches and many secrets.

89) The Sadoans still possess here and there the second sight, and still have science from the primitive times of Meduhed.

90) Their number is 3 million people without the Portuguese, whose number is only a few thousand. All this serves you for a more exact survey of this country, and can be enclosed in the "Ninth Hour". Amen!

TENTH HOUR

Near death

*Europe and Russia. Degenerated Christianity. Explanation of the second sight.
Purpose of this paper.*

- 1) After we have surveyed the foreign countries a little with regard to the moral cultus, we want to turn to our native soil; I say native, because for firstly you were born there, and especially secondly, because on this soil I am most known through the admittedly very fragmented and completely degenerated Christianity.
- 2) There would still be many lands on earth, both on the continents and on the islands; but since it is here not about delivering a new statistic and description of the earth into your hands, but rather to awaken your spirit, so that it would the easier see and understand it's own internal statistic, and recognize the corresponding wickedness of it's own nearest environment; and so then, what has been described so far, is sufficient of the foreign lands.
- 3) But concerning other well-known great countries and empires, such as the empire of China, as well as other islands belonging partly to this empire, partly of the parts of the world called Asia, Australia, as well as Africa, also the great imperial state of Brazil with the rest of South America and all the islands - which are either counted to this part of the world, or exist under another name - see, you can learn about all this as much as it is necessary anyway.
- 4) But I cannot bring it to you on the table for several reasons, because if in such countries the idolatry has contaminated the peoples in too high a degree, you would truly draw no benefit from it, but there you could even absorb more poison than blessing by seeing the image.
- 5) And according to another consideration I cannot do it, because it does not suit My holiness, and according to My order it is not possible to turn the eye of love on your side, because from the very beginning, when such a country was discovered by a nation hating Me, such countries have been cursed by Me, or from ancient times they have already degenerated and turned so ugly that a glance from Me even at the corresponding image, would destroy them instantly.
- 6) For the abomination of the ways of acting on these lands is of such an unheard-of kind, that you would be so horrified at a somewhat detailed description, especially according to the internal circumstances, that not even one would have the strength to continue pushing his pen.
- 7) Therefore, we leave them untouched, and as already said, we take a closer look at what is closer to you and to Me in every respect.
- 8) It will be difficult for you to believe that among these named and partly also intentionally unnamed lands there are areas for which even My curse is too sacred, and therefore are not worthy of it even in the literal sense. - I do not need to tell you more.
- 9) Why I therefore do not enter into a closer discussion about such points of the earth, you will now understand; for where Satan has fully established his rule in everything and everyone, truly, it is not good to look there.

10) And if I would also let you spread out such regions over My table, truly, you would see nothing but a black and here and there completely glowing earth space. I do not need to tell you more. Therefore rather look at the table and try to recognize the land which now presents itself to your eyes.

11) Just look carefully. On which side do you notice the land? It is not true, it lies completely to the north; now look, you have it already. How could you not recognize it at once; the vast ice- and snow-fields loudly proclaim the name of Russia to you.

12) See how this vast empire spreads almost over three parts of the world, and in terms of area, it is certainly the largest country on earth, ruled by an autocrat.

13) See what it looks like here, especially in the northern parts, as if eternal peace has established its seat there.

14) But appearances are not always to be trusted, for here too there are many storms in the minds of the northerners, not only that they are inferior in education to the other peoples of Europe, but in many other respects they are inferior to the better part of Europe, and this is that from the government's side, far too little has been done to let at least that Christian light - which is generally peculiar to this empire - shine in a more intensive measure.

15) This named strife is therefore rather a moral strife than a political one, for there can be no more disturbing condition for man spiritually than when, with a few scraps of Christianity, a whole fiery stream of the filthiest superstition is connected, for it is easier to make the most pitch-black heathen accessible to the pure truth both here and in the beyond, than such sworn Christians.

16) And this condition - just look at the table - is almost uninterrupted over the whole northern part of this country.

17) But with all this, the constitution of this kingdom is still such that the truth, admittedly under certain conditions, has unhindered access.

18) For wherever a ruler rules a country, and in this great sphere of his activity seeks to unify it as much as possible, this is more - yes, I tell you, by far more - than if in any other state, no matter how educated, a ruler is merely a bearer of names, and grants his subjects constitutions upon constitutions, only in order not to be expelled from his much-loved throne.

19) Truly, such a ruler is not much better off than a criminal in prison, for only his blindness does not allow him to see the chains of slavery into which his constituted peoples has thrown him.

20) He does not see in the golden chain that he is a prisoner; but even the golden chain is a metal chain, and with such massive links it is often ten times heavier than the iron chain of a criminal.

21) And so there is not too much more remarkable for us to see on these frozen lands, except that quite northward, toward the mountains called the Ural, there dwell some very isolated families endowed with the second sight.

22) But this second sight is not a sign of a more awakened spirit, but it has its reason only in a somewhat elevated life of the soul, and is generally a property of more sensitive

people, who are always forced to live in great need and their natural withdrawal from the world.

23) That this second sight has no relation at all with the spiritual awakening, this circumstance can sufficiently prove to you, that even the animals are capable of such a second sight, whose individuality always carries nothing spiritual in itself, but a soul for further education.

24) You will now ask, of course, what is the reality of that which is introspectively represented in the second sight. But it will not be difficult at all to untie this knot for you.

25) If you are still buried in the depths of winter, and the rigid snow- and ice-fields look at you eerily from all sides - yes, if you were forced to live in cold chambers, say, will you not begin to long for spring and summer? And will not the imagination of your soul preferably occupy itself with it, and figuratively present to you the spring and the summer?

26) See, this longing, as if a plastic foreboding, is the first stage of the second sight, and has it's reason in the quiet ethereal wafting of that which the soul pleasantly expects in it's depressed state.

27) If a person were to become more and more absorbed, he would not infrequently see, at least at night time, the conditions of spring and summer passing before him like dull dream images.

28) But if any soul is still more constricted by suffering circumstances, then such an experiment happens to it through such pressure as when the air is pressed to too high a degree - it ignites and goes out of the bodily sphere.

29) But in the visible space there are just as well psychological effects and movements as there are effects and movements of light in the vast space of light, with the only difference that the vibrations of light cannot propagate in the natural way other than in a straight line, whereas the spiritual ones are more similar to the vibrations of sound, and can propagate in all conceivable directions, as well as in all conceivable curvatures, with more than electric speed.

30) Now think of any fact, whatever it may be, it is always based on three conditions: a material, a psychological and a spiritual one.

31) Therefore, concerning the first condition, the fact can be seen by the bodily eyes only when it happens, and at such a distance that can be reached by the bodily sight.

32) As for the condition of the soul, you will easily understand without much thought that a fact must first precede in the soul before it passes into the physical world.

33) But when the soul is free of it's cover, it can often see such a fact long before it reaches material objectivity because of the fast psychological reproduction, or it can also see a done fact afterwards, like you hear a distant echo.

34) To the greatest abundance I will also add three small examples of human vision.

35) For example, if such a second-sighted person sees the corpse of a stranger passing by while the acquaintance is still quite fresh and healthy and dies only a few months later, it happens in the following easily comprehensible way, namely:

36) The soul of the dying person senses the near dissolution of its shell, especially at a time when it likewise, by a perceptible stepping out, beholds its house, which is ripe to fall apart, more purely and correctly.

37) In this state it already makes all the necessary arrangements and ceremonies for the transition - but at the same time the soul of another person is also in such an elevated state, and sees there the whole fact, what the soul of the other person has already arranged for itself, and all this in the way of soul-reproduction, which is already known to you.

38) Now, you see, in this way the soul sees the same things as the physical eye sees the things that have just happened. As a second example, a soul sees something happening in some far distance.

39) This seeing also happens in the same way, because wherever something happens, since people are present, either merely as spectators or as happy or unhappy participants, then nothing is more natural than that such a fact is immediately absorbed into the soul-life of the others, and then propagates itself in the soul-sphere like a very delicate magnetic fluid, depending on the size and nature of the fact, often for several thousand hours.

40) When any human being is in such an elevated state of soul, he immediately perceives such vibrations and gets to see the image through the variety of the vibrations in the same way as any material image passes through the variety of the vibrations of light from the object from which they emanate to the physical perception through the fleshly eye.

41) With a third example, it is to be assumed when some fact, in which several people will be injured, has not yet happened. This sight is somewhat more rare, but still occurs in the same way as the other cases.

42) This sight is to be seen in the following way: When any soul, in special cases, reaches an elevated state, the indwelling spirit is also awakened, admittedly only for short periods. In the spiritual condition, however, all facts of both the past and the future, are imperishable. Now the seeing can happen in a twofold way, namely the person concerned sees it first from his spirit.

43) This vision naturally passes into the soul; but as it has passed into the soul, so it is already propagated according to the laws known to you, and if any man is then in the elevated state of soul, he also sees such a certain kind of prognostic fact together with all the circumstances which will happen there, and this seeing is then precisely the second way to see such a fact which will still happen.

44) That such a man can also see the souls of deceased people - if they want to or are allowed to let themselves be seen - need not be mentioned in detail anymore.

45) Now see, there you have the whole essence of the second sight, and you can see from it at the same time that no spiritual awakening is required for it, because the seeing of the spirit is also quite different from that of the soul. But as the sight of the body is related to the sight of the soul, so is the sight of the soul related to the sight of the spirit.

46) But as the vision of the physical eye can be intensified by material means, such as all kinds of optical tools, so also the vision of the soul can be increased by those means which naturally correspond to the soul.

47) These means are, of course, a strong unfeigned faith, a firm will and an at least halfway spiritual awakening. But as the spiritual vision can be increased by this, so also the vision of the spirit can be infinitely strengthened by the means taught to you by the great Seer through His teaching, which great Seer is the One Who now reminds you of it.

48) You will think to yourselves, where are the European state relations you expected in stead of this explanation?

49) I tell you nothing but this: If you have gotten to know the other abominations sufficiently, then you may well be content, if it is not exactly the best in your countries, but in spite of that, the conditions are still so arranged that the one who wants to be better finds no obstacle to be better, to act better and to do good.

50) There is no paradise on this earth anywhere, physically and spiritually at the same time.

51) But everyone can reach it in spirit, if he only wants it; for even if there are still darkness in some country that does not do much to hinder it, and even if the darkness of the night have settled so badly over the valleys and mountains, they will still not be able to do anything once the sun has begun to rise.

52) But it is bad only in such countries, where no freedom is common and customary, as in the subterranean vaults, crevices and passages. A thousand suns may rise instead of one, but their light will not be able to penetrate into such encrusted depths until the highest degree of the ray has transformed the earth into the ether down to the center.

53) So we shall also find for the remaining two hours quite different things than what you have expected in advance, and in the end you yourselves will have to admit that he who laughs last, is the best off.

54) When you will see all these hours in a completely different light which I will cause through a small device in My camera, then you will realize that I did not want to make you a professor of statistics, but someone completely different, who is able to see far beyond the subject of statistics.

55) What will therefore occur in the next hour, you will only find out in the next hour. Do not bother yourselves with guesses, also do not make comparisons with My statistical data, because all this you will have to recognize as completely fruitless.

56) If you already think something, think that I am not at all interested in Europe, Asia, Africa, America, Australia and all the mentioned islands and all their moral and political conditions, but that I have used their pictures, as far as necessary, for you - for you only will this faithfully be revealed in the next two hours, as in this one about the second sight, and even more faithfully. Amen.

ELEVENTH HOUR

The parable of the prodigal son. Review of the previous lessons. (Writers: K. G. L. - F. S. - Andr. and Ans. H.)

1) You have read in My book (Luk 15:11-32) the story of the prodigal son and you will have read and heard this story not only once, but many times. But I tell you, there is certainly no verse and no chapter in the whole book that would contain something greater than the prodigal son.

2) Neither will there easily be a passage that would be more difficult for you to understand than this one. And this for the reason that you should know, because it is of the greatest importance and as such is an indispensable key to inner contemplation.

3) But this cause is the following and reads thus: I often speak out of My wisdom through love sublime things; but often out of love through the light of wisdom, seemingly insignificantly. Now take note: in the first case you are offered only so much as it is possible for your respective individuality to bear; but in the second case you are given a veiled infinity, with whose finite development, eternities cannot cope.

4) And see, such a seemingly petty gift is also the prodigal son; yes, I say, if you knew all that is behind the prodigal son, truly, archangels would come to you for schooling.

5) I have also shown you in the previous ten hours many things as it is in the present time on earth, whereby I have of course still concealed from you the very greatest of disgraces. I have shown you the deficiencies of jurisprudence in general; I have shown you the madness of Asia as well as the barbarity of Africa; I have shown you the infamies of America, admittedly only a very small part of it; I have shown you the administration of justice of England, especially in its external conditions, as well as the treatment of the criminals on the coasts of Australia made known to you. Thus I have also shown you in the deep south an ill-treated country, as it was and as it still is for the most part; however, with this very country I must call your attention to something, and that is first of all that you should pay double attention to this very thing said of this country, and secondly, that you should take the very thing said of this country least of all literally; why, the consequence will show you. Furthermore, I have shown you the most tyrannically strict conditions of other island states, and especially of the Japanese, and so some other things in brief about the northern state of Russia.

6) Although things are like this in the world, these circumstances have not been made known to you by Me so that you should see from them how things are in the world, because you will read such things and a thousand times more annoying things only too often in the future, but the reason why I have made these things known to you, is no other than so that you may recognize the great mystery of the prodigal son a little more deeply for your greatest benefit.

7) You are thinking to yourselves, what does the prodigal son have to do with all these world atrocities? And you are full of curiosity how the prodigal son will find his way out of all this world-labyrinth. But I tell you: It is still easier to find the prodigal son out of all these scenes and to understand it, than for a camel to pass through a sewing needle hole.

8) In order to understand the whole, it is necessary that you first of all learn who this real prodigal son is. If I show you the prodigal son, even by name, truly you would be struck

with more than sevenfold blindness, if you did not realize in a moment that a great blanket has been removed from your eyes; and now prepare yourselves and hear the name!

9) Behold, his name is Lucifer! - See, in this name is the whole compendium of the prodigal son, eternally incomprehensible and endless for you.

10) Now think that the present, almost entire mankind are nothing but members of this one prodigal son, namely especially those people who are descended from Adam's unblessed line. Behold, this prodigal son has taken out all the fortune that was his due and is now squandering it through periods of time that are too vast for your understanding.

11) You know from the story of the prodigal son what his final fate was. Now look at all these circumstances of the world; and truly you will see nothing but the final fates in the extended scale of the prodigal son.

12) Behold the defective administration of justice; what do you think is its cause? Truly nothing but carelessness and the dullness of conscience that has arisen from it.

13) Now look again at the prodigal son, whether this is not the first case with him when he leaves his father's house? Consider the follies of Asia - what are they but the natural consequence which the succession of time has gradually brought to the present culmination of abominations?

14) Now go on to Africa: Take the prodigal son by the hand with you, and if you only direct a somewhat sharpened spiritual gaze there, you will discover with wonderful faithfulness not only in the present situation, but in all conceivable situations of this country, yes, I say, not only of Egypt, but of all Africa -

15) and this not only in and from what the present time offers, but through all periods of time, where only any human thought is able to reach, and furthermore, that the prodigal son was in the same situation when he had wasted his fortune, and there he also thought to rise again in all possible ways to some possession, which resembled the former one; but just look at all the fruitless, barbaric efforts of this whole part of the world - to what end do all those who want to become rich there, actually bring it?

16) Much will show you the history of the past and just that shows you irrevocably also the present of this whole part of the world. For I tell you, not only every single human, not only every single people, but the whole world from the first to the last grain of sand, even from the first to the last ray of the sun, in all the individual lands, mountains, rivers, deserts, animals, will faithfully represent the relationship of the prodigal son, as well as from prehistory to the present time and still further.

17) Now take the prodigal son by the hand again, but do not forget to put slave chains on him during this journey and go with him to America: Truly, you would have to be more blind than the center of the earth, if you do not find him there duplicated in all imaginable nuances. Here I do not need to tell you anything more than that North America represents his inside, but the southern, his outside - for which reason also this country already represents in its form an insect-like starved figure of the prodigal son.

18) He who has ears, let him hear, and he who has eyes, let him see. You will all know how the prodigal son fared in his last period, when the inner sanctified spark of Africa known to you was awakened in him; in Australia, he finds an employer who does not even allow him to feed with the pigs, so that he is forced to fill his stomach with whatever comes to hand.

19) Now you will think, what will the prodigal son do in New Zealand? We do not need to send him to New Zealand, but it will not cost us much effort to recognize New Zealand in the prodigal son himself.

20) Take note: The South means the very heart of man. Now look a bit at the prodigal son, how he is not dressed according to the latest Parisian journal in this last period of his examination; only the most scanty and dirty rags cover his private parts.

21) Now look, there we have the faithful map fluttering around the nakedness of our prodigal; let us stretch or enlarge our prodigal son and take the opportunity to make a brief observational visit to the presently existing Christian church. Does it not resemble this country? Consider it as you will, either spiritually, as I have shown it to you, or also materially, as you may always find it described somewhere; truly, you would have to again be more blind than the center of the earth, if the striking resemblance of this country with the shreds of the prodigal son and these with the church would escape you.

22) As the winds blow away the wretchedness of these inhabitants, the wind did with the rotten rags of the prodigal son - and now the holy winds blowing from above do the same with the church-sects, which are all more pagan than Christian.

23) It will now not require too deep mathematical knowledge on your part to find out at which hour of the great day it is now. - If you still take a look at Japan, you will count on your fingers and show with the clearest signs the inner confinement of the prodigal son as well as the present ecclesiastical conditions, concerning their inside, more than clear as daylight.

24) I do not need to tell you more. But what do you say to a very sick person when his feet have become cold and cold drops of sweat are on his head? Verily, it does not need medical rigor to be able to pronounce in a certain way in prophetic spirit: Only a few more heavy pulse beats, and the agonized and life-weary man will have resigned!

25) First, feel the feet of the prodigal son in the south of the earth; second, feel his head in the great realm of the north, then lay your hand on the old, weary heart of the church; truly, you would have to be again more blind than the center of the earth, if you would not calculate on your fingers at what hour of the great day it is now?

26) You will well remember from the last hour how the second sight was announced and explained to you. Now you will think, should this second sight also have any elective affinity with the prodigal son?

27) Oh beloved ones! When I give something to someone, I do not give it as people do, who even with the best will can never give something wholly, but I always give something whole, and so I tell you: Exactly in this second sight, the whole knot will be untied for you, and after this solution, you will no longer be able to lose your way in your calculation by one minute.

28) Now let us return to our prodigal son, and watch a little how he struggles with the greatest misery of death. See his soul, how it is pressed to a point; and truly, it has to come so far!

29) But look, now happens to the soul of the prodigal son what I have announced to you about the souls who gained the second sight. See, their great distress now spreads out in rapid vibrations, and these reach the great Father's house, and the vibrations of the beloved Father alternate with the fear-, misery- and distress-vibrations of the prodigal son.

30) The soul of the prodigal son feels such a holy, gentle blowing from the house of the great Father. It returns to these holy vibrations from its rotten house with courage, raises himself again, and returns there in the greatest self-destructive humility, to the place where you know that the prodigal son has returned.

31) But what happens there? Behold, the rags are stripped from the son and burned; only the son, as you know, will be received again.

32) See, now you have unveiled before your eyes the whole secret of the prophetic number of man, which has remained undisclosed until this present moment. If you only go through the circumstances of the time to some extent, truly you would have to be more than dead if you were not yet aware of the holy vibrations of grace that are now emanating in streams from the holy Father's house.

33) You too are members of the prodigal son! Stretch out your soul, and let the spirit in your soul awaken, and in all humility, like the prodigal son, return confidently to the great domain of your most loving Father; truly I say to you, He will meet you halfway!

34) Behold, the time of My mercy has come near, and therefore I have also given you these to recognize it, that it is that great time of which the prophets have sung, yes, that time which was proclaimed in advance out of My own mouth.

35) Therefore, tarry but a little while longer, and rejoice in great confidence! For truly the great Father's house is nearer to you than you know!

36) But how you may recognize the prodigal son and all these temporal relations in you, and how this prodigal son is found again in every man, or rather how he finds himself again, how the great man is won in the small, dear children, of this, the last hour will give you faithful tidings. Amen!

TWELFTH HOUR

The great man of creation and his return.

(March 25, 1841, from 4 o'clock in the afternoon until ¼ 9 o'clock in the evening.)

(Writers: K. G. L. - F. S. - Andr. and Ans. H.)

- 1) After we have accompanied and illuminated the prodigal son from his rise to his fall in the eleventh hour, and have also calculated the time and determined the hour near at hand, which is to bear witness to his fall, we want to see in this twelfth hour, where and how this prodigal son will return again, thoroughly humbled into the great Father's house.
- 2) In order to understand this fully, it is not only sufficient that we have seen a little through the world-dust-speck called earth; but, since I have added for this purpose in the camera obscura of the spirit, which you are aware of, a small device already mentioned, to take once more in this newly prepared chamber a somewhat more extended look. But I tell you in advance, prepare yourselves; because this sight will bring something before your eyes, which has not come into the mind of any man until this time.
- 3) Due to this new device, the board itself will certainly have to be enlarged somewhat to accommodate such a large image, and instead of the former horizontal position, it will assume a vertical one. Now, you see, our device has been made; so direct your eyes to the widely extended panel, and immediately you will see the large image on it. For only in this one and only way is it possible to place the endlessly extended creation before your eyes in one image.
- 4) Now look carefully at the tablet, and as soon as I will pronounce the word Epheta, you will see the great image on the tablet. And now then, since your eyes are directed there, I say: Epheta!
- 5) Now, what do you say to the image? Not true, you see on this tablet nothing more and nothing less than the clear figure of a man, whose loins are barely covered by some rags and whose hair of shaggy appearance hangs down from his head over half of his body.
- 6) Not true, you will indeed think to yourselves -, "there is just nothing special about this picture, except that it is represented on this board in a very colossal form. But, by the way, such a picture could have been drawn on a black board by any artist who was only somewhat skilled in drawing figures, using a whitish color" - and I cannot tell you anything else about it, except that your conclusion is correct beforehand; and if you want to think a little deeper, you will soon see in this whitish figure, the figure of the prodigal son.
- 7) But look, My dear children! The table is a little too wide for your eyes, so we will go to the table completely; for you have already seen the whole figure, so let us examine a little more closely the color by means of which this figure is painted on this table.
- 8) Well, now we are at the panel. See, this shimmering area, the width of a fathom, is a part of the foot of this whole figure. Just look quite close and tell Me what you discover on it. Just look quite closely, do you not discover nothing but small shimmering balls lined up close to each other? You know that this picture is not a painted one, but only a light-image of an external object.
- 9) What do you think these beads are in reality? Look, I do not want to keep you guessing for a long time, but as you think that these globules are images of distant suns, planets,

moons and comets, listen, I should say to you: Children! Do not judge too hastily, otherwise you could be very wrong! However, before I reveal to you the essence of these tiny spheres, you try to count these spheres on a lentil-sized spot!

10) Well, are you already finished? - Yes, yes, I already see, you will not easily finish with it, because there is a hardly pronounceable number of such shimmering dots on this lentil-sized surface, and there might be more than a trillion of them; and since you have familiarized yourselves a little with the color, I tell you, of what such a dot is actually an image. As already said, not of a sun, or of another world body, but each such dot, or as it appears to your spiritual eyes as a small sphere, is nothing more and nothing less than the image of a shell-globe. But what a shell-globe means, I do not need to explain to you any more.

11) Now we step back a little and look at the whole figure again. See how it is an accomplished human figure; and since you have now sufficiently looked at this figure, I say to you: This figure represents the universe from and according to My eternal order; and in his way it is not perceptible in reality by anyone except Me. Also this image, as you have now seen it, has never been seen by a created spirit.

12) But I see again what is in you. You would like to see your earth in this man. To show such to you cannot be, as long as the whole figure is emblazoned on the board. But wait a little; for you see, I am a very good optician, therefore I will first make a small optical change in our camera, after which change, nothing but a single shining dot will remain of this whole figure.

13) Now look, the figure has disappeared; everything is already in order. Now let's go back to the table and look for our dot. Well, have you found it yet? Of course, one thing alone doesn't shed much light, but try your eyes and you will find it.

14) You don't have to look up at the high, wide table, but look down at the very bottom, where you before saw the left foot of the whole figure, at the outermost ball of the little toe. This small ball is the shell-globe within which your earth is located.

15) But so that we can reach our earth, I will have to come again with My Epheta over the shimmering dot, and so I speak: Epheta! Now see how this little ball has separated and now takes almost the whole big round shape of the table.

16) See the countless shining dots shimmering through each other again. Now pick out your earth. Not true, you may not find it out of the great myriad of these shimmering dots. Yes, I tell you, you would also make a vain effort, because these dots, which you see there, are already again no suns, but are whole sun-world-areas.

17) Therefore, I will again choose a dot, the right one, and erase all the rest from the great table. Now, there is the chosen dot, and in order to reach the goal faster, I immediately say again: Epheta!

18) Now see, our table is already again full of new shining dots. But these shining dots are again no suns, but are all sun-worlds; therefore it will not do with the finding of the earth also here.

19) And so I will again choose the right one from these dots and delete all the rest from the table. Now, there is the dot. See how it shimmers lonely and dully on the large surface! But only My Epheta! - and the dot is about to expand; therefore Epheta!

20) Now look, our table is again full of shining dots. Wouldn't you like to pick out the earth from all these trillion times trillion dots? But I have to tell you again: Don't bother, because also these dots are not yet suns, but single sun -areas and are what you understand under your so-called nebulous stars (galaxies, ed.).

21) But in order to reach the goal faster, I will also choose the right dot there and delete everything else from the tablet and add the Epheta! - at the same time.

22) Now look at the tablet. Don't you see a cloud of shimmering gravel that spreads horizontally over the whole table and is seven times as long as it is wide? Now look, there, towards the center, we want to choose such a cloud of shimmering gravel again, and erase everything else from the table. Well, everything has already happened again, as you can see, and My Epheta will give this little dot it's proper shape again.

23) Now look quite closely; now you will probably already know your way around. See, there in the middle, a luminous disk the size of a lentil; see, it is the image of your sun, and now look more closely; the third shimmering dot from the sun on the left side a little downward, is your earth.

24) Now I only need to enlarge this picture a little, and you will recognize your earth immediately; and so you earth-dot, open, so that my beholders may recognize you. And see how this point now gradually expands and has now reached that diameter which is sufficient to recognize your natural, dirty residence.

25) Now that we have seen everything, let us return to our prodigal son. And look at the tablet; again our first figure is emblazoned on it. But look, now this figure becomes smaller and smaller, and look, now it has only barely the size of a child, and look again, now also this child has melted down to a dot; but look, on the right side of the board, another large human image begins to appear; and now it is also in the middle of the board, and under it's left foot you still discover the little dot that previously died, which is there in the right proportion to the size of this new image.

26) What do you think this new image represents? You - who have more or less got to know the great man in the writings of Swedenborg - will perhaps think that this is this greatest man. But I say to you: far wrong! This man you see there is nothing more and nothing less than the prodigal son who found himself again, but not in his totality, but it is that prodigal son who found himself again in every single born-again man; or in other words more easily understandable to you: This is a very small one in My new kingdom, and here in this picture a just proportion is presented to you and shows you the perfect measure of a man, which is infinitely more sublime than the whole endless-seeming universe shown to you by the former dissection in the form of the prodigal son!

27) If you now take this picture a little bit to heart, then you should already somewhat begin to understand what it has to do with the return of the prodigal son.

28) You must not think that this fallen Lucifer, who was made known to you in the eleventh hour, will return as a whole. If such would have been possible, truly, there would never have been a material creation -

29) but in every single person who lives according to My words and is born again through the Word and through the redemption, this lost one will be found again and return to the great Father's house!

30) I do not say to you in vain: into the great Father's house; for for people who have become so great, a very great house must also be prepared, where they will be able to take up residence with their Father again.

31) But that it is so, you can clearly understand from all the preceding; for does not every man suffer in himself in the general tribulations, and is every man beaten for his own person? But all these smitings are for one and the same prodigal son.

32) But if a man is beaten, is it not so that only he, as the beaten, feels the pain, while the unbeaten often enough looks on only too painlessly? Or if a whole nation in another part of the world is mistreated, say whether you have ever felt only one lash on your skin? But if someone dies, does he die for himself or for others? Or can you say that anyone was ever born into the world for another? Or does not My redemption and My word apply just as well to each man individually as to whole nations? And can not every man for himself fully receive Me with his love and the living faith from it, that I dwell in him and he in Me?

33) If you now consider all this, can you after all only make the most remote assertion that I am less in one man than in all together?

34) But if I have become one with a man, and he with Me, say, what is there left of the recovery of the prodigal son in a single man?

35) Has he who has received Me, not received and assimilated all things? Truly, every single man who has become one with Me is more, yes, I say, infinitely more, than the great Lucifer ever was in his greatness incomprehensible to you by natural means!

36) See, under this prodigal son, who is called Lucifer, every single person is thus understood. And if a whole nation has become one with me, this whole nation also only becomes one person with Me. And all people who have ever lived on earth and will still live, when they have become one with Me, then they too will only be one person in Me; i.e., one and the same Holy Spirit of all love and of all truth and of all power and of all strength will inspire and animate them all, and there will not be many more than one and one less than many, but all will be perfectly one in Me; and not many will have more power and strength than one, and one not less than many, but all will live like one from the same power and might of the holy spirit of all love and all truth from Me!

TWELFTH HOUR (CONTINUED)

The "rags" of the prodigal son.

(March 25, 1841)

- 1) Now you have heard that the rags of the prodigal son were scattered by the winds like chaff, and those that remained were stripped from him and burned. Do you know what is meant by these rags?
- 2) By them nothing else is to be understood than the received former universal man on our table, because by the winning of every single man, the noble - emanating from Me or My lost son, is recovered. The rags or the actual arch-evil will be thrown into the fire, from which it actually came out. But this fire is the one from the Godhead from which all things have their material existence.
- 3) He who is thus attached to the world and clings to matter, clings to the rags of the prodigal son. But as all matter already shows you it's great relationship to fire, so are the rags on the loins of the prodigal son.
- 4) But this is how it will happen! In order for God to become a free God again, in which no matter is flowing any more, the fire - or wrath-related matter - will have to return to where it came from as what it is; and it will happen just as if you have some hardening in your body and put hot boiling compresses on it, so that it will be softened again; thus also My eternal fire will seize this arch-wicked hardening in it's totality, in order to assimilate it again to it's own essence.
- 5) There is still a question in you as to whether or not those beings who are understood by the rags will also have continuous self-consciousness? But I say to you: The question almost answers itself, since you cannot possibly suppose that there should be any unconscious point in the Godhead.
- 6) This question, therefore, solves itself; but a question, whether this self-consciousness is a suffering one or not? See, this is another question. But in order to understand this correctly, you must first understand that every endeavor to find yourself, must necessarily be understood with a certain suffering in itself; only now does it depend solely on whether this suffering is a painful one or a beneficial one?
- 7) If this suffering consists therein that the being grasps itself perpetually in itself and through this grasping strives to form itself perpetually into unity, then such a suffering is a most pleasant one and the sensation from the clearest self-consciousness, is a most blissful one.
- 8) But if the suffering, or the self-conscious feeling of a being in itself, is tearing and destructive, then it is also a most painful one, which you can also very easily take from nature, if you have only ever observed any inflammatory disease, which consists in nothing else than that certain parts in the body begin to expand more and more. The more violent such an act begins to proceed, the more painful it becomes. From all this it follows that the self-conscious essential state of the fire-related arch-evil must also be a most painful one.
- 9) You will think, perhaps, that the Godhead, in a certain way, in it's part of wrath, must itself be perpetually most painfully suffering. But it is not so! But it is just as if food is

cooked in your stomach; there also the small shells of the taken food burst, driven by the fire of the stomach. But ask yourselves, whether in this natural state, this terrible process of destruction in the fire of your stomach you are ever hurt?

10) However, since I have already led you so far, I want to give you on this occasion a hint which has never been spoken before. If you want to see the final cause of such a state of all worldly material arch-evil, then look into your stomach and see all there, what happens with the ingested food, how and why - then you will see a great section of My ways, which will happen. However, the time is not written in your stomach, and it is enough for you that I have shown you the purpose.

11) Now see, dear children! This is all that can be given to you; this is all that you are able to bear. You do not need to know more, but observe this from point to point, and that from the first hour given to you, to the last hour. In this way, walk through the whole earth within you, and in this way find within yourselves, the prodigal son.

12) Do the same that this one has done and is still doing in every single sinner who seeks My kingdom. Let happen in the inner chamber of your spirit on the tablet of your worldly desires, with the world what you saw happen last on the tablet shown to you with the universal man. Thus in each one of you, the prodigal son will be found again and will become his relative, as I have shown it to you, since another human being has taken the place of the former one, which there merged into one point;

13) Only then - as those who have been found again - will you see and recognize in yourselves in the brightest light the great truth of what has been given to you in these twelve hours.

14) For, as it was said before, that all humans also make up one man, as one makes up all, so also seek all the evil in you; and when you have found it and with My powerful aid have taken it out of yourself, then I, as your holy Father, Who have already come to meet you halfway, will come to you fully, will then completely free you from your rags and will then receive you into the great Father's house of My eternal love!

15) Finally, I only call your attention to the fact that at present I have met not only you, but also many other prodigal sons.

16) But in yourselves, pay attention preferably to My arrival, and care less about the general. But what you feel for the general, that carry to Me with prayer in your heart; do not worry about everything else, because the great when, how and why is well-kept in the best hands. Amen. I say this, your great, holy, most loving Father. Amen.

